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## The paradoxes of Moderator

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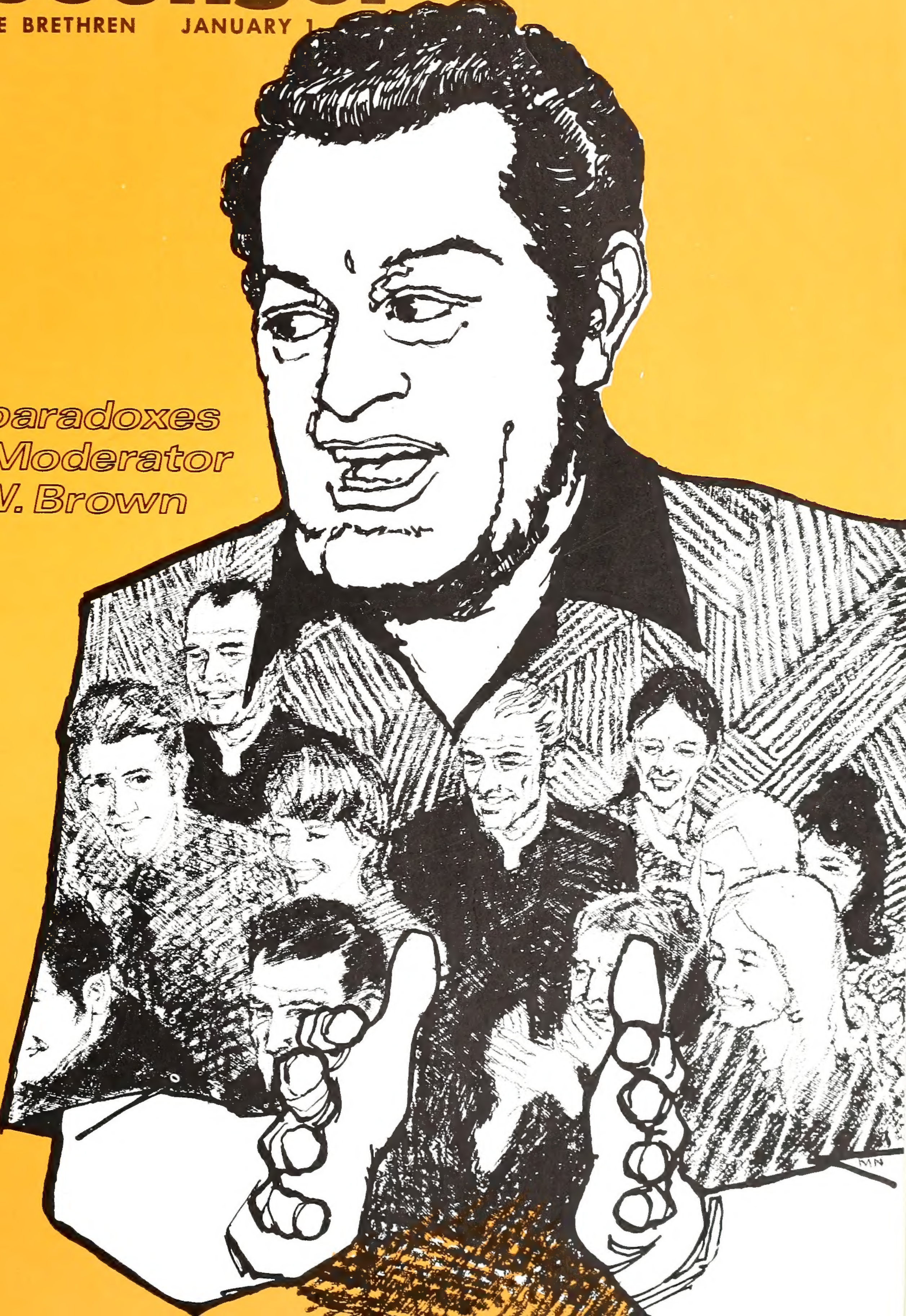
# messenger

CHURCH OF THE BRETHREN JANUARY 1

## The paradoxes of Moderator Dale W. Brown



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VOL. 121, NO. 1 JANUARY 1, 1972

PHOTO CREDITS: Cover artwork by Mike Norman; 2 (left) Merle Crouse; (right) Ronald E. Keener; 2, 4, 5, 11, 12, 18, 21 Don Honick; 8 (left) courtesy of UNICEF; (right) courtesy of Church World Service

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Jan. 1, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## HEALTH CARE AND BROTHERHOOD

The Church of the Brethren should be both humble and proud to be associated with Bethany Brethren and Garfield Park hospitals and the related health care facilities. . . . These facilities give the people of their community, who are poor and happen to be black, the opportunity to have the same kind of health services which have long been available to the white and more affluent people.

I have felt a lack of interest on the part of the people of the Brotherhood since the transition from an all-white, middle-class community with an all-white hospital, to a poor, predominantly black community with a hospital having an integrated staff and mostly black patients. . . .

As a graduate of Bethany Hospital School of Nursing, a long-time employee at the hospital, and, after being away for a number of years, becoming a short-term employee there each year for the past several years, I feel that the *real* meaning of service is being demonstrated in the Bethany Brethren and Garfield Park hospitals community. I find the experiences I have there, including my contacts with patients and personnel, very exciting; and I always have the desire to share this excitement with others. There is a continuous drama taking place with many people, both black and white, playing a part.

One of these people . . . is Vernon Showalter, former administrator of Bethany Brethren Hospital and now executive director of both hospitals. . . . His dedication and untiring efforts have resulted in *good* health care for many who perhaps otherwise would have had none, and there is continuously being added means of providing still better and more inclusive health care.

What has resulted from the work of this man, many other dedicated and interested people, and the local church is what, I believe, "real brotherhood" is all about, and those who have not been touched by it, at least in a small way, have really missed something that is very good.

MARTHA G. ANDEREGG
Kalamazoo, Mich.

## NOT DELIBERATELY PATERNALISTIC

You have pulled together in a fine way various people's feelings on the possible return of missionaries to Communist China (Dec. 1). One point leaves me with a bit of a guilty conscience. This point is our comments on former missionary work being paternalistic and imperialistic. This was certainly true, and still is in many parts of the worldwide missionary enterprise.

The early missionaries started with the

premise that everything Christian was good (including our American culture); and everything Confucian or pagan was bad (including most of the Chinese culture). The net result was to downgrade everything Confucian, and upgrade everything understood as Christian. The pattern was set, and the older missionaries did not realize at all how judgmental and paternalistic this made them appear to outsiders. Yet they were entirely sincere, dedicated, and sacrificial people.

Perhaps it should be added that they were unaware of this side effect of their work, or unwittingly continued in a pattern long after world events had changed and cultural attitudes had developed an openness that many of them did not have. I am simply trying to make it clear that the missionary enterprise did not deliberately set out to be paternalistic or imperialistic; but wound up there more than most of us like to admit.

Wendell Flory

Waynesboro, Va.

### STRIKING A CHORD

"The Laws of Men and the Law of God" (Oct. 15) is truly the most beautiful article I have ever read on father-son relationships. . . . It struck a deep chord within me that I have thought about during the past 22½ years, but never so seriously as tonight.

As my eighteenth birthday approached in 1949, I was struggling for ninety days with the question of registering for the draft. I somehow felt that those very few at that time who chose prison instead of alternative service were right.

A day or two before my birthday I read an article on how much more could be contributed to my fellowmen if one chose to work in an area of need instead of spending those years in prison. It made some sense to me, and it seemed the easy way out, so I registered and four years later volunteered for I-W work in La Plata, P.R., where my wife and I served for two years. Yes, we had opportunities for service in those two years; yes, we did occasionally make some worthwhile contributions; yes, it was worthwhile; yes, it did make us extremely aware of human needs.

But . . . I wonder . . . even tonight, just 22½ years after I made the decision to register. . . . What *IF* I had chosen the route Ted [Glick] has chosen; what if my contemporaries had chosen not to be part of the draft. . . . Would there have been a Vietnam as we know the tragedy today?

You see, I finally recognize tonight that I took the easy road and have passed on to Ted, and maybe to my own sons, a task I failed to do. It is truly an example of forcing our children to deal with the problems which we avoided by running, by running backward, and in the years that have followed we have seen thousands suffer and die in Korea and Vietnam . . . .

O God, what have I done? Has my omission caused death?

Ted, we love you, we know you are right and truly a messenger of God. Christ will grant you the reckless courage needed in the days ahead.

Ralph W. Lugbill

Fairfax, Va.

### ON A HIGH LEVEL

I am always interested in what readers write regarding their approval or disapproval of Messenger. I decided that I should say my piece.

I read regularly quite a number of religious, educational, business, and news periodicals. In my judgment, Messenger stacks up very high among them all, in terms of its journalistic quality, its format, and the content of the material.

I am particularly impressed with three qualities which Messenger exhibits: (1) the broad coverage — from personal news to religious news to exegesis — which you are able to include; (2) the artistic and esthetic quality of the magazine makeup; and (3) the objective and incisive forward-looking nature of the editorial content.

Certainly, among the great varieties of articles, there will be those which appeal more to me, or which parallel my thinking, more than others. There will be those with which I disagree; but that is unimportant. The Gospel needs broad interpretation, extensive "airing," and the kind of readership which elicits challenging discussion. I compliment you.

Harold Fasnacht

La Verne, Calif.

### HE MEANT WHAT HE WROTE

When Murray Wagner says (Nov. 1) that I did not mean what I wrote (about the influence of communism in the denomination), he is one hundred percent wrong. . . . I do not belong to that synthetic professional group which says one thing and means another, or which says something is a fact, well knowing it to be false. I meant literally and actually what I said, not only as to that portion of my letter you published, but also as to the portion not published. . . . My condemnations are blunt . . . hoping to get our . . . leadership back on the Christian line. . . .

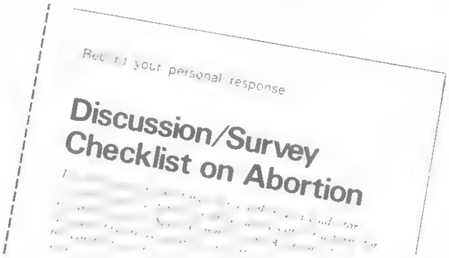
Ernest A. See

Keyser, W. Va.

## page one

■ In this issue you have a special opportunity to make your voice heard as a Messenger reader. A lift-out report deals with one of the more crucial questions Brethren face: arriving at a policy on abortion that is enlightened by the highest values of the Christian faith. After reflecting upon the statement in process, you are invited to respond to the brief checklist on page 17 and to forward your reply with or without comments to the Study Committee on Abortion.

The publishing of this advance draft, followed by a bibliography and a questionnaire, represents a desire to apprise as wide a segment of the church as possible of the issues at stake. The hope is that before some 1,000 delegates come to grips with the completed report at Annual Conference in June, individuals and groups throughout the Brotherhood will have searched openly and thoroughly for insight and direction.


Record your personal response
Discussion/Survey Checklist on Abortion

The approach points, too, to the interest of Messenger editors in establishing a wider dialogue with readers. Toward this end, we invite the sharing of your responses not only with the Study Committee but with the Messenger as well. On this and other key topics the magazine earnestly seeks to enlarge its forum role.

Writers of other articles in this issue include *William H. Kuenning* of Lombard, Ill., whose view of Moderator Dale W. Brown comes as a neighbor and Quaker peace activist; *Gregg W. Downey,* whose article on Bethany Brethren and Garfield Park Community hospitals appeared originally in *Modern Hospital* magazine; *Paul E. Alwine,* pastor, First Church, Roanoke, Va.; *James M. Wall,* editor, *Christian Advocate,* a United Methodist publication; and *Edith Mae Merkey,* on the staff of the Lybrook Navajo Mission, Cuba, New Mexico.

The Editors

## Billy Lewis: Navajo pastor

The new pastor of the Lybrook Christian Fellowship in New Mexico is Billy Lewis. One of his goals is to help his Navajo people overcome the hesitation and fear of involvement they have had both in the church and in the wider community.

Reared in a family of thirteen in the Cuba, N.M., area, Billy had his childhood training in the Christian Reformed Church. He became a member toward the close of his high school days.

In 1964 he graduated from Intermountain Trade School in Utah as a draft engineer. He soon discovered, however, that this was not his top interest. He pursued other work, including a stint in the Air Force. From 1967 until this past spring he attended various colleges, among them Arizona State University and Cook Christian Training School.

While in college Billy participated in camp meetings, campus crusades, and gospel teams promoted by Cook School and missions. Three years ago he committed himself to Christian service in behalf of his people. Last spring he accepted the position of lay pastor at Lybrook for he saw in it an opportunity to render such service.

"Lybrook is a great place to work," he commented after he, his wife Wanda, and son Shawn were several months on the scene. "It has fine goals if only the Navajo can see them and get his feet off the ground. It takes much explaining. But not until people understand can they move forward."

He is pressing for the Indian community to strive for self-determination, beginning within the church fellowship.

"The potential is here," Billy declares, "but we have to get over waiting for someone else to tell us what to do or to be the first to try. Our people must realize the mission can't do everything — it needs to be fifty-fifty missionaries and natives."

As he aspires for greater cooperation, Billy Lewis also advocates candor; that is, bringing out into the open old problems that too long have been camouflaged.

On the empowerment of Indians in American society in general, he is supportive if "self glory" does not get in the way. "The movement is great," the young pastor responded, "as long as it is for all the people and not for just one segment." — EDITH MAE MERKEY

# intouch

## Nathan Miller: Legislato

Among delegates to be seated in the General Assembly of Virginia in January is a 28-year-old layman of the Church of the Brethren, Nathan H. Miller.

A lawyer, Nathan became a candidate for the office only five weeks before the November general election. He was invited to enter the race after another Republican party candidate withdrew.

In the legislature he will be one of two representatives of the Sixteenth District, comprised of three counties, Rockingham, Shenandoah, and Page, including the city of Harrisonburg. The term is two years, involving a 60-day session this January and a 30-day session a year later.

Unmarried, Nathan is a member of the Bridgewater Church of the Brethren. He is vice-chairman of the church board and has taught post high youth. He also is president-elect of the Alumni Association of Bridgewater College, where he graduated with a degree in economics in 1965.

Beyond church and college, Nathan has sung with the Rockingham Male Chorus, worked with Jaycees of Harrisonburg and the Rotary Club of Bridgewater, and participated in the local Project Concern, which is organized to extend opportunities to underprivileged children through such programs as day camp, recreation, and a Saturday Adoption project.

For the past two years, since attaining a law degree from the University of Richmond, he has been an associate in a Harrisonburg law firm. An appointive position which he is terminating with the new responsibility is the judgeship of the municipal court in Timberville.

The election campaign itself was virtually nonissue-oriented, Nathan explained, largely because none of the four candidates had records to defend.

When confronted by voters with questions about his youthfulness, Nathan was quick to admit to inexperience. But while making no promises, he expressed his eagerness to serve the community and state by working hard and striving to assert a positive influence in the legislature.

# The Harry Brandts: Lifelong communicators

When Harry A. Brandt "gets tickled" about something, his tanned face creases and his eyes snap mischievously underneath their generous lids.

Mr. Brandt got tickled when, on his first visit to the denominational headquarters since 1947, someone inquired if he could "take stairs" one flight down to the historical library. A slow smile and those twinkling eyes accompanied a nudge of my arm. He whispered conspiratorially: "My problem is, I'm eighty-six!"

And with that, the onetime managing editor of *Gospel Messenger* stepped quickly down the stairs to the library where he might inspect the copies of his books stored there, and books written by his wife of two years, Lucile Long Strayer Brandt.

The Brandts had been longtime friends, from the summers twenty-five years ago when Lucile read manuscripts in the *Gospel Messenger* office. Their careers diverged, hers to a lifetime of teaching — "my first love" — at Mount Morris, Bridgewater, and La Verne colleges and at Hillcrest School in Nigeria; his to a lively retirement in which he has pursued interests in writing poetry and essays. A student of haiku, the seventeen-syllable Japanese form, Mr. Brandt devised an entire book, parts in the traditional western mode, parts in haiku, to illustrate some differences between two ways of communicating.

The Brandts have strong feelings about communication. The former editor comments, "The dearth of knowledge about the Bible creates a communication gap between writers today and older persons. Modern writers' *allusions* are different." More adamantly than her husband, Mrs. Brandt expresses dismay at what she feels is a disregard for the classical writings and languages that were her staples in school and later in teaching.

When the Brandts had left the Elgin headquarters for their home at La Verne, Calif., I borrowed from the library Mrs. Brandt's *Anna Elizabeth, 17* and Mr. Brandt's The *Japanese-American Haiku Tournaments*. The language of each volume contains a vitality and a craftsmanship, reflecting well the lively intellects of two whose art has long been communication.

## outlook

# From the General Board

1 **VOTING TO JOIN PROJECT EQUALITY,** the Church of the Brethren General Board in November reversed the position it had taken in June. Board members asked a review in two years of participation in the national organization.

Possible denominational membership in Project Equality has occupied the board for two years and last summer came before the Annual Conference as a congregational query. At that time the delegate body sustained the board's recommendation that the Brethren refrain from full membership but confront its suppliers with Project Equality guidelines for fair opportunity employment and buying practices.

The matter came under a second review when the church's professional staff strongly voted its disappointment at the Conference action and asked the board's executive committee to reconsider the issue. In taking the action, the Brethren join some 400 area and national religious bodies in 23 states in Project Equality.

The staff, in bringing its rational for reconsideration, stated: "The board's recommendation was illogical. It is mathematically impossible to add all the positive factors of the board's expressed feeling about Project Equality and arrive at the negative conclusion which it did" — the recommendation that was acted upon at the St. Petersburg Conference. The new action comes in light of the Annual Conference directive last year for continuing consideration of Project Equality by the board and by congregations, and will appear as part of the board's report to the 1972 Conference.

In stating some reasons for membership, the staff called it "the strongest and most effective program of its type to appear on the horizon." They noted too that "membership commits us to do in deed what we have said in words. It provides a systematic way of making concrete our good intentions."

Some concern was raised for belonging to Project Equality and paying the fees when the denominational offices are already striving to meet the guidelines in its purchasing and employment practices. Brethren have always maintained that their word is as good as their bond, said one staff executive, but now they want to substitute their bond for their word.

There was an uncertainty whether in joining Project Equality the denomination was required, or merely encouraged, to hire persons of minority races at all levels of its structure. The prevailing "white character" of the denomination might prevent this. The Illinois-Wisconsin executive, whose district is allied with Project Equality, assured the board its autonomy is not at stake. One board member, Dr. Jesse Ziegler of Dayton, Ohio, said he was prepared to vote for the employment of non-Brethren professional staff when the need and opportunity arises.

Dr. Dale W. Brown, the current church moderator, said that on this issue the church appears more anti-ecumenical than on many other issues in recent years.

The World Ministries Commission executive, Joel K. Thompson, saw Project Equality in the role of a consultant and said "we as Brethren need help in this area and Project Equality is one source of help."

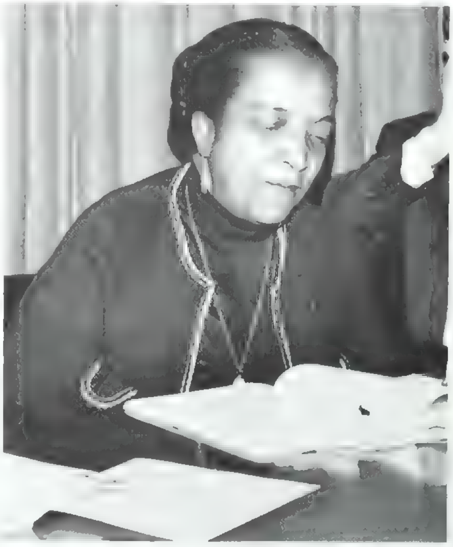
At least four of the 22 districts of the church are known to be participating in Project Equality.

2 **EQUALITY FOR WOMEN,** under study for nearly two years, will be looked at by General Board program units for recommendations on implementation of the ten requests and thrusts brought forth. Still, the board did affirm that the paper was a "basis of getting ahead with the correction of acknowledged discrimination of women" and asked the committee to refine sections — especially on biblical foundations — in light of the board's discussion.

Aside from the ten implementing recommendations, the paper held numerous suggestions for developing awareness of the issue and the leadership potential of women, for changing the portrayal of women in media, and for changing discriminatory practices under law. Of the recommendations referred by the board for examination, those not under its pur-

*Nancy Peters: Correcting discrimination*

*David Rittenhouse: Concept of wholeness*



*Rosa Page Welch: Sorry for white women* view were sent to appropriate church agencies.

The main focus of the recommendations dealt with the creation of a full-time staff post, filled by a woman, for self-realization of women in the church; balanced representation by sex in committees, delegations, and nomination processes; women awareness trainers; women's studies at church-related colleges and the seminary; additions regarding women to the Keysort Card File; and church support of the Equal Rights Amendment bill.

To have accepted the report's recommendations outright, some persons felt, would have bypassed consideration of feasibility of implementation within the church's budgeted resources. Some of the recommendations are already being implemented, noted General Secretary S. Loren Bowman, and others will now require recommendations for action from program units.

A few of the board members spoke to the document from their own professional disciplines: Dale W. Brown, Lombard, Ill., seminary professor, on the weakness of the section on women and the Bible; Wayne B. Zook, Wenatchee, Wash., physician, on the lack of biological and emotional considerations between the sexes; sociologist Leon C. Neher, Quinter, Kan., on what he saw as confusion of dignity of human worth with social roles; and attorney Robert M. Keim, Somerset, Pa., on questions concerning a portion critical of the protection of women under the law.

One perspective came from the only black person and non-Brethren on the board, Mrs. Rosa Page Welch of Chicago. "For the first time I feel myself feeling sorry for white women," she said, noting the "extreme protection" given white women by men. Black families have been matriarchal, she said, because the manhood of the black man has been put down and the black woman has had to take the lead in work and family.

Highpointing the different perspectives among the board, David B. Rittenhouse, pastor of five rural churches in Appalachia, observed that "your problems are really not problems of women I've known the best."

"I feel sad that there are people who have never captured the concept of wholeness in their life," he said, noting that he has not found the humanness among liberated women as he has found among the women in West Virginia. "Let's acknowledge that there are some very wholesome and healthy people in the traditional family," he urged.

But Dr. Jesse H. Ziegler, Dayton, Ohio, called the report "winsome, brilliant, insistent, nonthreatening, but calling for change." Calling himself to penitence, he said, "I have consistently been a part of what the committee calls attention to."

**3** **GOVERNMENT BOND** ownership by the church, like the war that bonds are said to support, may be winding down, but not winding up — as some persons are urging. Replying to the 1971 National Youth Conference resolution calling on the church to dispose of all government bonds, the General Board rejected a proposed reply from its investment committee and asked the Administrative Council to bring further options in March for handling fiscal operations without the use of bonds. Board members also called for the investment committee to consider selling any stocks held with the dozen top corporations supplying war materials.

The rejected proposal would have put the board on record as reconfirming its opposition to war, not purchasing additional bonds as long as the national budget is so heavily military oriented, permitting the sale of bonds held as cash needs arise, and opposing immediate liquidation of the remaining bonds held.

Board views ranged from those who sought to dispose of the $617,933 in bonds held by the church "as a witness to the nation" for peace, to those who saw the bonds supporting many good things of government. Other arguments against disposal included the cash liquidity on short notice of the bonds, the loss that would be suffered in the sale of the bonds, and the fact that $259,880 of the total is pledged for a Bethany Seminary loan.

One staff member challenged the assumption that the bonds are a means of financing the war, but rather lend stability to the government. Another indicated that the cash put into a savings account could be invested by the bank in bonds anyway, and that the church owed a fiscal responsibility to donors of the money in not risking a financial loss in any premature sale of the bonds.

"The government bonds in the investment portfolio are not considered war bonds," noted the board's investment committee, "but are issues which were put out from time to time for general government operations, including programs that we enthusiastically support."

Many of the bonds held by the Brethren were purchased in the 1950s, and no further purchases have been made since 1965. During the past fiscal year the church sold half a million dollars in government bonds.

Likely to come before the Cincinnati Conference next year is a query from Southern Ohio that the church investigate payment of the telephone tax and the holding of U.S. government securities which are believed to support war.

*Nigeria Committee, l to r: C. Bieber, D. Stern, M. Crouse, H. Royer, J. Grimley*

**4** **FIFTY YEARS IN NIGERIA** will be observed in 1973 by the Church of the Brethren, a celebration which may take various forms. Suggestions placed with General Board program units for possible implementation include special highlights in MESSENGER and *Agenda*, special Sunday bulletins during the year, a commemorative pictorial book on the culture and traditions of the peoples of the North-Eastern State, a tour of Nigeria, a filmstrip, and receiving Nigerians in the U.S. for deputation, Annual Conference leadership, and fellowship.

The primary focus of the celebration should be on the development of the Nigerian church, decided a committee of Charles M. Bieber, Merle Crouse, John

B. Grimley, Howard E. Royer, and Donald L. Stern.

"This is an opportunity to become better acquainted with the Nigerian people and nation of today and to see the Church of Christ in the Sudan, Lardin Gabas, as a responsible church living and witnessing in that context."

The committee saw the anniversary as an occasion for "expressing our joy for these relationships and for what God has wrought during 50 years of working together."

5 **THE NEED FOR NEW RELATIONSHIPS** between the Church of the Brethren and the Lardin Gabas (Eastern District) of the Church of Christ in the Sudan was illustrated in discussion by the General Board's World Ministries Commission in light of a constitution adopted in 1970 by the Lardin Gabas Church giving it an independent, indigenous status.

While the change in status little affects the work of the Brethren with Lardin Gabas, it is now clear that the latter's organizational relationship with the denomination is no longer that of a district. The stance of continuing relationships between the Brethren and the Nigerians are being worked out by field staff.

"I do not sense any desire to break bonds of fellowship," said Joel K. Thompson, World Ministries executive. "I experienced only the joy and enthusiasm of persons who felt that they have now come of age and who wish to work and serve the church in ministry together." Mr. Thompson recently made an administrative visit to Nigeria.

He stressed the continuing goals and involvements which the U.S. church will have in Nigeria, the current new medical program — Lafiya — being one example. The Lardin Gabas action follows the 1955 Annual Conference action that Brethren missions become independent, national, and indigenous churches.

"The challenge for us in the years ahead is to now accept the fulfillment of the mandate of Conference 16 years ago and to rejoice with our brethren around the world as we accept their desire for and realization of belonging to their own church which is a part of the total body of Christ," Mr. Thompson said.

6 **THEOLOGICAL EDUCATION** will engage the General Board at its March meeting, when the Brotherhood and Bethany Theological Seminary staffs will bring recommendations for interim and long-range financing of theological education in the denomination. The suggestions will aim at dealing concretely with the financial responsibility assigned the board by the 1971 Annual Conference for the seminary's fiscal solvency for the 1971-72 and 1972-73 budget years. An interchange of discussion and models for financing theological education in the church has been occurring between the Bethany and Elgin staffs.

The study committee appointed by Annual Conference plans to make its proposals in February to the seminary board of directors to be recommended to the 1972 Annual Conference. In March the General Board and the Study Committee will evaluate the proposals.

7 **SEVEN NEW PERSONS** sat on General Board for the first time since their election in June at the St. Petersburg conference:

*Ina Ruth Addington* ■ 58, manager for 22 years and, since August, director of member relations of Mason-Dixon Employees Credit Union operating at 49 locations in 15 states, Kingsport, Tenn. Kingsport congregation. General Services Commission.

*Robert A. Byerly* ■ 56, executive director, University Center at Harrisburg, Pa. Former pastor at Big Creek, Okla., and Kokomo, Ind., and Bible professor at Elizabethtown College. Resident of Camp Hill, Pa.; member, Harrisburg First church. Trustee, Elizabethtown College and Camp Swatara. Parish Ministries Commission.

*Samuel H. Flora, Jr.* ■ 48, pastor, Waynesboro, Pa.; formerly at North Baltimore, Md., Morgantown, W. Va., Pleasant Valley, Va.; was Second Virginia district executive from 1958-63. 1971 chairman of Waynesboro Ministerium. General Services Commission.

*Dean L. Frantz* ■ 52, church relations director, Manchester College, North Manchester, Ind., since 1964. Former pastor at Pleasant Hill, Ohio, and Mount Morris, Ill. On Bethany Seminary faculty for seven years. North Manchester congregation. World Ministries Commission.

*David B. Rittenhouse* ■ 40, pastor, Five Houses of Pocahontas congregation. Resides in Dunmore, W. Va. Served three years in Ecuador, and in Germany and Turkey with Brethren Volunteer Service. Shenandoah District board member. World Ministries Commission.

*Robert L. Strickler* ■ 56, pastor, Westernport, Md. Former pastorate at Gaithersburg, Md., 1959-68. Current West Marva district moderator. Parish Ministries Commision.

*Wayne B. Zook* ■ 44, general practice physician, Wenatchee, Wash. Former flight surgeon, U.S. Air Force. Wenatchee Valley congregation. Former General Board member, 1963-68; district moderator, 1968-69. On United Ministries district study committee. General Services Commission.

*New board members scanning agenda for November gathering: back row, l to r, Robert Byerly, Dean Frantz, David Rittenhouse, Robert Strickler. Front, l to r, Wayne Zook, Ina Ruth Addington, Samuel Flora*

# underlines

**8** **IN A RESOLUTION ON PAKISTAN,** the General Board expressed "its deep compassion and sympathy for those millions of its fellow human beings who are the victims of this massive human tragedy."

The resolution, affirming one earlier adopted by the General Board of the National Council of Churches, urged the "U.S. government to increase substantially its support for the work of the U.N. High Commissioner for Refugees in East Pakistan, its contribution to relief efforts among the growing millions of refugees in India, and its effort through diplomatic channels to end the conflict and achieve a peaceful and equitable political settlement." Suspension of economic and military aid to Pakistan was also asked.

Emergency disaster funds of $39,500 were voted for use in Pakistan Refugee Relief, of which $5,000 may be used domestically for diplomatic steps aimed at carrying out the intent of the resolution. With previous disaster funds given for the East Pakistan cyclone disaster and for the Pakistan Refugee Relief in India, the Brotherhood's total commitment to date comes to $50,000.

An additional $5,000 in disaster funds was voted for aiding through Church World Service India's Orissa State struck on Oct. 29-30 by a cyclone and tidal wave.

**9** **REJECTION OF THE FOREIGN AID** authorization bill by the U.S. Senate on Oct. 29 directly affected agencies with which the Church of the Brethren works in material aid efforts, specifically Church World Service, Heifer Project, Inc., and International Voluntary Services, Inc.

Kenneth I. McDowell told the World Ministries Commission that the four Brethren material aid centers are almost completely dependent on continuing ocean freight reimbursement to ship relief materials since the other agencies would not have budgeted funds. "Likewise, we would not have funds to ship the quantities of medical supplies which we receive from Interchurch Medical Assistance for medical program in India and Nigeria," said the community development consultant.

*PEOPLE YOU KNOW* ... Continuing education and business achievements were criteria for the naming of *Louise Woods* of Ankeny, Iowa, as American Businesswoman of the Year. Mrs. Woods is a member of the Ankeny congregation.

*F. Willard Powers*, Mount Morris, Ill., has been appointed to the new U.S. Postal Service Advisory Council, generally regarded as among the most important appointive positions in government.

Becky Swick Day at Pleasant Hill, Pa., honored adult volunteer *Rebecca Swick*, reported to be "riding on a cloud" after the presentation to her of a Jeep and other gifts by her home congregation. She has served five years in parish work at Midway, Tenn.

Placed in Kentucky by the Mennonite Central Committee for a two-year assignment are *Paul and Mary Esh*, members of Trinity Church of the Brethren, Detroit, Mich.

Cited by World Ministries Commission for fourteen years' service in Nigeria were *Dr. and Mrs. Beryl McCann*, whose new address is 816 N. Ninth St., Durant, Okla. 74701.

Former BVSer *John Jehnsen*, the son of Nappanee, Ind., Service Center director Ernest Jehnsen, was killed in an automobile accident in mid-November.

*AFTER FIFTY YEARS* ... Celebrants of fiftieth wedding anniversaries: *Mr. and Mrs. John Metz*, Ambler, Pa.; the *George W. Geibs*, Manheim, Pa.; the *Robert L. Byrds*, Bridgewater, Va.; and *Mr. and Mrs. Vernon Brubaker*, Adel, Iowa.

We salute other couples who are observing anniversaries: the *Ralph G. Raricks*, Elkhart, Ind., fifty-four; the *Ervin Weavers*, North Manchester, Ind., sixty; *Mr. and Mrs. Edward Schwass*, Ambler, Pa., sixty; the *Clarence Webers*, Dallas Center, Iowa, sixty-two; and *Mr. and Mrs. Clarence B. Rhodes*, Martinsburg, Pa., sixty-six.

*WE GOOFED!* And our faces are red. Apologies are due *Maynard Shelly*, whose article "The Superstar Who Was Jesus Christ" (Oct. 15) was incorrectly attributed to another author. Maynard, former editor of *The Mennonite*, is with the Mennonite Central Committee in Pakistan.

And while we're at it, we discovered that the address of *Barbara Bechtel*, listed in the same October issue as one Manchester College student attending Brethren Colleges Abroad, is not Boise, Idaho, but is Linthicum Heights, Md.

*CONGREGATIONAL COLLAGE* ... Two congregations of Brethren recently celebrated anniversaries of founding: *Northview church* at Indianapolis, Ind., marked a seventieth year Nov. 21, and *First Central church* in Kansas City, Kans., inaugurated a year-long observance of its seventy-fifth birthday with a Thanksgiving celebration.

Twelve persons at *Trinity Church of the Brethren*, Detroit, Mich., have made a commitment to fast as a religious discipline, challenged by young people who attended National Youth Conference. Funds from the fasting will be divided between community needs and national or international needs as determined by the youth.

special report

# In South Asia— 'A world that wants to help'

by RONALD E. KEENER

The horror that has swept East Pakistan and the human burden placed upon northern India can be communicated by imagining the total evacuation of New York City.

Since last March, when a dispute ensued beween East Pakistani leaders, the newly elected majority party Awami League, and the Pakistani government, 10 million East Pakistanis have crossed the border to India in the wake of army policies that Sen. Edward M. Kennedy and others have called genocide. More than 200,000 social, civil, and political leaders of East Pakistan have been killed since March.

American journalist Leon Howell has observed in East Pakistan that with the immense proportions of the conflict, "a world that wants to help does not really know how."

His eyewitness report caused him to reflect too that "even humanitarian relief has political content. Concerned individuals and groups have been confronted once again with the futility of bringing sustenance to people in need when the political ramifications destroy the human charity."

Not that past natural and man-made disasters haven't had their political implications. The Nigerian civil conflict is a classic and most recent example.

One supporter of the East Pakistan liberation forces observed: "There is no way foreign agencies can bring in food here that will not give the martial law authority greater control. By feeding us you undercut the revolution that is the only solution here."

*Revolution.* Not a comfortable word or concept for many Brethren and other churchmen. But for the more perceptive readers of what is occurring in that part of the world, revolution in the form of an independent Bangladesh ("the country of Bengal") is becoming the goal of freedom fighters in East Pakistan.

Had West Pakistan, having 40 percent of the population of the geographically split country but dominating the political and economic life of the nation since it was formed in 1947, allowed the Awami League to govern the country, something short of independence might have occurred.

Church of the Brethren refugee relief efforts have been channeled largely through India, where the politics of the situation are less intense but nonetheless present as India finds her economy pushed to its limit by the spiraling costs of aiding the refugees. Per capita each refugee in India is receiving in food, clothing, and medicines more than the "average" Indian citizen's daily income. On top of this lies the fact that the refugees are concentrated in one of the most volatile areas of India with high unemployment and a low political flashpoint.

Yet while the primary thrust of the Brethren is in direct relief — totaling $39,500 thus far in disaster funds — the diplomatic and political aspects of the situation are being approached, too, with the appropriation of $5,000 to be used in connection with efforts to end the conflict and achieve a peaceful and equitable settlement.

The needs are apparent on both sides of the India-East Pakistan border, but more difficult when Pakistan won't officially recognize its own internal strife.

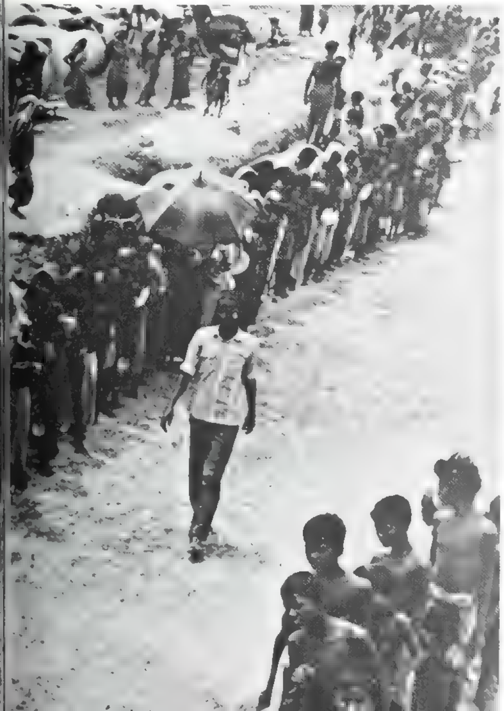
As one person has observed, the government of Pakistan has warned that any international organization that attempts to intervene in East Pakistan under the guise of humanitarian assistance will be in effect supporting "Indian aggressive designs and interference in Pakistan's internal affairs." The conclusion: Plainly, no agency will, or at least should, be willing to get into the position where their action can be used as an excuse for a worsening of relations between India and Pakistan.

Sen. Edward M. Kennedy of the Senate Subcommittee on Refugees and Escapees in early November told a group of officials from church, relief, and politically concerned agencies that by the close of the year 200,000 children below eight years will have died.

The gathering was an informal consultation on the American response to East Pakistani events, attended for the Church of the Brethren by H. Lamar Gibble, peace and international affairs consultant, and Ronald E. Keener, MESSENGER associate editor. Among the reports they heard:

*Dr. Lincoln Chen, famine and nutrition specialist:* Famine in East Pakistan has not developed, but pockets of starvation do exist now.

*Bruce Laingen, Department of State country director for Pakistan and Afghanistan:* The U.S. has not been the major supplier in arms to Pakistan since 1965 and since then has contributed only a small part to equipping Pakistan militarily.



*Edward C. Dimock Jr., University of Chicago:* The Pakistan we've known since 1947 is in fact dead. There is no way in which Bengal can return to the state of edgy coexistence with West Pakistan.

*Maharajakrishna Rasgotra, Indian Embassy political affairs minister:* It is diversionary to transform the situation into an Indian-Pakistan question and ask United Nations intervention. The problem has arisen from the suppression by the military government of the expression of open elections.

*S.A.M.S. Kibria, Bangladesh Mission chief political officer:* In eight months, a point of no return has been reached in now seeking anything short of independence.

*Peter Frelinghuysen, New Jersey Congressman:* The East Pakistan crisis is "the sleeper crisis of the 70s," drifting deeper into chaos.

(A Pakistani Embassy representative refused to appear at the consultation on the same program as the Bangladesh Mission "conspirators.")

From the consultation will come a continuing group working at providing information regarding the humanitarian needs of the crisis, promoting a debate concerning possible political solutions to the problems, and encouraging cooperation and information exchanges between those in humanitarian and political work.

Despite the declaration of the Indian Embassy official that all of the refugees must one day return to East Pakistan, the facts of the situation make that development improbable.

Many might return to an independent Bangladesh, but many more will never return — especially the 75 percent of them who as Hindus fear extermination by the Muslim troops of the Punjab.

"As I hid in the paddy," one man is said to have observed, "they came to my village and tore off the loungis (sarongs) from the men. If they were uncircumcized (meaning they were not Muslim or perhaps Christian, but Hindu) they were shot on the spot."

Dr. J. Harry Haines of New York, executive secretary of the United Methodist Committee for Overseas Relief, likens the conflict to a civil war and discounts any interpretation of it as a religious war. Still, one speaker at the consultation finds it more akin to the American revolution than to War Between the States.

Christians form a relatively small minority of the Pakistani population, and fully one third of them are now in Indian refugee camps.

Dr. Haines believes that if the refugees keep coming into India, and if there is no way for them to return to Pakistan, war with Pakistan may become India's only way to solve its dilemma. This is indeed the ever growing concern.

The refugees are not India's responsibility, but there is no escape. The victims of West Pakistan's repression of the eastern wing of the country are now India's burden — perhaps for years.

Life in the refugee camps remains intolerable. One report puts it graphically: "People sit like automatons. The children, even the youngest, are deprived of childishness, infants are skull faces on skeleton bodies, the adults paralyzed in resignation, bodies defeated by the physical ordeal, minds and hearts by terror." And in the more settled, healthful camps, where the death rate is less of a worry, the concern grows for the birth rate.

Should international relief agencies make the effort in East Pakistan as they have in India with the refugees?

"Probably so," concludes journalist Leon Howell, "but only if this does not lull the world into thinking that the real solution is not political.

"An experienced Catholic priest working in the Khulna area most destroyed by the military barked in an emotion-filled voice:

" 'The ones who are clearly starving to death, the ones who will continue to starve, are those who are being hunted, who can not come out to claim their morsel even from the relief agencies. And the only way to save them is to stop the hunting.' "

One World Council of Churches writer reflected that "the situation in Pakistan raises many of the tensions between justice and service in a very dramatic way but perhaps most of all it points to a very humbling insight. Could it be that sometimes Christian obedience must involve suffering in not being able to do very much?" ☐

# The Paradoxes of the Moderator

## A profile of Dale Brown

Dale Brown's jutting jaw, which he thrusts almost in your face, is aggressively friendly. He approaches you to let you in on the story of his latest encounter: On a recent trip he had a chance to become acquainted with a young Brethren.

"And then I discovered," Dale says, "that his two heroes are Art Gish and Ronald Reagan!"

Dale chuckles as you exclaim over the obvious contradiction of a young nonconformist Brethren itinerant preacher and the highly conservative governor of California. Then he interrupts.

"But when you listen to the man's philosophy, it makes perfect sense!" Dale is obviously delighted at discovering someone who'd put things together in such an unexpected way, not a way that Dale would choose, but one that he could savor.

"You see, he's a conservative Brethren," Dale says, "and he identifies conservatism with practices like the anointing service, the plain costume, and the love feast. He's also a political conservative — I think he's in Young Americans for Freedom — so he likes Ronald Reagan. He likes Art Gish" — Dale's deep laughter interrupts him here — "because of his hat and beard."

Dale W. Brown, 1971-72 moderator of the Church of the Brethren, is himself a person who has things put together in an unexpected way — a blend of the old and the new, the radical and the conservative. His strong concern for the personal, for the here and now, draw old, young, radicals, and conservatives into easy identification with him. And when you get to know him, the way *he* puts things together makes perfect sense.

Dale Brown's parents provided him with the kind of Christian home that made him feel secure in their love, and later in the love of God. The church community in Kansas where he grew up provided him with the strong sense of support that is needed by a separated and peculiar people maintaining their witness in wartime. A freewill Brethren preacher with whom he worked in Nebraska gave him a feeling for anti-institutionalism in the church. The church itself provided him the opportunity to study theology and to preach; he still can't quite believe that he gets paid for doing what he likes to do best.

Finally, the whole Christian experience raised in him the concern for the suffering people of the world that leads to what he calls his paradox: "Liking my job and extremely happy with my family, yet passionately unhappy with the militarism and injustices of our world — meantime in both my happiness and unhappiness experiencing a strong identification with that company of people who through the centuries have been called Christians, especially the sectarians, and their chief Leader."

When Dale found that he had been elected moderator, the highest nonstaff position in the denomination, his first thought was, "The world has come into the church." I asked him what he meant.

"Recognition in the church has become much like recognition in the world," he said. "Circumstances get people recognized. . . . But someone who's very faithful — like some of the real saints of the church whom I see in my travels — never has a chance to be elected to any office. Because it's just like the Bible says, 'The greatest shall be the servants,' and the servants are not necessarily those who become recognized by the church bodies. If I had a list of saints — I don't — they would not be people the church would be seeking to serve as moderator."

He mentioned to me two or three of his classmates who have purposely stayed in churches of only fifty or sixty people, and a farmer-preacher who serves five or six congregations, living on an income below the taxable level.

"In church life, and the Church of the Brethren is no exception to that, the scale of values and the ways that we evaluate each other are not identical to the kingdom and the way God evaluates people. That's just very obvious to me."

*"My slow realization of the basic sicknesses of American society has brought me to a mood of nonconformity, and drawn me into radical protest. This has not come easily. Consequently, I have recently found myself in more basic conflict with more of my daily associates than in all my previous life."*

As a student and as a pastor he had

### by William H. Kuenning

*Grandson of two free Brethren ministers, Dale W. Brown was the fourth child in a family of five boys. He was brought up in a lower middle-class neighborhood, in a family then considered wealthy by neighborhood standards, though this would not be true today. His father was a grocer and small businessman in Wichita, Kansas, whose principles prevented him from renting out some store property for two years lest it be used by a restaurant that would sell beer. His mother was tenderhearted, and she readily identified with all her neighbors. Dale thinks he has been fortunate to "get" these qualities from his parents.*

*He attended a Brethren congregation across town, where sixty to eighty percent of the young men were conscientious objectors. On his side of town there were no Brethren in the high school which he attended during World War II, and he made common cause with three young Quakers and got to know their families. Church camps and the local pastor became unexpectedly strong influences in his life. He decided to forego his strong interests and aptitudes in mathematics and chemistry because he "felt there might be many people pursuing these, but few to serve mankind," and he chose McPherson College instead of the University of Wichita.*

*A summer pastorate in western Nebraska brought him into association with Elder D. G. Wine, an eighty-year-old free minister, physically and spiritually a giant of a man who had brought Brethren witness to a "pagan" west 45 years before, and who had a tremendous influence on Dale's life.*

*He studied three years at Bethany Seminary. During this time he was married to Lois Kauffman, whom he had known at McPherson, and he and Lois subsequently served seven years in a relatively new pastorate in Des Moines, Iowa, which they found hard to leave when Dale was called to Bethany to teach while pursuing a doctoral program at Northwestern University. He then returned to McPherson to serve as chaplain and professor. He has been a professor at Bethany Seminary since 1962.*

*The Browns have three children, high school age Deanna and Dennis, and fifth-grader Kevin.*

**'I was tired of always having to go *outside* the church to make my Christian witness'**

been easygoing, had usually kept his cool, and was known in college as a guy who just didn't have a temper. As a professor, his pacifism had led him to support students from McPherson College who had demonstrated against the Omaha missile base. This had led to some conflict, but it was the kind of conflict he expected.

The war in Vietnam has emphasized to him even more his differences with America's penchant for war-making and his differences with those who are not alienated by this war-making. And those in the church who are trying to implement their concern for racial justice, an end to poverty, and aid to the oppressed and imprisoned, have made a deep impression on him.

Several years ago one young man came to him for advice about resisting the draft. Dale tried to persuade him to accept alternative service, as Dale had done with dozens of others considering whether to choose alternative service or the army. But this young man kept raising questions that led Dale to think through some of the limitations with which alternative service burdens their Christian witness. He began to understand the real frustrations that young men were *feeling* about accepting it. Before long he had become a conscientious supporter of conscientious draft resisters.

This new orientation leads to the sadness he often feels nowadays in finding himself "in more basic conflict with more of my daily associates than in all my previous life," but a sadness he cannot avoid.

This mood of sadness, of compassion for those people throughout the world whom we are preparing to injure, and of anger at our complacency, has led him to a number of actions that many might consider radical. He has, for example, participated in the 1966 open housing marches in Oak Park, Illinois, been an observer for the American Friends Service Committee of the demonstrations at the 1968 Democratic National Convention in Chicago, and participated in the march on the Pentagon in 1967.

He refuses to pay his telephone tax because it was levied specifically for war. He participates in the Brethren Action Movement (BAM), which has sent aid to both North and South Vietnam, and which has been of help to Brethren draft resisters. He became a founder of BAM because, he said, "I was tired of always having to go *outside* the church to make my Christian witness."

*"I had this experience with this eighty-year-old man, and I can't shake him off."*

His early encounter with Elder D. G. Wine firmed up something in his trust in the biblical teachings and his uneasiness with calling an authoritative institution the church. This elderly farmer-preacher-scholar, father of thirteen and foster parent to others, who had never finished the eighth grade, sat up nights one summer talking with Dale as long as Dale could keep his eyes open. The free ministry came to have great meaning for Dale, and he began to question hierarchical authority.

"I have always felt uncomfortable with professional fund-raising campaigns," Dale told me. His first sermon was against being called "Reverend," and he's always "had this thing against professionalism, especially where it connotes a priestly caste."

*"I have been uncomfortable at times that I have been accepted so well."*

At the St. Petersburg conference last summer he found himself in a vigorous, emotional debate with some conservatives following a committee meeting they had attended together. The argument, on resistance, continued an hour and a half. At the end Dale told them, "You know I wouldn't be spending this long if I didn't like you and take you seriously — I wouldn't be caring this much."

His adversaries answered, "*We* like *you,* because you don't just treat us nice. You take us seriously enough to argue with us."

In relating the story Dale commented, "Now the type of treatment they've often received has been, 'We'll meet with you, and we'll listen to you. . . . Now we've heard you; you should be happy.' It is not enough to treat people as though all they need is catharsis, fearing that if one argues with them it will turn them off. People don't *only* want to get things out of their system. They want you to accept their proposals and act, or else

*More on 26*

*Two moderators in conference: Dale W. Brown, left, and Harold Z. Bomberger*

AN ANNUAL CONFERENCE
WORKING PAPER

# A Statement Regarding Abortion

*The following statement is presented to readers of* MESSENGER *by the Annual Conference committee appointed to answer two separate queries calling for "guidance on the question of abortion." This statement has been revised since its referral back to the committee by the 1971 Annual Conference. The Conference further suggested that materials on the question be made available for the church to study and discuss.*

*What follows is a working document. Since it may be revised further prior to the 1972 Annual Conference, responses from individuals and groups are sought by the committee. Concerns may be conveyed by letter, or noted on the discussion survey checklist on page 17.*

## Biblical Teaching

A Christian ethic regarding abortion begins with the biblical teaching about life and about love, two of the central themes of scripture. It is well to remember that there are not many scriptural passages directly related to the question of abortion and that the direction of scripture is not so clear that anyone can be dogmatic in his interpretation. No biblical passage condemns or approves abortion as such. Nevertheless the Bible shows God to be very much concerned about both the presence and quality of human life. Therefore, we turn to passages about life and about love.

The Bible teaches us that human life is a sacred gift of God. This does not mean that human beings have no part in the creation of new life, for God has clearly entrusted the cultivation and propogation of human life into the hands of persons (Genesis 1 — 2). Nevertheless, it remains a sacred gift of God and is at center a mystery beyond definition. Science can describe the development of the fetus, but it cannot penetrate the mystery and uniqueness of the person who is brought into being by the hand of God.

It goes beyond scripture to insist that conception is clearly the beginning of personal human life. The birth announcements of scripture suggest that a person may be chosen by God *before* conception (Isaac) or *during* fetal development (Jeremiah). God's promise and blessing is critical in the creation of persons, and that does not seem to be identical with conception. Reference to "conception" in scripture is nearly always accompanied by reference to "bringing forth," as in the phrase "conceive and bear." Conception in itself is not indicative of personal life, since only as that life is "brought forth" does it become fully personal.

On the other hand many scriptural passages seem to suggest that personal life is deeper than viability, the time at which a fetus may be born and live. Heart, blood, mind, and breath are signs of personal life. Biblically the "heart" refers to the center of personal being. "You shall love the Lord your God with all your heart, with all your soul, and with all your might" (Deut. 6:5). Blood is the presence of life and the sign of the covenant between God and man (Deut. 12:23). The mind and the strength, thinking and moving are evidence of life. Soul and breathing are closely associated, suggesting that full personhood comes with breath. Thus the Bible seems to suggest multiple signs of personal human life, not just one. The body and the person are inseparably joined in biblical teaching so that the latter does not exist without the former.

The Bible also places much emphasis upon the promise of a loving God and the response of a caring community as decisive in calling forth personal human life. The announcement of a child to be born is normally a time of joy and thankfulness. Signs of quickening and movement within the womb heighten expectancy for the coming child. Sensitive persons are moved with reverence in the presence of a growing fetus (Psalm 139). The Bible teaches us that the earliest fetal life is precious, but that its value increases as it takes on more of the qualities of personal life that are present at birth.

The Bible seems, then, to suggest that the termination of fetal life is seriously wrong, but not as wrong as the taking of fully personal life. Such a view is implicit in Exodus 21:22-25, where the causing of a miscarriage may be rectified by a payment to the injured party. Should the expectant mother die, the guilty party may be required to make compensation by giving his own life. It is therefore ordinarily wrong to terminate the life of a human fetus because the fetus is potentially a person, and because personal human life is sacred. On the other hand, it is not murder or manslaughter because the fetus is not yet a person. Nothing we find in the New Testament would seem to alter this view.

The compassion we learn from Jesus Christ leads us to give of ourselves for the well-being of others. This means that an expectant mother will consider the well-being of the potential life she carries as well as the well-being of other children she may have to be more important than her own convenience. At the same time it means that every Christian is moved with compassion for those who undergo an unwanted pregnancy. We are brought to confess those attitudes that condemn and control other persons. We are motivated to work for those institutions and services that fulfill life and that contribute to a community wherein all children are wanted.

## Social Considerations

We began with the biblical affirmation that human life is sacred. This affirmation does not, however, resolve the ethical dilemma concerning the quality as well as the fact of human life. Such a dilemma is obvious when the life of a mother is threatened by a pregnancy. Most Brethren have been willing to allow that a fetus may be aborted to save the life of the pregnant woman. This seems well within the direction of biblical teaching, although we should marvel at the love of a mother who would voluntarily lay down her life in order that her child might be born. Surely no one should be required to do so.

The dilemma is much more difficult when the threat of world overpopulation is considered. Various population estimates indicate that the world will be intolerably overpopulated within two or three generations if present population trends continue. Is the threat of overpopulation with attendant starvation and death sufficient reason to resort to abortion? Reverence for human life should lead Christians to use contraceptive methods that are effective prior to or during the earliest days of pregnancy. The church should encourage everyone to become well acquainted with the safe medical use of such methods. Only with the failure of such contraceptive methods might one consider abortion, which in itself is never desirable, and only then when overpopulation poses a serious danger and personal threat to those already born as well as those about to be born. Surely such may be the case in many places in the world today.

The moral dilemma of abortion is complicated by the fact that abortion is not nearly so available to the poor as it is to those who are not poor. It is hardly just or compassionate to enforce strict abortion laws against those who cannot afford to do anything but comply. The dilemma is also complicated by the fact that many hundreds of women have lost their lives in recent years because of attempts at self-induced abortion, or because of illegally obtained abortions. An indirect implication of Exodus 21:22-25 is that legal and hygienic facilities ought to be available so that such women do not lose their lives.

There are many instances in which a woman may find the birth of a child wholly unbearable. The family may already be so poor that they are starving or otherwise deprived. The child may be defective and require care and expense that the pregnant woman with her husband is wholly unable to give. One cannot move from the sacredness of human life to the principle that a woman and her husband must undergo the extreme sacrifices required by another birth. On the other hand when fetal life is so reverenced and potential human life is so loved that a woman and her husband do voluntarily and wholeheartedly make such sacrifices, then the church can give thanks and celebrate God's compassionate Spirit among us. Fetal life may never lightly be sacrificed to our own convenience or whim.

If young women and men are to have a real choice regarding pregnancy, then they must have instruction about the sacredness of human sexuality, accurate information about methods of contraception, and persons to whom they can turn for counsel. Furthermore, a woman who carries an unwanted pregnancy will have a real choice only if counsel about adoption and other options is available. If the church is really concerned about human life, it must provide facilities for the care of such women and their children, counseling services, as well as a climate of support within the congregation.

# Medical and Counseling Considerations

Medical science views human life in various ways. Human life has been seen by some simply in the potential of ovum or sperm, by others as beginning with fertilization (conception), and by yet others as the capacity for personal interaction. Prior to interactive functioning, human life is not easily distinguished from animal life — yet, when can we say interaction begins? The distinction between mere existence and a distinctly personal quality in life is universal. Neither in terms of any one point in time of development nor in any other measurable quality can science provide the definition of this discrimination. Scientifically as well as biblically, it seems most meaningful to view human life as a sacred gift that appears within a continuum or developmental process.

Modern contraception has made pregnancy a relatively deliberate and free option for many persons in our society. The risk to life and physical health of the mother as a consequence of pregnancy and delivery is now small; the physical risk accompanying medically ethical abortion procedures in the first trimester of pregnancy is much smaller. This risk increases, however, as pregnancy progresses. In contrast, the risk to health and life due to clandestine, unhygienic, often desperate abortion procedures at the present time is exceedingly high, and there are many hundreds of needless deaths yearly. Further technological advances in the utilization of intrauterin devices (IUDs), the "morning-after" pill, and the seemingly imminent appearance of effective oral medication that will abort by chemical means in the earliest stages of pregnancy, promise to make it increasingly difficult to delineate contraception from abortion. Existing public laws with respect to abortion, therefore, may well become increasingly irrelevant and unenforceable.

Technical discoveries about the genetic and congenital abnormalities of human development have increased the possibility of detecting carrier states of defective genes and chromosomal defects and of predicting such disease in potential offspring. Such conditions may sometimes be diagnosed in mid-pregnancy, but not before. Genetic counseling considers the degree of risk involved, the seriousness of the possible defect, the parents' willingness to risk having a defective child in the hope of having a healthy one, the possibility that a defective child might be helped by medical or surgical procedures to achieve a more nearly normal life, the possible result of the defect on the life of the child, on other members of the family, and on society.

Recent psychological studies of women who undergo therapeutic (medically ethical) abortion have not supported generally held beliefs regarding the emotional stress of such an experience. In the majority of cases, general relief or a brief and mild guilt reaction is reported. More severe disturbances appear rarely. The psychiatrically disturbed woman who undergoes abortion seems to experience no loss of stability and, sometimes, even improves. Frequently expressed beliefs regarding the occurrence of involuntary infertility, difficulty in sexual functioning, as well as depression, are not substantiated by the presently available evidence. There is, however, continued expression of concern by psychiatrists and psychologists about adverse effects, short-term or long-term, individually or collectively, of repeated resort to abortion.

Effective research has yet to be done to clarify the real psychological and social effects of changing social codes regarding abortion and the response that large numbers of persons are making to these changes. Clinical experience with persons who have sought illegal abortion, usually in a context fraught with tension, secrecy, fear, and real risk to life and health, reveals frequent important emotional trauma and suffering about the experience. It appears that the condemnatory attitudes, compassionlessness, and profound insensitivity and lack of understanding in ourselves and those around us lie at the heart of this distress. Many of the existing criminal codes give sanction to these same attitudes and thereby contribute to the tragic human suffering that often accompanies abortion.

Psychological studies of children and of family life have brought a new and increasing concern by behavioral scientists about the problems of the "unwanted child." Nearly everyone agrees that being unwanted in early childhood is devastating to the development of personality and is the cause of many behavioral and emotional problems.

Regarding these paradoxical, complex, and sometimes conflicting values, physicians and counselors are called upon to relate to the person first of all. They are asked to care, and to care enough that they would not want to control, dominate, or manipulate persons, but rather to set them free to grow and to seek out their own highest purposes. This requires a highly personalized view of every issue and every moral choice. It also requires that counselors and physicians must be able to function in a setting that can reflect and preserve their freedom of moral choice and that is consonant with their values and highest purposes.

Many people, including those in the church, have tended to respond distantly, impersonally, and judgmentally to those who struggle personally with these issues. Even when no longer expressed in legal prohibitions, these attitudes tend to be preserved by requiring them of the medical profession.

Professional people, as well as their patients, have need for persons of great compassion and insight who will undertake to share the burden of moral decision and thereby bring a fuller humanity into the lives of all.

## A Position Statement

Brethren strongly believe that all human life is sacred and that personal life is the fullest expression of human life. The question of abortion should therefore be discussed within the context of renewed sensitivity to the wonder of personal human life and of human sexuality. We believe that abortion should be considered an option only when all other possible alternatives lead to greater destruction of personal human life and spirit. We rejoice with those who voluntarily give birth at great personal sacrifice. Yet we also support those who after prayer and consultation find abortion to be the least undesirable alternative available to them and those they love. We believe that such persons should be able to make their decisions openly, honestly, and without the burden and suffering imposed by an uncompromising community. Furthermore we advocate that all who seek abortions should be granted sympathetic counsel about various alternatives as well as the health and safety of publically available physicians and hospital care.

## Some Implications

It is vital to the church that it educate its members about the sacred spiritual quality of human life and human sexuality, so that the question of abortion may be considered in proper context. The church should provide study packets, current reading, study groups, church school classes, workshops, and personal acquaintance with the experience of those involved in abortion decisions. Much further education regarding sexual relations, family planning, the meaning and practice of responsible parenthood, and the value of persons is crucial to the spiritual and social well being of the Brotherhood. This effort should be both an individual and collective responsibility. The Brotherhood should support other organizations such as Planned Parenthood and Clergy Consultation Service in their educational efforts.

Responsible parents should seriously consider limiting family size, since overpopulation poses a very real threat to the whole of human life. However, contraception and voluntary preventative measures such as vasectomy are always preferable to abortion as a form of birth control.

The Brotherhood should do everything it can to make it possible for a mother to want and care for all her children. We can best show our concern and compassion by providing homes for women who do not want their unborn child and for children who are unwanted. We need to foster a fellowship of families and counselors who would welcome and care for such women and their children.

In some situations abortion is perhaps the least undesirable alternative available. Decisions in such situations are most nearly genuine when made with consideration for all persons involved. Such situations include serious threat to the lives and emotional well-being of the mother and her family. The precise definition of circumstances must be left to the mother, the father, the physician, the pastor, and other significant persons in whom the mother has confidence. (Situations such as rape, incest, and malformation of the fetus need not necessarily lead to abortion if they do not seriously threaten the emotional well-being of the mother and the family.)

Any person who considers an abortion should receive the best counsel about options available, including adoption and foster care. Such counsel should encourage her and those close to her to work through the decision in view of the value of human life, the consequences of the various options available, and the well-being of those most directly affected. We strongly oppose any action, direct or indirect, by parents, physicians, the state, or anyone else that would compel a woman to seek an abortion against her will. When abortion is performed, it should always be done under acceptable medical care, and as early in the pregnancy as possible.

Physicians are urged not only to consult with their medical colleagues, but also to seek other ways to share the burden of moral responsibility so frequently thrust upon them. They are encouraged to resist the inclination to shoulder the weight of decision in isolation from others who are involved and concerned. The meeting of minds, whenever possible, of caring persons most involved and most to be affected by decisions that are made, gives dignity, moral sensitivity, emotional support, and personal security to all concerned. Any physician or attendant who, because of personal moral conviction, chooses not to perform or participate in an abortion, however legal, should be free to do so in good conscience, and should receive the full support of the church. We urge a physician with such convictions to refer patients who may desire an abortion to another competent certified doctor.

Brethren may in good faith work for changes in laws regulating abortion practice. Many existing laws add to the guilt and degradation of life. We support those who conscientiously act for the repeal or alteration of such laws.

*(Members of the Study Committee on Abortion are Lauree Hersch Meyer, Taipei, Taiwan; Nancy Rosenberger Faus, Wichita, Kansas; Sonja Griffith, Clearwater, Fla.; Donald E. Miller, Oak Brook, Ill.; Terry Murray, Huntingdon, Pa.; Marianne Pittman, Champaign, Ill.; and Dr. Dennis F. Rupel, Riverside, Calif.)*

## FOR FURTHER STUDY

### Pamphlets

*Eternity.* Evangelical Foundation, Inc., 1716 Spruce St., Philadelphia, Pa. 19103. Feb. 1971. 50¢ per copy.

*Abortion: A Human Choice.* Board of Christian Social Concerns, The United Methodist Church, 100 Maryland Ave. NE, Washington, D.C. 20002. Order ♯P1150. May 1971. 1-9 copies 50¢ each. 10-24 copies 45¢ each. 25 or more copies 40¢ each.

*Let's Look at Abortion.* Council for Christian Social Action, 289 Park Ave. South, New York, N.Y. 10010. March 1971. 50¢ single copy. 10-99 copies 40¢. 100 or more copies 35¢ each.

*The Right to Abortion: A Psychiatric View.* Group for the Advancement of Psychiatry, 419 Park Ave. South, New York, N.Y. 10016. Vol. VII, No. 75, Oct. 1969.

### Books

*Who Shall Live? Man's Control Over Birth and Death.* Prepared for the American Friends Service Committee. Hill and Wang, New York. 1970. $1.75 paper.

*Birth Control and the Christian, A Protestant Symposium on the Control of Human Reproduction.* Edited by Walter O. Spitzer and Carlyle L. Saylor. Tyndale House Publishers, Wheaton, Ill. 60187. 1969.

*The Terrible Choice: The Abortion Dilemma.* Bantam Books, 1968. Paper.

### Articles

Clare Boothe Luce, *Two Books on Abortion and the Questions They Raise.* National Review, Jan. 12, 1971, pp. 27-33.

E. Spencer Parsons, *Abortion: A Private and Public Concern.* "Criterion," a publication of the Divinity School of the University of Chicago, Winter 1971, pp. 13-16.

Paul Ramsey, *Feticide/Infanticide Upon Request.* "Religion In Life," Summer 1970, pp. 170-186.

### Study Packet

A packet of study resources, including selected items from above, is available at moderate cost and in quantities from the Annual Conference Office, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120. Several of the individual items above also may be obtained from the Annual Conference office at the prices indicated.

Record your personal response

# Discussion/Survey Checklist on Abortion

*The following checklist may serve either as a guide for personal study, a starter for group discussion, or a form for responding to the Study Committee on Abortion. In looking ahead to final revisions of the report appearing on pages 13-16, the committee earnestly welcomes the reactions and comments of Messenger readers.*

**1** Abortion is a question appropriate for the church to consider:
☐ Yes ☐ No

**2** Human life should be considered fully personal at the time of (Check one):
☐ conception ☐ quickening[1] ☐ viability[2]
☐ birth ☐ some other time

**3** The following is sufficient reason for abortion (Check any number):
☐ threat to the mother's life
☐ threat to the physical health of the mother
☐ rape
☐ incest
☐ fetal deformity
☐ possibility of fetal deformity, e.g. rubella
☐ threat to the well-being of the family
☐ threat to the mother's emotional health
☐ threat of over-population
☐ the desire not to have a child
☐ other:

**4** Civil law should continue heavily to restrict the practice of abortion, as it now does in most states:
☐ Yes ☐ No

**5** A woman has the sole right to decide what happens to a growing fetus within her body: ☐ Yes ☐ No

**6** Every woman who seeks an abortion has the right to full medical care: ☐ Yes ☐ No

**7** The church should provide more teaching, counseling, and other services regarding attitudes toward sex, family planning, and abortion than it now does:
☐ Yes ☐ No

*(Place in envelope and return to the Study Committee on Abortion, Annual Conference Office, 1451 Dundee Avenue, Elgin, Illinois 60120. Comments may be included on separate sheets.)*

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[1] When motion is first felt. [2] Capable of surviving after birth.

# Going on Faith in the Ghetto

## *Looking at Bethany Brethren and Garfield Park Community hospitals with Gregg W. Downey*

In many respects Bethany Brethren and Garfield Park Community hospitals are models of what health care providers in a ghetto should be. There is a good rapport between hospital management and the community; care for the indigent, particularly outpatient and emergency care, is provided before questions are asked about money; the major administrators live in the area and thus are intimately aware of their neighbors' problems.

Unfortunately, these two Chicago institutions have one characteristic in common with many other poverty-area hospitals: a continuous state of near-bankruptcy. "Unless present reimbursement methods are improved," said Vernon Showalter, executive director of the two institutions, "it's possible that these hospitals won't be here five years from now." Eighty percent of their populations are publicly supported, he explained.

In 1968, the two hospitals began to unite under the control of partially combined boards of directors. Mr. Showalter recently acknowledged that the move has not been financially advantageous. However, he said, financial health was not a primary reason for the decision. When the members of Bethany's board voted to take over Garfield Park, he said, they had reconciled themselves to taking over the mortgage and troubles of an institution that had failed in a long and debilitating struggle to serve white patients with white doctors in an almost totally black neighborhood.

The conditions which prevail there, he continued, compelled the board to flirt with ruin: "The board feels that for as long as we're here, we'll do what needs to be done."

Doing what needs to be done means providing primary inpatient care, methadone maintenance for heroin addicts, jobs and training for unskilled community residents, day care for children of working mothers, and housing. Because such a wide range of services is necessary, and because Bethany Brethren is an institution with only 67 beds, it was obvious to the board members that they could not allow the 165 beds and the facilities of Garfield Park Hospital to be lost to the community. Thus when the possibility of consolidation arose, they agreed to do it.

Although it is frequently used, *merger* is not precisely the word that describes what happened between the institutions. At a joint meeting, the members of Garfield Park's board resigned one after another until a majority of positions had been vacated. Those slots were filled by the Bethany board members. The turnover took about ten minutes.

The boards are now composed of members from both affluent areas and the immediate community. The white members are primarily business executives, although some are professionals. Most of the black members are clergymen and social activists, but some are executives and one is a circuit court judge. Among the total of thirty members are eleven persons who serve on both boards. Six of the eleven are black. In addition, two special committees of the boards are made up almost entirely of community residents from all walks of life. Although members of these committees are not on the boards, they have the power to set policy.

Before the change, Garfield Park had served ten percent black patients and had accepted no public aid recipients. Presently, almost all the patients cared for at both hospitals are black.

Mr. Showalter explained that Garfield Park, prior to the turnover, had been mortgaged to finance the construction of new elevators and the remodeling of the building's facade. These improvements, he said, were a last desperate effort to hold its white physicians and their patients. The effort failed. At the June board of directors meeting, there was still a $400,000 long-term liability, the result of outstanding, first-mortgage serial bonds.

This was the heaviest and most lingering burden that resulted from the turnover, but there were also personnel problems and grave breakdowns in community relations that had to be overcome after the new board assumed control.

The medical staff, composed primarily of aging white physicians, fervently desired to transfer to other hospitals, Mr. Showalter said. Many were temporarily thwarted, however, because their ages impeded their migration to the staffs of suburban hospitals. Eventually they did leave, but the interim was long enough to allow Garfield Park to restaff with black physicians and young white doctors.

Along with doctors of the old guard, veteran paramedical and nonprofessional employees began an exodus. Their positions, too, had to be refilled. Sometimes vacancies were filled by able, energetic persons who lacked nothing but the experience that Mr. Showalter said is nonessential, but generally required.

Apart from the staff problems, black militant groups within the community had grown increasingly resentful of Garfield Park's patient policies. Numerous confrontations occurred before word spread through the neighborhoods that the hospital had a new mission and was now directed by residents of the community.

Not directly related to the joining of the two hospitals, but a problem nonetheless, is the $116,000 net operating loss for the first half of 1971. Outpatient services accounted for much of that deficit, though perhaps more worrisome than the loss itself is the alarming increase of bad debts.

"There are always opportunists," said Mr. Showalter. "The word got around that we gave care first and asked about money later. People were giving fictitious addresses." The damage being done by the nonpayment for outpatient services was apparent to the board members. Even though they wanted no one turned away for lack of funds, they were realistic enough to see that their entire operation was bejeopardized by people who had the means to pay but weren't paying."

"Here's where the beauty of a community-controlled board becomes obvious," Mr. Showalter went on. "If I had decided on my own that our outpatient policies needed revision, a great hue and cry would have arisen in the neighborhoods. As it is, the board members who live in the community can explain the reasons for the changes. There will still be grumbling, but the people will accept the necessity."

The 5,850 patients who are able to pay would be required to do so, however. "A great majority of these patients are not emergency cases," Mr. Showalter explained. All patients whose conditions do not involve trauma, hemorrhage, or shock are now referred to the credit and collection department before they receive medical services: "A concerted effort is being made to explain to these patients that the hospital needs payment for its services," said Mr. Showalter.

Another fiscal problem faced by the ghetto hospitals is a chronic one — slow reimbursement by government agencies. This has plagued Bethany Brethren since 1966 and now affects Garfield Park as well. The Illinois Department of Public Aid uses the same reimbursement formula, based on cost, that Medicare does. "You have to beg your vendors to hold off for four months until you can pay the bills," said Mr. Showalter. The penalties awarded the two hospitals come in the form of interest on unpaid balances and the loss of early-payment discounts.

Neither these difficulties nor the related problem of less than full payment for services rendered under Medicare have dissuaded the board from accepting government-supported patients. "By the time the plaster has fallen off the walls," reflected Mr. Showalter, "somebody will come up with a program to replace Medicare and Medicaid. It's a question of whether we're going to sit here half full or whether we're going to do something. Right now, we're going on faith."

This trust, universally exhibited at both institutions, that God, the government, or somebody eventually will provide has enabled Bethany Brethren and Garfield Park hospitals to render exemplary service to their communities. One of the most notable of these services is the Bethany Community Health Center.

The neighborhood health center was opened on a shoestring in December 1968. With a grant from the Sears Roebuck Foundation and no government money at all, the Bethany Community Health Council — a special committee of the board of directors — found and remodeled a grocery store about half a block from the hospital.

Three primary physicians and a dentist from Bethany's medical staff see approximately 150 patients a day at the health center. Other staff members there include one registered nurse, one visiting community health aide, two nurses' aides, one dental assistant, and one receptionist. All the medical, paramedical, and nonprofessional personnel receive salaries.

Just as both hospitals benefit from the existence of the health center, the joining of the two hospitals has proved economical in other ways. Most significant are the savings realized by higher-volume, consolidated purchases. Although no precise figures are available which compare previous separate costs with present joint costs, Mr. Showalter said the savings have been noticeable. One of the more obvious economy measures is the practice of using a single staff member to perform departmental duties at both hospitals.

When a staff member who was in charge of one department takes on additional responsibilities at the other hospital, his salary is not doubled. Instead of raising the salary of a $10,000 a year department head to $20,000, the staff member's annual pay goes up to, say, $15,000, Mr. Showalter explained.

The caliber of the individual employee has more to do with the successful execution of dual assignments than does the nature of the jobs, he added. The nine positions filled by the same persons at both hospitals are: executive director, director of in-service education, chief pharmacist, therapeutic dietition, laundry manager, security chief, public relations director, volunteer services director, and purchasing agent.

Holding one job but serving patients from both hospitals and the community at large is Thomas Eversley, director of the Bethany Drug Awareness Clinic. Methadone maintenance is the central element of the program. "One of the requirements for acceptance in the program is that a person must have used heroin for at least one year," he said. This stipulation, it was explained, is meant to dispel the oc-

*V. Showalter: Community control works*

casional criticism that people not thoroughly addicted to heroin will develop a methodone habit as a result of their therapy. "We want to reach hard-core addicts," said Mr. Eversley. "In the treatment, we take urine tests three times a week to see if they are adhering to the program or reverting to heroin." Decisions about what to do with backsliders are made on an individual basis. Sometimes they are talked to and warned, and sometimes they are expelled from the program. The participants themselves have a lot to say about which course of action is taken.

Of all the services provided by the hospitals, the drug awareness clinic has garnered the most attention. Not long ago, President Nixon sent a note to "wholeheartedly commend the prompt and positive effort" the hospitals "have launched to turn the tide in an area that poses an unparalleled threat to our society." Secretary of Health, Education, and Welfare Elliot Richardson sent a letter in which he, too, saluted the "community-based efforts in this area." As of last month, those words of encouragement were all the support Bethany's drug program had received from the federal government.

It costs approximately $50 per addict per week to operate the sixty-participant drug program, according to Clarence Turner, director of public relations. So far, about $10,000 has been obtained from the Church of the Brethren, which nominally sponsors the Bethany-Garfield hospitals; from the Illinois Drug Abuse Program, and from private enterprise. The IDAP provides only $15 per addict per week, but Mr. Showalter said that because there are hundreds on the waiting list, the hospitals plan to double the number of patients in the program. He pointed out that heroin addiction is one of his community's gravest concerns, because it has a direct effect on the area's crime rate. It was estimated that there are 3,000 addicts in the two square-mile area served by the hospitals. The problem is not safely tucked away in the ghetto, however, said Mr. Turner: "White businessmen, repairmen, and journalists have to come into these neighborhoods, and there's nothing to stop the addicts from going into the white community to get money for dope."

Mr. Eversley explained that along with methodone treatment, addicts receive emotional counseling and training in marketable job skills. The job training of these and other unskilled patients is administered by Metcor, a private firm with headquarters in Washington, D.C. A grant from the Department of Labor is used to finance the Metcor office at Garfield Park Hospital. The hospitals themselves have been successful in providing jobs for former addicts and other "unemployable" patients.

Accepting responsibility for educating and employing patients is not a common practice among hospitals today, but George Bruno, Garfield Park's administrator, said that such functions increasingly must be assumed: "All of us are becoming aware, I think, that a patient's economic and social conditions markedly affect his health. It's not much different from how we learned that his psychological, not just his physical, condition is important."

The immediate future promises an even tighter mesh between the two institutions. It is anticipated that by drawing the operations of the hospitals nearer and nearer, additional economies will be accomplished, said Mr. Bruno. Eventually, the institutions will have a single board of directors and one medical staff. Today, there is a staff for each hospital with a combined membership of fifty physicians. Twenty of those doctors, however, serve on both staffs. Another important factor, for which details have yet to be resolved, is the affiliation with Rush-Presbyterian-St. Luke's. It is hoped that this larger medical complex can provide higher-echelon medical care and education to the smaller hospitals, said Mr. Showalter.

There is also a plan to construct a 300-bed community hospital. Federal officials have indicated that Hill-Burton funds could be made available, but definite plans depend on whether the hospitals can raise the percentage of the building cost that is required under the federal program.

Although the hospital project probably won't come to fruition for several years, said Mr. Showalter, the board is already at work on a long-range blueprint for a comprehensive health care delivery system for the community. A second neighborhood health center, to be located at the Garfield Park Hospital, is in the planning stage. The third and fourth floors of Bethany Brethren are to become a fifty-bed extended care facility, and a sixty-bed skilled nursing home unit is to be built on the fifth, sixth, and seventh floors of Garfield Park. A ten-bed detoxification unit for alcoholics and drug addicts as well as a twenty-five-bed inpatient mental health unit, which will enlarge and alter the unit now leased by the Illinois Department of Mental Health, are also being planned for Garfield Park.

Mr. Showalter said that state and federal officials have acknowledged the urgent need for more diversified and better care facilities in Chicago's west side ghetto. Despite the hospitals' current bleak circumstances, there are indications that funds may be forthcoming for all or several of these projects, he said. The unofficial attitude among the executives is: "Demonstrate that it can be done, and the money to pay for it will turn up."

Officials at both hospitals agree that the single factor most responsible for the continuing survival of their institutions has been total community control and avid community support. Unlike many hospitals, Bethany Brethren and Garfield Park experience little employee dissatisfaction, and there is no union. The picture is so much in contrast to the rule, in fact, that recently an employee group collected $500 among themselves and donated it to the hospitals. Neither are these institutions surrounded by a hostile, destructive population. There is a working rapport with the same militant black groups that have put other health facilities, such as Chicago's Jewish Home for Aged, out of business.

Mr. Showalter revealed his secret for reaching accord during confrontations: "Get the most foul-mouthed one with the headband and the zip gun, and invite him to join the board of trustees. He won't come on, of course. He's too smart for that, because once he's on, you've got him. You'd start showing him budgets. He'd have to shut up and help, and he won't do that."

The hospital executive said the day is gone when health experts could make all the decisions, establish all the programs, and confer them on the people: "No suburban community would put up with that kind of missionary activity, and you can be sure that the new awareness in the inner city ghettos is going to bring it to a screeching halt there, too." ☐

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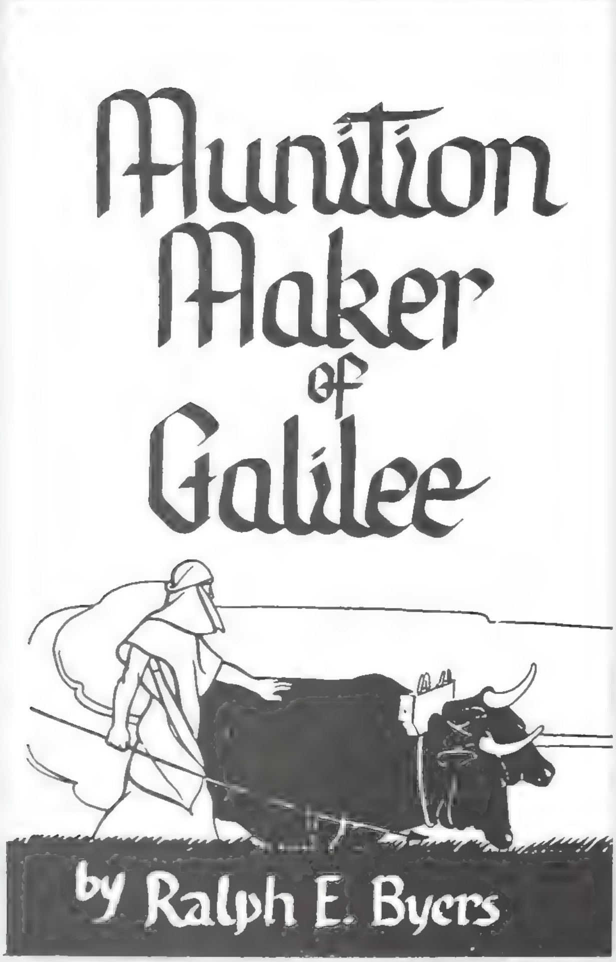
# How hidden are the "hidden" years?



Seek and you will find the fifth gospel by Jesus: word pictures from his toiling years. His seminary was the carpenter shop, which gave him illustrations for teaching.

See him split logs into beams for compassionately fitted yokes. In ox cart days carpenters often lived with farmers for whom they built. Follow Him, sometimes sloshing over hills in storm drenched darkness, as he helps seek stray sheep.

Will you find illustrations from making spear shafts or parts for war chariots or catapults? He built for, not death, but life, munitions of peace.

The book's introduction was written by the late Bethany Vice-president Warren W. Slabaugh, author of "THE ROLE OF THE SERVANT." **75¢**

# Celebration is the name, joy the motivation

**CREATE AND CELEBRATE,** by Jay C. Rochelle. Fortress Press, 1971. 124 pages, $2.95 paper

**CONTEMPORARY WORSHIP SERVICES: A SOURCEBOOK,** by James L. Christensen. Revell, 1971. 256 pages, $5.95

**VENTURES IN WORSHIP** and **VENTURES IN WORSHIP 2,** edited by David James Randolph. Abingdon, 1969, 1970. $1.50 paper

ONE OF THE NEW CENTERS of attention and experimentation in the church is in the area of worship. Books on the meaning and mode of worship, books on suggested patterns for worship, books of worship resources are springing up like lovely crocuses through the brown earth of a long and barren winter. Life is beginning to enter a most unlikely arena, the sanctuary. Celebration is its name and joy is its motivation.

Jay C. Rochelle's book, *Create and Celebrate,* states clearly some reasons for the needed change in worship patterns. He then presents some guidelines for making changes and offers some helpful resources.

Chapter headings include "Why Bother?", "Kicking and Screaming Our Way Into Now," and "Putting Your Thing Together." These three chapters deal with the need for change, the struggle with change, the way to change worship patterns. He does so with sensitivity to the need of some persons for the familiar as well as the need of others for creative celebration. He offers specific suggestions for the implementation of new worship formats.

Reading this book written by a Lutheran and remembering my wife's reaction to a course in "Worship and Liturgy" taught by a Lutheran makes me want to caution the Brethren that this book is written from a Lutheran worship tradition. This does not necessarily limit its value to us. It might actually enhance its worth.

*Create and Celebrate* is a useful book for those who have the courage to challenge familiar patterns of worship and put in their place more creative ways of celebrating our life in Christ. The author comes down hard on the need to understand what worship is before any change is made. He outlines and evaluates the five essentials of worship: awareness, confrontation, commitment, celebration, new awareness.

"Worship," he says, "continually frees us from the past to live in the present in expectant hope for the future."

I like that and am encouraged by this, "Probably the most we can expect from our worship life is that we will hit 'highs' sometimes."

This book would be particularly helpful to persons with worship responsibilities who are trying to understand how this new surge to celebrate fits into where they are or ought to be.

Christensen's *Contemporary Worship Services* and *Ventures in Worship* and *Ventures in Worship 2* both edited by David James Randolph for the Commission on Worship of the United Methodist Church are excellent resources for worship leaders who want to experiment but are at a loss for "handles." All three of these compilations have suggestions for every segment of worship from the "Call to Worship" to the "Benediction." They also include worship services for all kinds of special occasions, such as communions, weddings, funerals, and numerous special days and emphases. And the beauty of it is that all these resources are so adaptable and yet fresh. They become the spark which ignites the fire of one's own creativity.

While *Contemporary Worship Services* is in book form, the *Ventures in Worship* series are loose leaf on standard 8½ x 11 paper to fit a three-ringed notebook. Pastors receiving "Agenda" material can put worship material found there under the proper headings in the *Ventures* series.

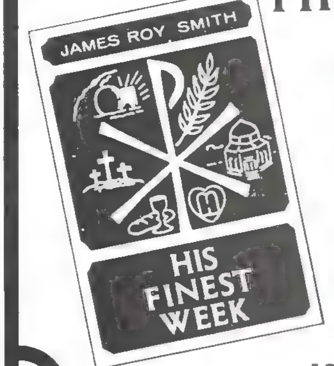
All of these books and compilations of resource materials would be a valuable addition to any pastor's library as well as to the church library where other persons responsible for worship experiences could find ready assistance. — PAUL E. ALWINE

**We're Going Computer . . .**

MESSENGER is in process of shifting to the computer method of printing subscription labels. Over the coming weeks it would be helpful if you would check to see if the label on your issues is addressed correctly. If it is not, we would appreciate your advising us by clipping the label and returning it with corrections noted.

If you do not receive your copy of MESSENGER, please send the label from a recent issue. If multiple copies arrive, please clip and return the label from each copy.

The staff appreciates your assistance and your patience as the new system goes into operation.



HIS FINEST WEEK

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Revealing the abiding lessons of Holy Week, this new book projects a day-by-day look at Jesus' last week on earth, and shows by His life and death and resurrection that nothing — neither life nor death — can separate us from God.

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Order NOW for Pre-Easter reading.

The Upper Room
1908 Grand Ave. Nashville, Tenn. 37203

## JAN

18▫25
Week of Prayer for Christian Unity

## FEB

6
Fund for the Americas Offering

16
Ash Wednesday

20
First Sunday of Lent

20▫27
Brotherhood Week

## MAR

3
World Day of Prayer

12
One Great Hour of Sharing

26
Palm Sunday

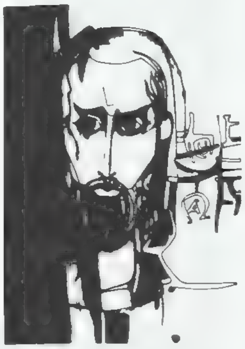
30
Maundy Thursday

31
Good Friday

## APR

2
Easter

16
National Christian College Day



## MAY

5
May Fellowship Day

7
Rural Life Sunday

7▫14
National Family Week

14
Mother's Day

21
Pentecost

21
Annual Conference Offering Emphasis

29
Memorial Day

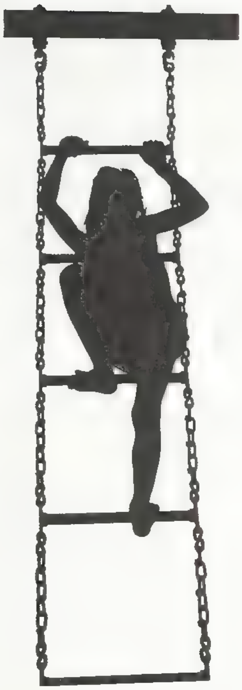
## JUN

11
Children's Day

18
Father's Day

27
Annual Conference begins

| JUL | AUG | SEP | OCT | NOV | DEC |
|---|---|---|---|---|---|
| 2 Annual Conference ends | | 1 Pastoral Year begins | 1 Worldwide Communion | 3 World Community Day | 3 First Sunday in Advent |
| 2 Christian Citizenship Sunday | | 3 Labor Sunday | 1 Worldwide Mission Offering Emphasis | 5 World Temperance Day | 24 Christmas/ Achievement Offering Emphasis |
| | | | 1 Church Year begins | 19 Universal Bible Sunday | 25 Christmas Day |
| | | | 8 Layman's Sunday | | |
| | | | 22 Peace Emphasis Sunday | 23 Thanks-giving Day | 31 Fiscal Year ends |
| | | | 29 Reformation Sunday | | |



# Events 72

## observances to consider in congregational planning

## 'I have a clannish feeling and real love for the Church of the Brethren'

DALE BROWN, MODERATOR

*From 12*

tell them *why* you don't agree.

"I think that part of my rapport with conservatives has been that I'm willing to take them seriously."

Part of it has been also that on some church matters, such as his opposition to connecting changes in baptism and the love feast with home mission strategy and his serious questioning of the validity of union with other Protestant denominations, he has found himself in agreement with many conservatives on what should be done — though perhaps his reasons have been different from theirs. He opposed opening up baptism and the love feast, not because he considered every last element of detail to be so sacred, but because he thought it a poor principle to try to attract members simply by trying to become like everyone else.

The result is that Dale thinks he has some friends he may not deserve, and deserves some other friends he doesn't have. "Many people who liked me because of the issue of church union would not like me so well if they really knew me," he said. "I feel that pretty strongly. Other people — some liberals — who really despise me, I think would like me better if they really knew me," he laughed. "So it works both ways."

*"One of the notes that needs to be sounded is a revival of the biblical command, 'Release the captives and visit those who are in prison.'"*

Dale told how he had tried to get permission to visit young Brethren who are in prison for opposing the war and the draft. Permission has not been easy to obtain, but he expects to get in to visit both Brethren and non-Brethren prisoners.

"It is really strange," Dale said, "how even those who are fundamentalists overlook some of the commands — and this is one that *both* the liberals and the fundamentalists really have all neglected.

"We all have a tendency to take literally some things and not so literally others. I feel personally hurt sometimes when Brethren fundamentalists will reject some of us because of our heresies in thought, but then turn around and embrace someone who doesn't believe in *many* of the things the Brethren believe in — like the anointing service and the love feast. Carl McIntyre, and some people like him, baptize infants. And though some of the conservative Brethren wouldn't *think* of doing that, they would still take *his* word over the word of some other Brethren."

Having grown up in a large city, where his contacts as a boy were largely outside the church, Dale did not experience the narrow legalisms and provincialisms that he thinks oppress young people in some of the churches. Such young people often find their lives broadened as they begin to establish broader contacts beyond the church. The opposite was true for Dale; the best thing that happened was to come into the intimate life of "camps, institutes, and other Brethren gatherings."

"I've been at that long enough so that I have tremendous clannish relationships. When I go to a place where I've never been before, I think, 'Now whom do I know here?' and I won't be able to think of anybody. But after I get there I will discover I know fifteen or twenty people, from some church or gathering where we've been together before.

"I do have a real love for the Church of the Brethren. This feeling has been contagious. People have sensed this — that I do love the church — because when I get in a local gathering I really do have a genuine appreciation for the people. And I've had this from the very beginning."

Among local groups Dale accepts the hospitality offered, and can make himself as comfortable in a bed on the floor as anywhere. He credits his parents for this; they could always go into anybody's home to eat or sleep, no matter what the conditions. As he talks, his voice conveys the affection in which he holds his many hosts.

On the other hand he often assails the church, "not because I dislike it, but because I like it so much I want it to get back to its roots."

Dale said that recently a young man had buttonholed him and said, "My father, a conservative and member of the Brethren Revival Fellowship, comes home from Conference, and he tells me how much he likes you — but I know some Bethany Seminary students, and they tell me how much they like you. I can't put these things together."

"And then he said," Dale chuckled, "then he said, 'Something's phoney!'

"Because, you see, he got the radical side of me from the seminary students," Dale explained, "but his father's enthusiasm seemed to him to be recognizing just the opposite.

"I told him the only way you could fit them together is that I talk about the biblical faith, and his father likes that, but the college students like the *implications* of that faith."

Thus is the paradox of Dale Brown as seen by others. The first paradox was Dale as he sees himself — a man blessed beyond his deserving, happy with his lot, yet feeling in conflict over world issues with many people whom he basically likes. The second paradox, of Dale Brown as others see him, is a man whose strict interpretation of the Bible brings him into sympathy with conservatives and into action with radicals. Starting from a strict biblical base, and trying to be true to it, he often discovers both his support and opposition in strange quarters.

If Dale savors the unexpected ways that others have got things put together, I can admire the more unusual way that he has put his thing together. His warm-hearted allegiance to the old teachings is an inspiration to me — and others. □

## Deaths

Abey, Hermbert, Ambler, Pa., on July 26, 1971, aged 69
Argabright, Virginia R., Lecton, Mo., on July 15, 1971, aged 90
Benton, Laura, Eden, N.C., on Sept. 13, 1971, aged 93
Brandt, Martha O., McAlisterville, Pa., on June 8, 1971, aged 71
Brindle, Kathryn, Lemasters, Pa., on June 6, 1971, aged 87
Brown, Mrs. Charles, Eden, N.C., on Sept. 5, 1971, aged 90
Brown, Mary, Martinsburg, Pa., on June 6, 1971, aged 82
Burns, Paul, Flora, Ind., on Aug. 4, 1971, aged 72
Cassler, Ida M., Goshen, Ind., on Aug. 16, 1971, aged 104
Clapper, John F., Hollidaysburg, Pa., on Aug. 5, 1971, aged 87
Connaughty, Irene Lewis, Lewiston, Minn., on July 12, 1971, aged 85
Conway, Cora, Mount Morris, Ill., on June 30, 1971, aged 79
Cottle, Charles A., Everett, Pa., on July 22, 1971, aged 42
Cripps, Jacob A., Salem, Ill., on June 15, 1971, aged 83
Crouse, Larry L., Myerstown, Pa., on Aug. 16, 1971, aged 21
Crull, Sarah, Huntington, Ind., on June 27, 1971, aged 75
Davis, Allie, Bellefontaine, Ohio, on June 7, 1971, aged 82
Davis, Mary, Mount Morris, Ill., on June 14, 1971, aged 90
Devier, Lelia Click, Bridgewater, Va., on July 22, 1971, aged 86
Diehl, Lillie, Penn Laird, Va., on July 18, 1971,
Frey, Clarence C., York, Pa., on July 12, 1971, aged 83
Garvick, Hattie, Spring Grove, Pa., on June 21, 1971, aged 72
Gingrich, Lucy, Bethel, Pa., on Aug. 22, 1971, aged 70
Gripe, Charles E., Battle Creek, Mich., on Sept. 27, 1971, aged 63
Hackbarth, Marzatta, Dixon, Ill., on July 16, 1971, aged 47
Heaston, Mary, Dearborn, Mich., on June 5, 1971, aged 79
Henning, Ruth, Ambler, Pa., on July 26, 1971, aged 69
Idle, Clarence, Lafayette, Ind., on July 22, 1971, aged 77
Jones, Robert E., Polo, Ill., on July 9, 1971, aged 55
Kessler, Alfred C., Mount Morris, Ill., on July 9, 1971, aged 104
Leatherman, Clarence W., Gettysburg, Pa., on June 3, 1971, aged 73
Lintz, Earl, Reading, Pa., on June 18, 1971, aged 68
Linsenmaier, Ernest, Royersford, Pa., on July 7, 1971, aged 80
Livengood, Fannie, Goshen, Ind., on June 18, 1971, aged 84
Miller, Alice, Piqua, Ohio, on Aug. 15, 1971, aged 81
Miller, Amos R., Bridgewater, Va., on June 10, 1971, aged 79
Mummert, Lewis, Hanover, Pa., on July 10, 1971, aged 81
Myers, Norma P., Brooklyn, Iowa, on Aug. 10, 1971, aged 65
Neighbors, May, Cabool, Mo., on June 30, 1971, aged 83
Peters, Nellie, Rocky Mount, Va., on Aug. 17, 1971, aged 77
Petre, Clara Horst, Hagerstown, Md., on July 9, 1971, aged 90
Ramer, Leason, Shelocta, Pa., on Aug. 30, 1971

**They share their doctor with 199,998 others.** We begin to complain if we have to wait an hour to see our well-trained doctor in his clean and efficient office. In northern Nigeria a woman may carry a sick child for fifty miles and then wait in line outside the hospital a full day. As little children we learn about germs and sanitation. But in Nigerian villages some still blame disease on evil spirits. Not that they want to be superstitious or ignorant. Far from it. But how can they learn about bacteria if they have no teacher? Through Lafiya — a new medical program to train medical personnel — the Church of the Brethren can assist in bringing education and health to millions of people in the North-Eastern State of Nigeria where we have had mission work for nearly fifty years. We need your response, your help, your caring. There is a deep need for this new medical program and it can be done only with your help. Consider what you can do and fill in the coupon below. Your check may be made payable to: Lafiya, Church of the Brethren General Board.

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# Brethren and the burgeoning arts

With the proliferation of special causes in the Church of the Brethren, as in most religious bodies today, the last thing some observers may feel is needed is another interest group. I demur. For in my estimation one special cause now aborning is long overdue: a fellowship centered on the arts.

Over the past decade there have been evidences that art is budding and maybe even blossoming among the Brethren. Such evidence is noted in myriad ways: a communion chalice by Rufus Jacoby on the Annual Conference altar . . . woodcuts by I. J. Sanger . . . one-artist shows by Joyce Miller, Jon Strom, Gini Hoover . . . an art school and art festivals conducted by Mary Ann Hylton . . . sculpture, banners, oratorios at Brethren gatherings . . . the architectural statements of a few church structures . . . the graphics of Wilbur Brumbaugh and Linda Beher . . . the volume *Watermarks* by five young poets . . . the classroom and church school instruction of Iowa Kuehl and others. The list is only begun.

The point of such activity is not that Brethren are becoming sophisticated or cultured. It is that instead they are becoming alive and articulate to that which is within them and which surrounds them. "The good life," social critic Marya Mannes has stated, "exists only when you stop wanting a better one. It is the condition of savoring what is, rather than longing for what might be."

From that perspective, I do not view the creative spurt of Brethren as something altogether new or different. Consider the impressive detail in an authentic Dunker meetinghouse, or the craftmanship and maybe even deft touch of whimsey in a patchwork quilt, or the profound partnership with nature demonstrated in a family farmstead: Were these not ways of savoring what was, of orchestrating life, of wedding the utilitarian and the esthetic, of being sensitive to scale, timing, proportion, tone — some of the ingredients of art?

"God is in the details" was an admonition the late master architect Mies van der Rohe passed on to clients, students, and colleagues. It was his reminder of the moral obligation to shun mediocrity, to pursue excellence, to enhance meaning. It is a dictum that applies far beyond the provinces of architecture; we in the church would do well not to forget it.

A turn to art forms old and new, on a wide participatory basis and not merely for a talented elite, could release vital and explosive energies into the lifestream of the church. I have seen it happen with grown-ups who, through the use of varied forms of creative expression, came to supplant a restrictive, stifling notion about church school with a freeing, enabling view. I have seen it happen with children who, invited to share intimate feelings about life and growth and dreams, revealed some candid and profound insights into faith. I have seen it happen among worshipers who, engaging not only sight and sound but all their senses, their whole being in simple but tactile ways, glimpsed afresh the meaning of unity, joy, transcendence.

The crux is, the church — local, denominational, ecumenical, assembled, dispersed — is where creativity should come alive. It is where the Creator and the created, who are also partners in creation, should meet. For where, more than in the context of the community of faith, can those forms appropriately be used which convey feeling, foster imagination, connote style, renew kindship, and celebrate the life of the Spirit?

To the burgeoning Association for the Arts in the Church of the Brethren, MESSENGER bids a hearty welcome. Whatever the movement or its individual members can do to make us all more sentitive, more sensible, more proportionate, more alive, more aware of beauty, more responsive to life, and more open to truth — this will be contribution indeed. — H.E.R.

# KNOW YOURSELF BOOKS

### Take Off From Within

by Ervin Seale

Thousands of New Yorkers converge on Philharmonic Hall each Sunday to listen to Dr. Ervin Seale. He is a specialist in wisdom, and his ministry is centered in teaching the religious insight which will strengthen one for the rigors of city life. In the stories and suggestions of these chapters the reader will find an unshakable conviction that we can determine our lives by shaping our minds. We can be new masters of ourselves, mentally tougher, morally stronger. **$3.95**

### Psychic Phenomena and Religion

by H. Richard Neff

Deals in a sane and constructive way with a number of subjects (survival after death, prayer, and healing) and with psychic phenomena (ESP, faith healing, prayer, clairvoyance, and the like) that are attracting the curiosity and interest of church people and the general public. Dr. Neff's insights — gained from careful experimentation, contacts with other authorities, much reading, and personal psychic experiences — are doubly interesting because he is an ordained minister. **$2.95 paper**

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by Thomas A. Harris, M.D.

Here is a fresh, sensible, increasingly popular approach to the problems that every human being, including the person in need of psychiatric help, faces every day in his relations with himself and others. Transactional analysis is a new breakthrough, one that confronts the individual with the fact that he is responsible for what happens in the future, no matter what has happened in the past. It is both a teaching and a learning device. It distinguishes three active elements in each person's make-up: the Parent, the Adult, and the Child. **$5.95**

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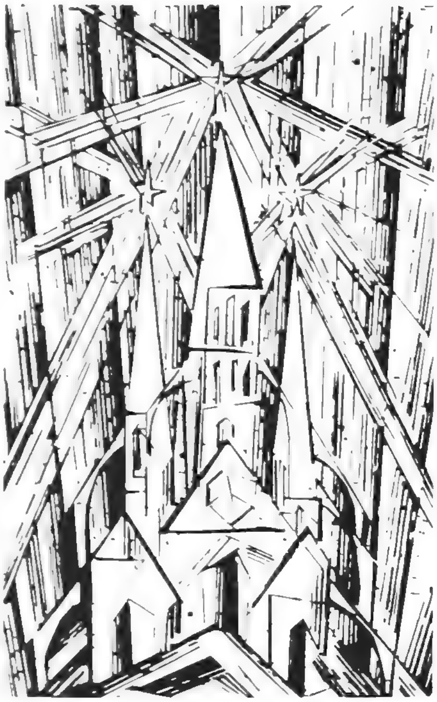

Cathedral, by Lyonel Feininger, courtesy of The Art Institute of Chicago.

# Meetingplace.

In a seemingly simpler era, the high point of the week for many B
was to come to the house of worship, to pray and to praise, to ren
of kinship, and to discern what faithfulness to the gospel meant
workaday lives.

For many the congregation still is the locus of the community
And for the few thousand who attend Annual Conference, the par
comes Brotherhood-wide.

There is, however, another place of meeting for Brethren, o
spans even a wider circle. It is found in the pages of *Messeng*
magazine devoted to lively interchange within and beyond the fa
Brethren.

Early in 1972, for example, you will meet Dennis Metzger,
Johansen, Robert McFadden, Inez Long, Alan Jennings, Rosalita L
M. R. Zigler, Robert McAfee Brown, Shantilal Bhagat, Edgar Slater,
F. Menninger, and Glenn R. Bucher, to list but a few.

You will learn to know friends old and new and the ideas and
that concern them. You will be invited to respond with your own qu
and comments.

*Messenger* is the meetingplace that brings you, your family ar
congregation in touch with individuals, families and congregations t
out the Church of the Brethren.

It's your window, and your forum, on faith and the world.

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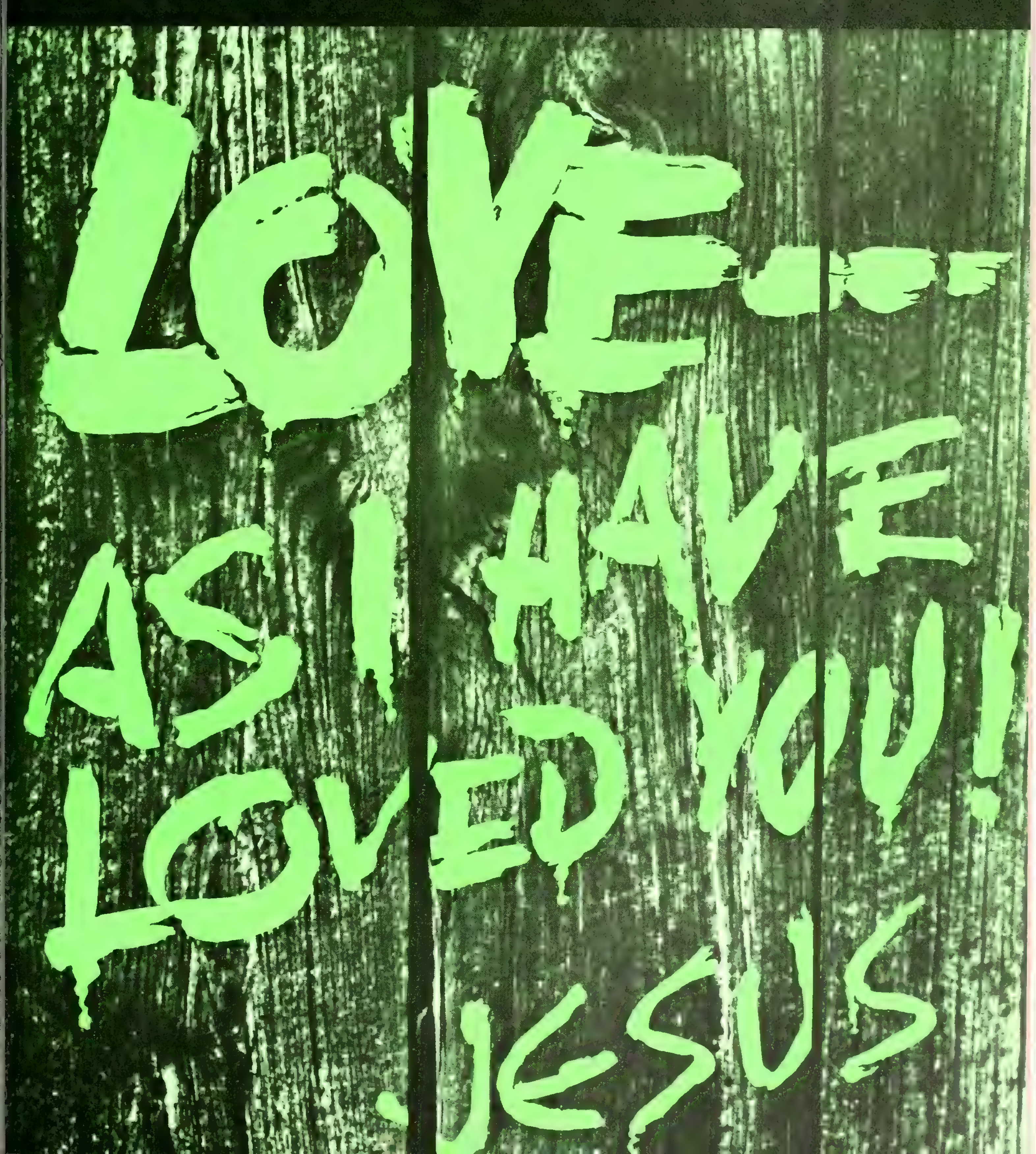
messenger
CHURCH OF THE BRETHREN JANUARY 15, 1972


LOVE...
AS I HAVE
LOVED YOU!
JESUS

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*Outlook* focuses on the newly formed Association for the Arts in the Church of the Brethren; on a recently appointed staff member; on a peace witness in Washington, D.C.; on an unexpected court ruling in the case of conscientious objector Alan Jennings; and on An Ecumenical Witness (beginning on 2); an *editorial* outlines what it means for Christians "To Take Jesus as the Challenge."

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PHOTO CREDITS: Cover World Council of Churches; 2, 3 Don Honick; 4 Bob Bucher; 6 (clockwise from top) 1st, 3rd, 5th Good Enterprises Ltd.; 2nd Del Cook; 4th, 5th Modesto, Calif., Church of the Brethren; 6th, 7th Ephrata Cloister Associates; 8 (center, right) Del Cook; 9 Ephrata Cloister Associates; 12 Christ Washing the Feet of the Disciples, oil from the school of Rembrandt, courtesy of The Art Institute of Chicago, Robert A. Waller Fund; 17 woodcut by Robert F. McGovern; 19 U.S. Senate Republican Policy Committee

VOL. 121, NO. 2 JANUARY 15, 1972

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from Messenger and send with new address. Allow at least fifteen days for address change. Messenger is owned and published twice monthly by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Jan. 15, 1972.

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# letters

### LESSON HELPS

I wish to express my gratitude to Craig Bailey and Sara Weaver for their wonderful lesson helps in the *Guide for Biblical Studies* on the doctrine of God. I've found each lesson a source of spiritual understanding and joy.

However (and this is not a criticism of Sara Weaver), the lesson on the atonement left me unsatisfied. It seems to me that each of the three theories of the atonement given on page 55 contain elements of truth, but are too dogmatic in trying to express in human language that which is too transcendent to be thus fully expressed.

I have looked ahead into the introduction and the lessons for Dec. 5 and Jan. 16 of our new guide, and I believe Larry Fourman, Craig Bailey, and Daniel Wade have done just as well in this book.

I do not know any of these writers personally, but to each one I say a heartfelt "Thank you."

I have been associated with healing groups and am eager to see new groups started as suggested on page 49.

BERTHA HEDRICK
Heyworth, Ill.

### A WORTHY TRIBUTE

The article by Anne Albright regarding Dr. John Young (Oct. 1) was most refreshing and a very worthy tribute to a tremendous person.

It has been my very good fortune to work as a subordinate to Dr. Young and have found him a real inspiration to all those that have had this privilege of knowing him.

Dr. Young's contributions to his profession are unparalleled. He has always served it with great enthusiasm and vitality. If all educators were as outstanding as this one, we wouldn't find ourselves in the complex situation of the present day.

Thanks for giving the many readers of Messenger the opportunity to learn to know such a great man of God.

DARYL R. YOST
New Haven, Ind.

### CONFRONTING THE CHURCH

Linda Beher's good reporting of National Youth Conference (Oct. 1) has elicited several letters from those who were concerned or "appalled" as was Brother Ralph H. Landes (Nov. 15) in reference to my advice to youth "to live in such a way that you might get kicked out of the church" and "to turn the church upside down."

Without retracting what I said to the youth, I nevertheless would like to clarify what I meant.

My advice in its larger context was as follows: "Do not go home and tell your parents that Dale Brown told you to leave the church. Rather, go home and tell your parents that you are going to live in such a way that you might get kicked out of the church."

Many youth are disillusioned with the church today and are seriously attempting to deal with their relationship to it. Rather than leaving or getting out of the church, I wanted to strongly urge that youth stay in the church and confront it to make it better. . . .

Though I love the Church of the Brethren and the Brethren very much, I do not apologize for calling for radical reformation and renewal in the church. In many ways in our congregations we have not been faithful to the style of discipleship we have espoused. The majority of our young men go off to train to kill. Many of our members are caught in the trap of earning their livings from the things which make for war. We have forgotten the doctrine of the simple life, and the ideal of temperance is not with us in many of our habits. We vote with the rich, and our sympathies are often not on the side of the poor and the dispossessed. In this we no longer can claim to be a New Testament people. We have striven for respectability and have forgotten our calling to be a "pilgrim people" for God.

One could name much that has been right about our congregations and our brotherhood, but there are times when it is very much in place to name what is wrong and to call for repentance as John did in some of his strong utterances to the seven churches of Asia (Rev. 2:4, 5, 14, 20, and 3:2, 15). As we read that the early Christians turned that world upside down, I do hope that in many ways our own youth can turn our churches upside down — or right side up.

Dale W. Brown

Lombard, Ill.

### NOT WITHOUT FAULT

Ralph Landes (Nov. 15) said he was "simply appalled" at Dale Brown's advice to the youth at National Youth Conference to "tell your parents that you are going to live in such a way that you might get kicked out of the church" and to "turn the church upside down."

As a youth in attendance at the meeting in which this advice was given, I would like to explain what, in my opinion and interpretation, he meant by this.

Certainly the church, founded on the gospels and Jesus Christ, is an effective and worthwhile organization — and much more. But surely none of us can say it is entirely without fault. And those seeking to make changes to correct these faults often find themselves up against a brick wall — no longer accepted by their own church.

In many churches people who really follow the gospel of Christ are not accepted. By "really following the gospel," I mean living it every day of your life, even if it means loving your brother whether he is black, white, yellow, Democrat, Republican, Mexican or Communist; even if it means not conforming to society when you feel it conflicts with the teachings of Christ.

I feel that what Dale Brown meant was that we could be "Christian radicals" — attempting to change what needs to be changed even if it might mean losing our church's acceptance of us, being "kicked out."

If your church is perfect and does not need new ideas to change and improve it, then perhaps Mr. Brown's advice would seem appalling.

But how many of our churches are like that?

Marlene Wine

Enders, Neb.

### MAGNIFICENT INTERPRETATION

Occasionally, through the medium of Messenger, we members of the Church of the Brethren enjoy the rare privilege of being able to read something truly outstanding.

Such was the case with those who availed themselves of the opportunity to read Dr. G. Wayne Glick's magnificent interpretation of his son's actions regarding his stand on the war in Southeast Asia (Oct. 15).

Many people who, through the news media, have followed Ted's witness of peace in recent years must certainly have misunderstood his motives as well as his means, and Dr. Glick in his article has gone far in helping to clarify Ted's stand.

I have known Dr. Glick and Ted for many years and am thoroughly convinced they are among the most sincere and dedicated Christians I have ever met.

Dr. Glick writes out of a sense of urgency and his observations regarding the conditions in our prisons, at all levels, should cause each of us to do some serious thinking.

I pray, as I hope all Christians will, for a speedy end to the Vietnam conflict and for a definite reform in our American prison system.

Edward H. Stauffer

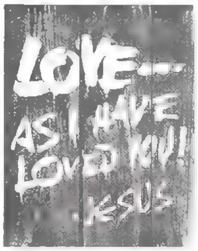
Landesville, Pa.

## page one

■ A lot is said today about the signs of love, much less about the signs of unity. With the Week of Prayer for Christian Unity fast approaching, January 18-25, now is an appropriate time to reflect on the evidences of Christian unity among the churches and individual members in our own communities.

Only a few short years ago many Church of the Brethren congregations were experiencing various ecumenical breakthroughs — in worship, fellowship, and action. During this observance and throughout the year, Messenger is much interested in knowing what the current climate is, what new and creative signs of unity are being discerned across the Brotherhood.

In commemoration of the Annual Week of Prayer for Christian Unity, Messenger shares a poster cover originated by the Canadian Council of Churches and Bible readings (page 12) issued by the Faith and Order Commission of the World Council of Churches.


LOVE—
AS I HAVE
LOVED YOU!
JESUS

Within the congregation, the Faith and Order Commission suggests the observance might include renewal of baptismal vows, thanksgiving for ongoing expressions of unity, and commitment to one another in Christ.

Authors of articles in this issue are:

Vernard Eller, author and professor of philosophy and religion, La Verne College, La Verne, Calif.

Inez Long, public school teacher and church worker, Lancaster, Pa.

Susan Krehbiel Taylor, McPherson College graduate teaching at Canton, Kansas.

James M. Wall, editor of Christian Advocate, a United Methodist magazine published at Park Ridge, Ill.

William Kidwell, doing field work in hospital chaplaincy, Charlottesville, Va.

In an entire issue, the February 1 Messenger will treat the theme of nonviolence in a violent world, offering assessments from differing standpoints including biblical and theological grounds.

## Arts association, new outlets express Brethren creativity

The church is where creativity should come alive, the last issue of MESSENGER editorialized, and in several ways recently the arts have indeed found new expression in the Church of the Brethren.

Forty charter members have organized the Association for the Arts in the Church of the Brethren, an outgrowth of informal interest of several persons at last year's St. Petersburg Annual Conference.

Initial activities have been the first issue of a quarterly newsletter to members and all pastors and plans for an art exhibit at the Cincinnati Annual Conference.

The association is attempting to bring together and give identity to the individuals in the Brotherhood interested in the creative art forms that are not only expressed in space, as painting, sculpture, banners, and graphics, but in time, as with music, film, dance, and drama.

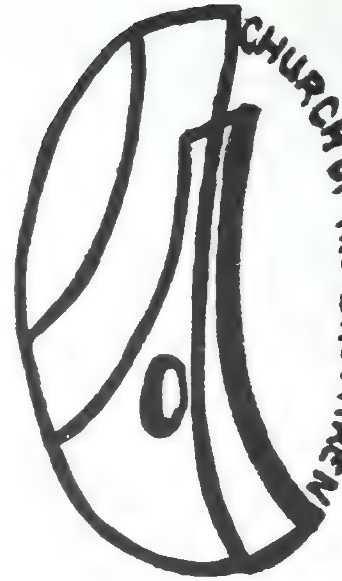
The first AACB newsletter had articles by MESSENGER editor Howard E. Royer, welcoming the AACB (see Jan. 1, MESSENGER editorial); by Caroline Hufford, Alexandria, Va., describing her experience with sculpturing a cross in steel; by Sue Russell, music therapist in Grand Rapids, Mich., describing her work with mentally retarded children; by Joyce Miller, Franklin Grove, Ill., on what the association means to her as an artist struggling to find other artists in the church; and by LeRoy Kennel, Lombard, Ill., on art as a bridge in communication.

Newsletters this year will deal with "The Arts for Lent and Easter" in February, "The Arts for Witness" in May, "The Arts for the Brotherhood" in August, and "The Arts for Worship" in November.

The Annual Conference exhibit will attempt to have many art media represented, with special recognition given in several categories.

Membership fees of $5 a year go toward the newsletter, exhibiting, and prizes. Contributors to the conference exhibit and persons interested in joining the association may contact AACB coordinator, Mary Ann Hylton, 201 Fairview Ave., Frederick, Md. 21701.

✔ Grants of $800 have been given to the districts of Atlantic Northeast, Shenandoah, Illinois-Wisconsin, Southern Ohio, Western Plains, and Pacific Southwest by the celebration team of Parish Ministries Commission for leadership training in the arts.



*Logo for Association of the Arts in the Church of the Brethren: Circle palette, signifying continuing creation, contains two overlapping A's with a common center and the formation of the cross design*

Team member Wilfred E. Nolen noted that only a few districts in the Brotherhood are known to include budget money for worship or the arts in their concerns for nurture. The grants are intended to assist pastors and lay leaders in develop-

*Ralph G. McFadden*

## Ralph G. McFadden accepts youth consultant post

Ralph G. McFadden is consultant for youth ministries and coordinator of the Library of Resources for the Church of the Brethren, having assumed his new position in November.

Former Lafayette, Ind., pastor, Congressional candidate, and Mid-Atlantic District executive secretary, Mr. McFadden, 38, during the past year was a corporate vice-president with Metcor, Inc., a Washington, D.C., consulting firm helping agencies secure federal grants in health, education, and welfare programs.

As youth ministries consultant, Mr. McFadden will not serve in the past capacity known as national youth director. Working at the enabling process, rather than in a program, he will deal with district and congregational youth cabinets at their invitation in assisting them in the organizational development of youth ministries.

"Such assistance may take the form of experimental models within the context of the congregational structure or simply revitalization of the current youth ministry programs," he says.

Thus, the position as seen by Mr. McFadden and the Parish Ministries Commission is to assist youth groups in "procedural handles" that will enable them to accomplish their own goals. Mr. McFadden will not be seeking speaking engagements nor organizing a centralized national youth program.

He will, however, be developing youth ministries resources from sources both inside and outside the church to assist youth groups in programming.

Beyond this, he will relate to campus ministries through United Ministries in Higher Education and campus ministers ing and becoming more sensitive to skills in the use of arts in corporate church worship, as well as education and fellowship.

Planning for the specific event is the responsibility of the district, with celebration team members in consultative roles. One of the first events using the grants will be in the Western Plains District next October at McPherson College.

Sponsoring districts are encouraged to invite persons from neighboring districts to participate in the events.

✓ Last September the Atlantic Northeast District held a Creative Arts Festival at Elizabethtown College, attended by 1,000 persons, despite rainy weather.

On the theme "Celebrate," about 90 exhibitions and a number of demonstrations in crafts were shown as examples of the more creative outreach of the church and its individual members.

The day-long event also had sessions on filmmaking, musical presentations, drama, a puppet show, a banner contest, and an expressor center, where individuals could create something through the use of various media.

In these and other ways, being used by individual congregations, Brethren are discovering ways of reaching out to others with their heritage and Christ's message.

at Brethren colleges.

As Library of Resources coordinator he will oversee the selection and placement of resources in the Keysort Card File.

An Elgin resident during his teen-age years when his late father, W. Glenn McFadden, was pastor of the Highland Avenue church from 1950-1961, Mr. McFadden is a graduate of Manchester College and Bethany Seminary.

During his Lafayette pastorate, he ran unsuccessfully for Congress in 1965 against the late Charles A. Halleck of Indiana. For four years he was part-time campus minister at Purdue University and has been active in scouting and camping in youth work. He also has been pastor at Akron, Ind.

Formerly residing in Ellicott City, Md., Mr. McFadden is married to the former Barbara Peters. They have two children.

## Brethren witness to peace in White House feetwashing

While 700 persons gathered in Washington, D.C., for four days in October to "evict Nixon" and use nonviolent civil disobedience in an anti-war stance, 25 Church of the Brethren members acted out their witness in front of the White House in a public service of feetwashing.

The Brethren came from Indiana, Illinois, Pennsylvania, and Maryland. One of them, Ed Poling of Baltimore, said that as they washed each other's feet, a passage from John 13 was read, leaflets were passed out, and a banner declared "Church of the Brethren for Peace and Justice." Their photo appeared the next day in the *Washington Post.*

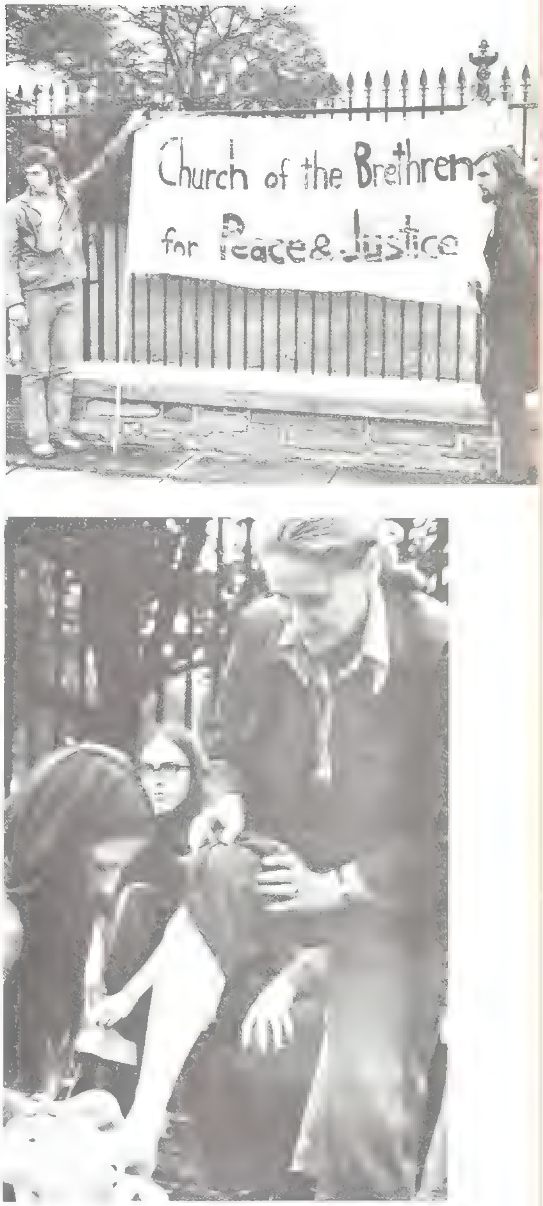
The service continued for 45 minutes, until police forced it to stop. The group had agreed, in a meeting the previous night at the Arlington Church of the Brethren, to comply rather than risk arrest. Water for the service came from a fountain in Lafayette Park across the street.

The leaflet distributed noted that "in Jesus' washing of his disciples' feet, he challenges each of us and the corporate state to cleanse ourselves of our imperialism, murder, and oppression, to seek humility, recognizing our racist, sexist, and manipulative actions, and to serve people rather than master them."

The Brethren action was intended to make clear as well their protest to the Indochina war and to "all barriers that separate us from each other."

Among five participants from Manchester College were Lois Gish and Tim Kraus. Reflected Lois on the experience: "The footwashing service has always held a special meaning for me. Yet never before did I feel such a sense of community. Never before did I feel I was truly saying that I wanted to serve instead of master."

Tim later noted that "the public washing of another's feet could be viewed as an action of either a lunatic or a publicity hound. I must admit that beforehand, regardless of my initial motivation to go to Washington, I did feel that way, but in the middle of my participation I began to realize again the meaning of the humility and the brotherhood in our action."



*Top: Brethren in position near the White House; below, Charlotte Kuenning, Lombard, Ill., watches toweling of her feet*

Philadelphian Art Gish reflected: "Some may question whether a public setting is a proper place for feetwashing and feel that this should be done privately among Christians. But historically for the Brethren, feetwashing has been a public service.

"Baptism is a public demonstration of our commitment to Jesus Christ. Feetwashing may become a means of publicly witnessing to the new life in Jesus Christ. The Brethren may have found a new way to publicly witness to their faith."

## Alan Jennings acquitted in trial on conscription stance

*Al Jennings at Douglas Park*

It was "a decision that transcended all of our expectations" said Alan G. Jennings, acquitted Oct. 27 of a charge of willfully and knowingly violating the Selective Service law in leaving his alternative service project before completion of his term.

Mr. Jennings, 25, the son of ordained minister Dr. and Mrs. Joseph R. Jennings of Long Beach, Calif., served 17 months of a 24-month commitment at the Douglas Park Church of the Brethren in Chicago as a community worker in Brethren Volunteer Service.

During this time, he told the court, "I eventually came to the conclusion that my cooperation with the Selective Service System was placing me in violation of a higher law to which I felt obligated. The law to which I am ultimately responsible is the gospel of Jesus Christ. . . ."

Mr. Jennings believes that his case was the first time in Selective Service history that a principled noncooperator has been acquitted.

After leaving his project and informing the Illinois Selective Service Board as to his reasons, Mr. Jennings spent a year at Bethany Theological Seminary, and since then has been working with emotionally disturbed boys at the Jewish Children's Bureau in Chicago.

The not guilty verdict may have had as much to do with the presiding judge's concern for religious liberty as with Mr. Jennings' position. Later Mr. Jennings reflected on this:

"It was truly the working of the Holy Spirit that enabled us to reach [Judge Lynch] on such a human and personal level. Granted, the mood of the country is different from even a year ago and by signing the stipulation and waiving the right to a jury it was easier for the judge to let me testify to the whole truth. And yet without his human understanding of my position, he would have ruled differently."

Another factor in the surprising verdict, he felt, was that the judge "perceived rather correctly that I took this action not so much to subvert the government as to witness to my faith. In obedience to the higher law of Jesus Christ that stands in judgment of all human laws I had to disobey the unjust and immoral conscription law." He believed that the strong religious nature of his defense influenced the judge's verdict.

"We can only hope that in time we will be able to view his decision not so much as a privileged exception but as the spawning of a movement more favorable to 'crimes' of conscience," Mr. Jennings said. Although not legally binding on other courts, the decision is seen by him as "an important moral precedent."

He finds his joy tempered in realizing that any one of several other judges in the district almost certainly would have ruled for some incarceration, and that future defendants may not be as fortunate as he.

"This is not an occasion for renewed faith in the entire judicial system so much as revived hope in the potential for always reaching a person on a human level which transcends his stereotyped role," he said.

Several statements of the Church of the Brethren on war, conscription, and civil disobedience were entered as evidence for Mr. Jennings and Dr. Dale W. Brown of Bethany Seminary and Douglas Park pastor Fabricio P. Guzman gave testimony as character witnesses.

When the court adjourned, some 50 of Al Jennings' friends in the courtroom, many from the seminary, stood and sang the Doxology in their own joy.

## An Ecumenical Witness calls for look at Indochina War

A nationwide interreligious movement, called "An Ecumenical Witness," convened a national conference Jan. 13-16 in Kansas City, Mo., to "stimulate thought and action in America's religious communities with regard to the moral issues of the Indochina conflict."

Some 700 Protestant, Orthodox, and Roman Catholic church people and representatives of the Jewish community are exploring "the resources of our faith and how they may best be applied to the spiritual malaise that currently undermines the condition of our people and our nation," the planners say. Leaders from the church outside the U.S. were asked to attend as well.

Coordinator of the campaign, which began in November and will continue after the conference, is Dr. Robert S. Bilheimer, executive director of the National Council of Churches' department of international affairs.

Among the 125 interfaith sponsors are Dale W. Brown, Bethany Seminary professor and 1972 moderator, and, from the Brotherhood staff, H. Lamar Gibble, peace and international affairs consultant, General Secretary S. Loren Bowman, and Joel K. Thompson, World Ministries executive.

The movement was initiated on Nov. 28 with prayers for peace and justice in front of the White House and in churches across the country. Among several religious leaders officiating at the prayer service was Washington City pastor Duane H. Ramsey, representing the denomination.

Brethren delegates to the Kansas City convocation include Mrs. Joy Dull, Brookville, Ohio, W. Robert McFadden, Bridgewater, Va., Thomas Wilson, congregational community involvement consultant, Elgin, Ill., Dr. Brown, and Mr. Gibble.

The planners note that the "conference is meeting in a time when fewer and fewer favor continuing the war. The feeling is widespread that there is less and less that anyone can do about it. Our own condition in church and synagogue mirrors that of the larger community."

Much work of the conference focuses

on such small-group discussions as "What obedience, witness, common strategy, community, life-style, network should we envisage? What can be done to create a new, constructive political mood, climate, and will? and how to maintain this and make it effective? What has prevented the communities of church and synagogue, in spite of prophetic voices, from rising to the moral and spiritual challenge presented by the Vietnam War?"

An Ecumenical Witness will be continued with visits by overseas participants to various population centers. Specially organized national inquiry groups on major topics will continue work begun by the conference.

## Brethren, Mennonites confer on social and action programs

Peace churches today have greater political and social responsibilities than our forefathers could have foreseen. Such was one consensus of the staffs of the Church of the Brethren World Ministries Commission and the Mennonite Central Committee.

Administrators for both groups met last fall at the MCC headquarters in Akron, Pa., to continue discussions between the two peace churches for fellowship and mutual sharing of experiences and concerns begun in 1970 at Elgin, Ill.

The staffs observed the need to properly balance three basic missions: (1) the prophetic stance in which the church identifies itself with a clearly known "right side" of a situation; (2) the position of mediator and reconcilor, finding valid concerns on both sides of a conflict; and (3) their mission to feed the hungry, clothe the naked, and comfort the sick and imprisoned.

Both staffs saw that the third mission may have been overemphasized at the expense of the first two. Looking ahead, the participants listed concerns deserving high priority in the 70s: penal reform, zoning which excludes the poor and minorities, peace education, welfare reform, and the effects of strip mining on the quality of life in Appalachia.

The voluntary service programs of both churches were considered invaluable sources of experience from which to draw when addressing these problems.

## underlines

*THE PASTORAL SCENE* ... Five pastors were cited recently for their years of service in the pastoral ministry: *Virgil Weimer*, Lena, Ill., forty; *Edward K. Ziegler*, Bakersfield, Calif., fifty; *I. L. Bennett*, Ruckersville, Va., fifty-four; *George L. Detweiler*, Greencastle, Pa., forty-four; and *Kenneth Hollinger*, Lanark, Ill., forty.

Beginning a tenure in September at the Greencastle, Pa., Church of the Brethren was *J. Richard Gottshall*, formerly pastor at the Peters Creek church, Roanoke, Va.

Four Northern Ohio men were licensed to the ministry recently: *Arlen Longenecker*, Zion Hill; *John Handley*, Zion Hill; *Robert Kurtz*, Kent; and *Brent Driver*, Pleasant View. ... Lock Haven College student *David Stauffer*, Elizabethtown, Pa., was licensed to the ministry by the Atlantic-Northeast District.

At Detroit, Mich., First Church of the Brethren the *F. Robert Rutys* participated in ordination services. He has been serving as student pastor there while completing college work at the University of Detroit.

Anticipating retirement in Waterloo, Iowa, are *Pastor and Mrs. Paul E. Wingerd*, whose pastorate at the Cedar church, Clarence, Iowa, ended a twenty-nine year career.

Entering private employment in the Los Angeles area is *Leland Nelson*, who resigned his pastorate of eleven years at the Ladera church.

*CONGREGATIONAL COLLAGE* ... Northern Coloradans are gathering at Windsor for worship and fellowship. The group of twenty invites others, and information may be obtained from Pastor Herbert D. Zeiler, 1901 Diana Dr., Loveland, Colo. 80537.

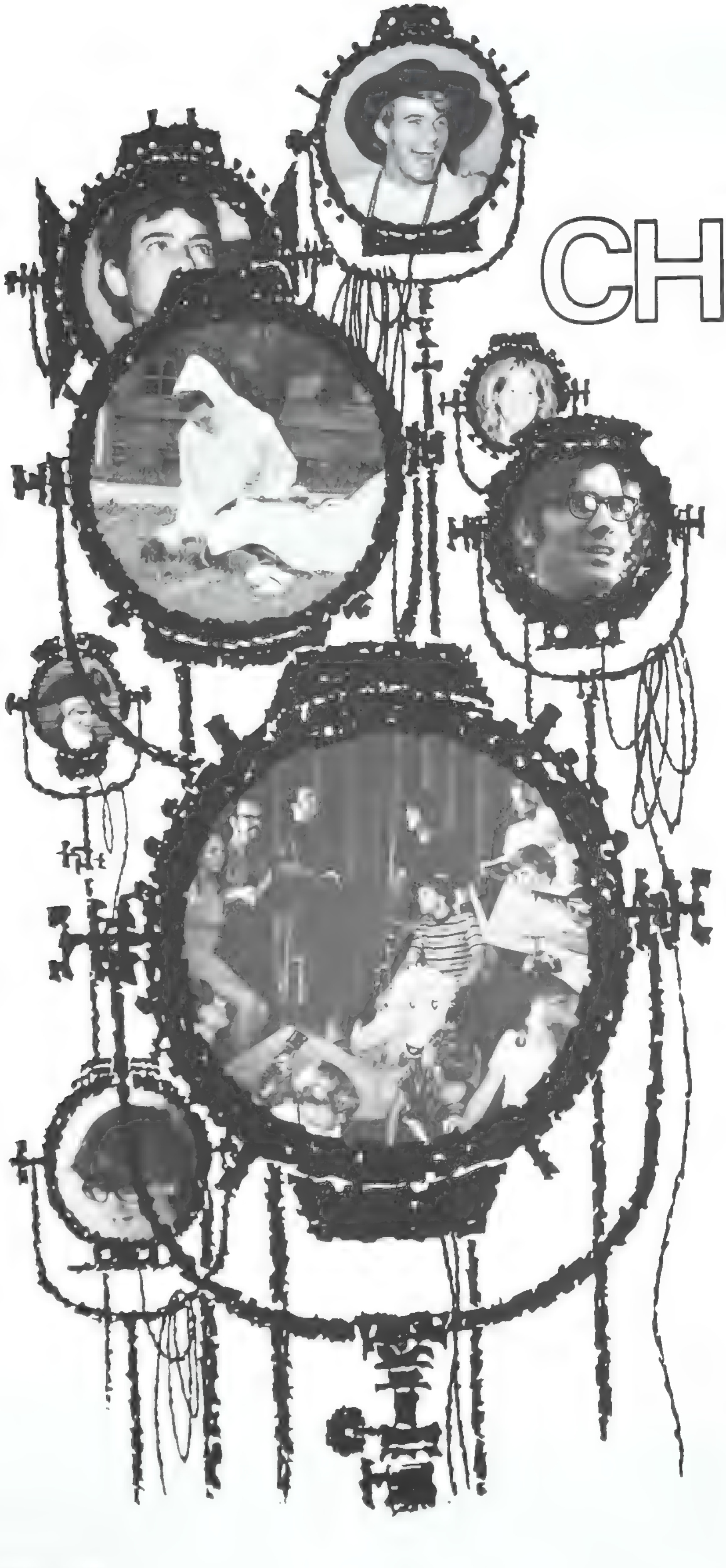
At *Dallas Center, Iowa*, Brethren celebrated a harvest homecoming in November. ... And in Seymour, Ind., the *New Hope congregation* combined homecoming festivities with rededication of their church building.

Although the *Pueblo, Colo., congregation* has voted to sell its property, a fellowship of Brethren will be maintained in that city.

Reporting on activities for Worldwide Communion Sunday are the *Covington, Ohio, church* whose members joined the United Church of Christ and the United Presbyterian congregations there for an agape meal. ... On the same Sunday, the *Waka, Texas, congregation* donated camp fees for Navajo children attending the district camp the past summer, noting that the offering fulfilled the idea of the Fund for the Americas in the United States.

*PEOPLE YOU KNOW* ... One of twelve members of Indiana's new pesticide review board is *William R. Eberly*, professor of biology at Manchester College.

Inadvertently omitted from *MESSENGER* was mention of the death last May 3 of *Walter E. Peckover*, who in a pastoral career of fifty years served congregations from Florida to Washington. Included in his ministry were the starting of the church at Portland, Ore., and construction of the church at Salkum, Wash., where death occurred.



# CHURCHES

### by Vernard Eller

The Ellers were tourists last summer, driving from California to National Youth Conference at Valparaiso, Indiana, and then beyond to Pennsylvania. Partly by selection but largely by accident we repeatedly came across churches using the stage — drama, music, pageantry, special effects — as an attractive and effective way of making a witness and informing the public about themselves. Travel with us.

One of our early stops was Salt Lake City, Utah. Its main tourist attraction, of course, is Temple Square, the Zion of the Church of Jesus Christ of the Latter Day Saints, commonly known as the Mormons. While doing the regular tour of the beautiful buildings and grounds, we learned that in the evening would be presented a musical, *Promised Valley*. We decided to stay over.

The brochure claimed that the production would be of Broadway caliber, and it was. Presumably most, if not all, the talent represented volunteer labor (five or six nights a week all summer), but it was plain that the church has access to top professional talent and has poured considerable money into the theater, staging, equipment, costumes, and sets.

*Promised Valley* differs from a Broadway musical only in its shorter running time, approximately one hour without intermission. It uses a story line, songs, choreography, stage effects, comedy routines much as *Oklahoma* would. It had a full-sized orchestra, four or five soloists, and a chorus of fifty or more voices.

The story recounts the trials, tribula-

# ON STAGE

tions, and victories of the heroic Mormon trek to Salt Lake in the 1860s and the miracle of the sea gulls that saved a critically needed grain crop from the invading horde of crickets. The show does not go into the niceties of Mormon doctrine (ably communicated during the tour of the grounds) but it is distinctly religious in its portrayal of the faith that motivated these pioneers and in ascribing their accomplishments explicitly to God in Jesus Christ. The music includes traditional Mormon hymnody as well as Broadway-type tunes. *Promised Valley* clearly is Mormon, but the enjoyment and inspiration it transmits is ecumenical.

The show is housed in an open-air amphitheater constructed expressly for the purpose. Located directly across the street from the architectural wonder of the Mormon Temple, the stage is built open at the back, so that the temple itself forms the backdrop. As the audience assembles, just before dark, the temple stands there in the light. By the time the program begins, the temple is a silhouette against a sunset sky. Before the show is over, the background is entirely dark, the temple obliterated. (In Salt Lake, the Mormons have enough clout that even the street lights are not lit on that block.) Then, at the very end of the play, as the orchestra and chorus reach their final crescendo, all the incandescence of its entire battery of nighttime floodlights is suddenly thrown against the face of that towering, gold-topped temple. At that point, the Mormons not only meet but beat all hollow the best effect that Broadway ever has mustered.

The Tuesday evening program at the Valparaiso conference was *Christians Right On!,* a two-hour worship service spectacular presented by the youth group of the Modesto, California, Church of the Brethren.

If the strength of the Mormon show was its "professionalism," the strength of this Brethren show was its "amateurism" — using both of these terms in the best possible sense of each. From start to finish, the Modesto production represented the labor, the love, the creativity, the expression of faith of the young people who were doing it —and, by extension, that of the conferees as well. The mark of *Christians Right On!* is "involvement." A college girl was the major writer of the show, but the total effort was more a case of high school kids doing their thing — or, as the case proved, their *things.*

The evening's experience was what might be called multimedia potpourri. The story-line continuity was so slim as to be virtually nonexistent. What we got, rather, was a variety including slide shows, both photos and cartoons (Schulz's Peanuts); lights; music collected from all over and with some original lyrics (instrumental, vocal, and recorded); vaudeville skits and guerrilla theater; readings scriptural, bor-

*Promised Valley cast performs against the background of the Salt Lake Temple* rowed, and original; litanies; dance, anything and everything. One element, strong here, that was entirely absent at Salt Lake, was audience participation. In *Christians Right On!* the attenders very much get into the act by doing a great deal of singing, reading responses, praying, and whooping it up along with the cast.

The show also involves a potpourri of emotional moods (which today's youth are expert at handling and expressing, with instantaneous transitions from one to another — while older folks are fighting to keep the pace and figure out what under the sun is going on). It must be said too that the show represents a *theological* potpourri. It included, for instance, a segment built around the many titles ascribed to Jesus in the New Testament *and* another segment which was a humanistic paean of praise for the nobility of man and the goodness of his natural life. No attention was given to the fact that if this second segment represents *the* truth about the nature of man and his life in this world, it makes the Jesus of the New Testament titles largely superfluous.

But perhaps this undigested mixture was precisely what the program should have been — a live and vibrant portrayal of modern youth's struggle for faith, struggle with the faith, struggle to get a faith of their own rather than simply to receive an inheritance. In this regard, although some mention was made of being Brethren and although some Brethren ideals were lifted up, the Modesto show does not constitute as explicit a portrayal of a particular tradition and faith as do the other shows we are considering. In large part the difference is a matter of audience: The other shows are designed to present the faith to outsiders; the Modesto show is for internal consumption, an exercise in faith rather than a description of faith accomplished. Thus, although *Christians Right On!* is a beautiful thing of its own kind, it is not quite comparable to our other examples.

**W**e went to Ephrata, Pennsylvania deliberately to see *Vorspiel,* the musical drama of the Ephrata Cloister. We had seen it a few summers earlier and were eager for a repeat.

The Ephrata Cloister represents the material remains of the religious community founded by Conrad Beissel. The community itself was alive and dynamic from the 1740s until well up into the nineteenth century. Because Beissel and a large percentage of his followers were converts out of Brethrenism and carried over many of their earlier beliefs and practices, an Ephrata visit is particularly meaningful for members of the Church of the Brethren.

The buildings and grounds are maintained by the State of Pennsylvania as an historical monument, primarily as an outstanding example of medieval German architecture and a colonial American way of life. However, what really brings the monument to life is the effort of the Ephrata Cloister Associates. This is a nonprofit community organization dedicated to the interests of the Cloister. The Beissel church is defunct, so the Associates include people of any and every faith except the Cloister's own. Their interest is primarily in preserving and sharing the culture of the original community; but because that culture was so entirely a religious one, there is no alternative but to witness to the faith of community in the process. The Associates are not shy or apologetic about the religious aspects of their work.

On the Cloister grounds, they operate a gift shop that sells not only the customary line of "Dutch" trinkets but also materials that celebrate and inform about the faith community. The *Vorspiel* pageant is presented on week-

From left: A highlight of Promised Valley, from Christians Right On! — Abraham asking what love means; the vanquished lion

end evenings during the summer. It is preceded by special tours, during which the buildings are occupied by people (mostly high school and college students) dressed in the authentic habits of the brothers and sisters, busy at the arts, crafts, and activities that were practiced there more than 200 years ago, and prepared to talk knowledgeably about life in the cloisters.

When it is dark, the crowd assembles in a meadow amphitheater on another part of the grounds. The backdrop in this case is a flat, painted mockup of the actual cloister buildings. This may be the best that can be done, but it looks particularly fake when the real thing stands a scant 100 yards away. It would add a great deal if the Associates could take a cue from the Mormons and incorporate the thing itself into their play.

By necessity rather than choice, that did happen the night we saw *Vorspiel*. Gathered in the amphitheater, the program opened with the announcer telling us what we would do in case of rain. This was asking for it, and we got it. Before he was done speaking, a brisk downpour headed the assembled company indoors in a state of rout.

"Indoors" turned out to be the great meeting room located in the Saal, the oldest building of the group (constructed 1741). This year that room was quite different from what we had seen on earlier visits. Then it had been simply a large, low-ceilinged room. But there existed accounts by eighteenth-century visitors to Ephrata describing choirs in the hall singing from *balconies*. Recently a venturesome state architect who decided to solve the mystery of the missing balconies discovered that the ceiling above the center of the room definitely was of different construction than that along the two sides. Ripping out the center ceiling and opening the room a second story, clear to the roof, he found a beautiful, high room with galleries running the length of either side — unquestionably the way the room stood in Beissel's day.

Now that room — a great room in its time — is still large enough today for either the *Vorspiel* cast or the *Vorspiel* audience, but hardly both at once. What we got, then, was "intimate theater" in which the intimacy went so far that theatricals were simply crowded out. The pageant had to be so pruned and squeezed that it lost much of its effect. But, the story is just an excuse upon which to hang a portrayal of cloister life — worship, beliefs, discipline, love feasts, and above all, the a capella singing. And the consequence of the move into the Saal was that the pageant's loss became the music's gain.

The music is one of the things that Ephrata is all about. Beissel was a self-taught musician who invented his own strange modes and his own strange notations for transcribing them. Early accounts are unanimous in praise of the unearthly (that is, heavenly) harmonics produced by Beissel's choirs. But although the written music was preserved, it was not until a few years ago that Dr. Russell Getz, director of the Associates Chorus, broke Beissel's code and opened the way for the music to be heard once more. (This music, by the way, shortly will be available to choirs from the G. Schirmer Company.)

In the Saal, the men's chorus (seven or eight men) sang from one gallery and a like number of women sang from the other. For one number, a third chorus was stationed on the main floor. Without doubt, Beissel wrote the music for just such antiphonal arrangement and used it that way. And it has now been proved that the eighteenth-century visitors were right on the mark in their accolades of Ephrata singing. Everyone ought to make a point of attending *Vorspiel* at least

At Ephrata: "We shall sing to prove that the angels themselves, when they sang at the birth of Christ, had to use our rules"

twice — once in clear weather to see the pageant and once in the rain to hear the music.

Even at its best, *Vorspiel* cannot touch the slick professionalism and entertainment value of the Mormon *Promised Valley*. It does, however, have a hymnody and a sanctuary that antedates the Mormon counterparts by considerably more than a century. And to listen to that long lost music sung in a long lost meeting room creates an effect that lifts one beyond even floodlit temples. Both are authentic pointers to the glory of God.

Our final adventure started at Ephrata and in ways proved the most exciting and significant of the four.

At the Cloister gift shop I picked up an attractive, slick, professional-looking brochure (no, we're not going back to Salt Lake) advertising a Dutch Family Festival located near Lancaster. Normally, slick brochures tooting "Dutch stuff" around Lancaster are to be regarded with suspicion; that area is full of outfits that have commercialized and prostituted the Pennsylvania Dutch culture beyond all recognition. (One of their big items is a postcard that gets a hee-haw from the fact that Dutch country includes the town of Intercourse, Pa.)

That our brochure mentioned "a pageant of the Amish and Mennonite way of life" didn't necessarily prove anything. That area boasts scads of "learn about the Amish" places that no God-fearing Amishman would be caught dead in; the proprietors are interested solely in Amish "quaintness" and couldn't care less about the Amish faith.

But our brochure did include some hints that intrigued me. A *family* festival it was called, and *family* was played up in the text — that's something different. "A festival is people . . . . People learning from other people's way of living and giving. . . . It's our story to you with love. . . . " There is something quite uncommercial (or else newly super-ingenious commercial) about that pitch. We decided to investigate even though it meant upsetting our travel schedule and driving some distance out of our way. We are very glad we did, for we discovered that the Dutch Family Festival is a gang of young Mennonites who are out to beat the commercializers at their own game and, in the process, defend and share the faith instead of corrupting it.

The brochure told us that the festival is produced by Good Enterprises, Ltd. That turns out to be Merle Good, a Mennonite seminarian who must still be well within his twenties, his wife Phyllis, and some better-fixed Mennonite elders who are his angels (backers). As Merle told me, his company marks an effort to operate on three fronts simultaneously: (1) commercial, to provide a means by which some Mennonite artists and craftsmen can support themselves and thus — (2) artistic, to pursue their creative endeavors to the end of — (3) the faith, making a public witness to Mennonite ways and values.

The festival, which has evolved out of the four seasons of activity, operates during the summer months. During the school year, Merle is a student (communication and the arts) at Union Theological Seminary and Phyllis at New York University. The cast-staff (same people in dual, triple, and quadruple roles) are largely Mennonite college students, many of them from Eastern Mennonite in Harrisonburg, Virginia, Merle's own alma mater.

The festival proper operates on a continuous cycle during the day, six days a week. It is housed in a large, open, commercial-type building which, I believe, is an auction center during the off (on) season.

The greater part of the front half

At left, Christians Right On! cast members introducing a new song. Right, at Dutch Family Festival, exhibits feature Mennonite life of the building is the gift shop, attempting to specialize in original and authentic Mennonite artworks. Featured are the three-dimensional carved paintings of Mennonite farm life done by Albert Zook, a truly unique and impressive art form. Featured even bigger is a new novel by a first-time novelist, Merle Good (Mr. Entrepreneur himself). *Happy as the Grass Was Green* is his story of contemporary Mennonite youth, published by Herald Press, the Mennonite press at Scottdale, Pennsylvania. The shop also has a table of other works by Mennonite writers, most of them from Herald Press. And early in the season, the festival sponsored an autographing party at which quite a number of Mennonite authors were present.

From the gift shop, we walked through a series of exhibits: a mock-up kitchen where is explained the making of sauerkraut, apple butter, soap, and such like; a farm exhibit with a few live animals; a smokehouse. The guides and exhibitors turn out to be the actors and singers at the auditorium, the back half of the building. One end of the room is devoted to an open, wrap-around stage decorated in a Mennonite farm motif. The other end is semicircled with seven projection screens and a number of low platforms. The center of the room is filled with ingenious, bidirectional seats, namely, bales of hay. (During empty intervals, the children are encouraged to play tag, jumping from bale to bale.)

First, at the screen end, comes "This Is Lancaster," a brief multimedia presentation written by Merle Good, music by David Seitz, recordings of some of the music on sale in the gift shop. Its thrust is toward the family and the beauties of life in the country, communicated through simultaneous slides, music — live and recorded, skits, jokes by a cast of four.

During the intermission, while the cast is regrouping at the other end of the room, the audience enjoys a brief, informal lecture and question period regarding Mennonite-Amish history and beliefs. In our case the lecturer was a young man who joined the sociology faculty at Elizabethtown College this fall.

Turning on our bales, from the stage came a very brief musical celebrating the Amish-Mennonite faith and life. Book and music by you know who. Cast of four, same as before. All done with impressive verve, sincerity, and dedication by very open, friendly, hospitable young people.

Come evening, the festival proper closes shop in order to reopen as the company of a full-scale, two-hour musical. The hay has been stacked to one side to form a gallery for children, and folding chairs have been arranged facing the stage. The audience has jumped from twenty or thirty to ten times that; and the number of prayer coverings in evidence (beards don't tell you anything any more) indicate that the Mennonites do a good job of supporting their own. The cast has swelled from four to fourteen, presumably as ten more Mennonite young people got off their workaday jobs.

Gift shop at family festival specializes in Mennonite artwork

Merle has written, directed, and produced four of these full-length, what he calls "native" musicals. Two are presented each summer. David Seitz, a former music teacher from Eastern Mennonite who sang in the cast, has done the music for a couple of them. This night the play was *Yesterday, Today, and Forever,* the story of a touring group of young Mennonite singers who are struggling to be true to their heritage and yet be open to the modern world. Costumes included a comfortable mix of prayer and miniskirts. Not all of the long hair was on girls. Drums and an electric guitar made their contribution. As the brochure said, "It's ALIVE!"

The music touched all bases: an ancient Mennonite hymn sung in German; "I Need Thee Every Hour" (which I never would have guessed could make it as a show tune); the Lord's Prayer very effectively sung to music reminiscent of the Beatles.

Without apology, the show as a whole was religious, Christian, and Mennonite. Not every viewer would be converted, of course, but no one could come away without feeling good about the experience and having gained in knowledge and respect.

In sum, many churches are effectively using the stage to help get their message to the public "out there." The Church of the Brethren may not have the resources to compete with the Mormons. But Brethren do have the persons and the creativity to become involved in this kind of ministry on a greater scale than has so far been tried. Ought we investigate the myriad possibilities? ☐

# Love as I have loved you.

Jesus requires a new style of life of his disciples. They are to love one another as he himself has loved them (John 13:34). This is to be their distinctive feature, making them recognizable as his disciples (John 13:35).

## What love is.

In one form or another, the call to love is found in most religious traditions. Yet it is universal human experience that love cannot arise by command.

But the words of Jesus about love are a new commandment which he alone could issue since it is directly bound up with his person and mission: The new commandment is Jesus' invitation to live as he himself lived (1 John 2:6), to live in the light of his truth (2 John 4). Jesus requires us to love one another as he himself has loved us (John 13:34).

What was this love of Jesus himself? The washing of the disciples' feet indicates the answer: "Jesus had always loved his own, who were in the world and now he was to show the full extent of his love" (John 13:1). This symbolic act at the beginning of the last Supper points to two features of the love of Jesus:

1. The washing of the feet announces and prefigures the sacrifice of the cross. Before he died, Jesus could say: "It is accomplished" (John 19:30). He had given the supreme token of love, for there is no greater love than that a man should lay down his life for his friends (cf. John 15:12-15; 1 John 5:16). Lifted up from the earth, Jesus will draw all men to himself (John 12:32), gathering together into unity the scattered children of God (John 11:52);
2. The washing of the feet is also the pattern of brotherly service for each Christian. The servant is to follow the example of his master (John 13:15 ff.).

Christ's love for men demonstrates the love of the Father who gave his only son for the salvation of the world (John 3:16). God is love (1 John 4:8-16). To discover God, to know who he is, we must love (1 John 4-7 f.).

## What love demands.

The servant truly follows his master only if he is ready to lay down his life for his brothers (1 John 3:16).

His daily life is to be a life of service. He must always be ready to come to the help of his brothers, especially of those who suffer (1 John 3:17). Only then will the love of the Christian be "genuine and show itself in action" (1 John 3:18).

The true Christian loves his enemies (Matthew 5:44). Like God and like Christ who have loved all men (John 3:16), he tries to make his love universal in its range.

The Christian who seeks to obey the new commandment (John 15:12-17) will not be surprised to meet with misunderstanding and hatred (John 15:18-25). His assurance of Christ's victory will enable him to conquer fear and cowardice (John 13:38; 16:33).

# The fruits of love.

**Love makes the believer a true disciple of Jesus** (John 13:35), **one who has really assimilated his master's message and who knows the truth** (8:31 f.); **one who, like the beloved disciple, stands at the foot of the cross** (19:15-26) **and who looks up in faith to the crucified Christ** (19:37).

**Love creates fellowship among men** (1 John 1:7), **strengthens and extends the Christian community, which is a truly fraternal community; love is the family likeness of the children of God** (1 John 3:10); **it demonstrates to the world the life of Christians as God's children and their fellowship with the Father and with his Son, Jesus Christ.**

**Life in truth and love** (Ephesians 4:15) **is the most effective way of achieving unity in the faith** (Ephesians 4:13) **and building the kingdom of God. Love builds the church, which grows and increases through the mutual love of its members** (Ephesians 6:16).

**Sent by Christ into the world** (John 17:18), **the children of God bear witness to the world as they achieve their unity. In this way men will be led to faith and will realize that the Father has loved them as he loved his son** (John 17:21 ff.). **Is this love the family likeness which the world sees in Christians? Is this love characteristic of relations between churches? Is this sign of love to be found within each Christian congregation and community?**

***Suggested Readings***

**John 13:1-17 and 33-35; 1 Corinthians 13**
"I show you the best way of all"
**Deuteronomy 6:4-15; Luke 10:25-37**
The commandment of love is the sum of the law
**1 John 4:7-11; Hosea 11:1-9**
Only love makes God truly known
**Luke 6:27-35; Leviticus 19:17 f. and 33 f.**
Love of the neighbor cannot discriminate between friend and enemy
**John 15:12-17; Isaiah 58:6-12**
There is no service of the Lord without service of those in need
**Matthew 18:21-35; 1 John 2:3-11**
In the light of the commandment of love the truth about the intentions of our heart is revealed
**Matthew 10:34-42; 1 John 3:13-18**
Following Christ in the way of love does not lead out of the world of hatred, but leads to ultimate division, exemplified in his cross
**Jeremiah 31:1-6; Romans 8:31-39**
God's unceasing love for men does not rest until he has drawn them all to himself

# Help us to love.

Jesus says "Love one another"
Think of those we love
Think of those we ought to love
Think of situations of hatred in the world.
**Lord, as you have loved us, help us to love.**

Jesus says "Love one another"
Pray to God for our family and friends
Pray to God for our enemies
Pray to God for peace.
**Lord, as you have loved us, help us to love.**

Jesus says "Love one another"
Commit ourselves to God
Commit ourselves to work for peace and reconciliation
Commit ourselves to each other.
**Lord, as you have loved us, help us to love.**

*Bible readings for a Week of Prayer for Christian Unity.*

## Inez Long tells why

# "I've Been Putting on the

Inez Long

To be born on the prairie, riding in a car on capricious topography up and down, right and left, is a dizzy un-merry-go-round, so that I find myself dragging my feet and braking a hole in the floorboard. For the past five years I've been doing the same in the Church of the Brethren on our dizzy ride of tripping off, spiraling twist after turn, zooming us high and heading us low.

How did we get on this ride? Well, from World War II to the mid-sixties, Brethren laid a speedway that caught the spirit of the times and the tempo of our people and we didn't need zigzag risks to provoke thrills. We were going fast toward goals and we didn't jerk into sudden kinks. We had our thrills from winning conscientious objector status in national law, a victory which will stand as an historic landmark in the rise of the inviolate conscience as supreme over national policy. We thrilled as millions of dollars went into alternative service which, however infirm in World War II, made a miraculous witness in crisis, a witness yet to be recorded in all its drama. We were recognized as leaders in relief, rehabilitation, work camps, volunteer service, and mobile emergency programs.

During our excursions into a widening world, we woke up to the fact that we, ourselves, had changed. We had transplanted ourselves from the country to the city so that our locations were exactly reversed: we were now eighty-five percent urban and fifteen percent rural. Our new church buildings, no longer meetinghouses, showed our confidence that, because of our record in the forties, we could win our way in the postwar secular world and gather a strong base in urban, mainstream Protestantism. Today our local churches — their conclusions after long discussions in the fifties openly evident in hardwood and concrete — dot the nation with divided chancels, steeples, parking lots and educational complexes that boast nurseries, multimedia installations, kitchens, and recreational facilities. And, as a parsonage woman, I give a loud cheer for efficient new parsonages.

During this time, our witness to the wider church, as in the National Council of Churches and World Council of Churches mounted under the leadership of our best denominational statesmen. Our fellowship with global Christians, as in the Russian exchange, was unique. Our church-related colleges expanded in phenomenal proportions. Our involvement in Mission One and Mission Twelve pushed us into a new sense of relationships, in both church and world.

Despite the grumblings of the youth

## Brakes”

cult and the rumblings of the anti-church underground in the late 1960s, both of whom had brilliant reasons for exposing all these achievements as folly, the record of self-sacrifice, of hardheaded planning, and of actual good done for humanity shows a dedication with which we need not be ashamed even when standing alongside our venerable forebears. However, the hardest work of my forty years in an uninterrupted career in church work has been dragging my feet in the past five years, in putting on the brakes.

### What caused the imbalance which

gives us a dizzy ride in the late 1960s? It was riding in a passenger section ripped in two because the design of the craft catered to the youth cult, so that the generation gap, breaking the church apart, became an ironic joke to the young, a traumatic tragedy to the old, and a formidable task to the middle-aged who were nearly torn in pieces as they held the rip together by their own two bare hands. It was the falsity of pilots who, while looking straight ahead as if listening with both ears, heard only with the left ear tuned to raucous extremists who grabbed the microphone and announced to the passengers alternate demands for “Power,” “Confrontation,” and “Controversy” between sweet mimics for “Acceptance” “Love,” and “Support.” It was the presumption of professional, salaried churchmen who fueled the local church with sophisticated materials and methods while faithful volunteer workers tried feverishly to get the local church aloft as it sputtered and choked on input too rich or ill-matched for its purposes. It was the false promise of an Annual Conference report of 1966 to merge “with groups more like our own” which, in the ensuing years, consumed millions of flight hours and confused local flight patterns so that we landed in Baptist, Church of God, and other terminals, only to find that we have been grounded with no “Go” from other ports.

The flights have been more than many of my co-workers have been able to sustain. Many have become sickened; some have disembarked; all but a few have shut their eyes so as not to see from the window the dizzy flights we have taken. Of the few who looked, even fewer knew where we were “at” at any given time. I didn’t get sick; I didn’t shut my eyes; I’ve known where we were most of the time. I dragged my feet simply because I thought the ride was imbalanced; it was a waste of fuel; it was an unfair expenditure from conscientious tithers; its false exhilaration was illusionary. I disembarked this past year with both feet on the ground to discover, along with many others, that we had, indeed, struck amazing low altitude.

Someone has said that such a position — both feet on the ground — gets us nowhere. One has to have at least one foot off the ground to walk. But I propose for the Church of the Brethren a period of time in which to keep both feet on the ground and go nowhere: just stop, look and listen. Then, perhaps, we might be able to make a jump forward together, with both feet, right and left, in one strong forward action to one purposeful goal.

Where are we now? I think we are not so much lost as we are in the position of having “lost out.” In very selfless moves, on the assurance that “he who loses his life shall find it” — though in our generosity we seldom had the same recipient in mind as did the Teacher of this paradox — our programs became mobile. We moved our service projects into the wider church. Church World Service, Heifer Project, CROP, International Youth Exchange, and many others. We based alternative service and BVS in secular agencies. Hospitals went under community control. Our best talent went into secular revolutions. Our peace testimony touched global proportions. Our church colleges moved toward self-perpetuating boards of trustees. Our seminary may soon be teaming in a cluster.

### How did we “lose out”? As we became

prophets to the ecumenical world in matters of peace, other groups developed prophets more quickly than we and rose with more sophistication. As we shared our relief programs with others, they promptly bolstered them with more money, more personnel, and won the balance of power. We scattered our best leaders in ministries to the world which invited them, often as naive and willing worldlings, into an even more inviting worldliness. I could name all these in specific programs, policies and persons, by title, official action and name, but this revelation would be self-castigating. You see, I voted in official action for many of these shifts with the wild hope that some of our well-proven projects and ideals would get wider use. This has happened. Yet this selflessness has left us with little left of the self we have always known ourselves to be as Brethren.

The Church of the Brethren now has an identity which it feels to be a non-identity because we are unfamiliar with it. Coming from our pietist tradition, as reformers of all reforms, we have little feel for the identity which remains as the revolutions and countermovements cool. What, then, is our identity? We are just another neighborhood church on just another busy street corner. Our slogans as a denomination — unique, separatist, peculiar — are gone.

Now this is a challenge in itself. Our local congregations, open toward Protestantism, even Catholicism, will be steadied if we incorporate the weight of these newcomers who will scrutinize the quick turnabouts which our small denomination has maneuvered in the past. Yet Brethren don't see any thrill in being "just another church," especially at a time when the church is shown as tawdry; when it is ill-used and much abused, even by leaders in the church. We don't think of ourselves as "a traditional, institutional church." We have been taught that we were not created "just for that"; our origins were not sprung "just from that."

Furthermore, we don't know how to be a church in a secular city, a secular village or a secular countryside, because we aren't ready to confess that the omnipresent adjective *secular* describes us all after two decades in front of the television screen. Yet here, too, is challenge, as the veneer of secular hardware and the disposable nature of plastic junk deepens the contrast between the eternal set in the midst of the transitory. And we can be glad that, disencumbered of parochial programs, we can get on with our central task: the tendering and extending of the sacred in a profane world. This has always been the task of the church, though it is a difficult task for a people recently exposed to the secular world.

Once we recognize a shift in our historic position, and once we accept our place in the secular world, we must first define ourselves as a church. When we moved into a hard-core, prophetic stance in the late 1960s, we became more individualistic, like the Quakers. This moved us from an evangelical base and from the kind of corporate unity we had shared with the Mennonites. Yet now we find ourselves neither like the Quakers nor the Mennonites: We are not Quaker, because we have not relinquished a concept of the church; we are not Mennonite because we are no longer internally strong and separatist.

Are we really a church? If so, are we "just another church"? Are we special? I suggest that we assume we are not special in the sense that God plays favorites by speaking through our own kind because of who we are. I suggest that in spite of the mass-media performances and headline personalties we have been able to promote, we confess that sustained personality adulation or denominational prestige in the public eye are hard to sustain by people with little expertise in the camera's lens. Furthermore, I suggest that experiments in one-year ministries in hard-core social causes be exchanged for long-term professional career-personnel rather than hit-and-run, guilt-compensating orators and lamppost ministries. In councils of churches, I suggest that Brethren confess openly that is was easier to get our interdenominational friends on the peace bandwagon, when it became popular in both press and youth protests, than to get them off the marijuana trip, off the consumerism ride with in-group projects, off the political games of one-upmanship, and off excursions to worldwide conferences for whoever has the tough elbows and verbiage to win a first-class ticket. Finally, we do not need more hard-bitten words in which self-appointed crusaders have halted all opposition with gutter language, frisked their opponents, and stripped them down, tearing out their hearts in cold blood. Certainly we do not need more dialogue which is banal communication. Such communication is only a pooling of ignorances, or a marathon in which only volubility and accusations are the survivors.

If we can rid ourselves of past useless cargo, where do we start? We start where Christians have always started: Right where they are, right on, along the Christian pilgrimage, like Christian himself in *Pilgrim's Progress*. We are a people on pilgrimage. We are not on an ecstatic trip, not on an adventurous odyssey, not in a political race, not on a lost-lover's detour, not on a suicidal dead end. Like Christians before us, we are on a Way. That Way rises from disgrace to glory, from slavery to the self to freedom of the redeemed. The road rises with miracles and devils meeting us at every turn as we pursue the Way to a sacred destiny.

What might be that Way for Brethren now?

## First, we can review the knowledge which the church

has produced and preserved, knowing that it is an exclusive body of knowledge in the sense that in our secular age, only the devout in home and church can be trusted to teach it authentically and purposefully. As Christians we have learned that there is Good News which others do not know. That Good News carries values which we do not want lost because they are redemptive values for the human race, which we love and which we hope will prevail. As religious people, we are consciously alive, because we are conscious every moment that

God is alive and, in our day, we keep this consciousness brilliantly alive in ourselves because the forthright recognition of God is rare, except in profanity. As members of the living Body of Christ, we will gather to sing praise on Sunday morning, as our custom is. We will bring the fruits of our labors in a world that seldom knows or confesses Christ, and we will be confident before the throne of grace that God will take the paltriness of our labor and enlarge it from the disregard of the world to the measure of his children's need. As we seek atonement for our own disobedience, we will be bold to believe that life everlasting is a sure gift of God's grace.

Second, we will pray for and be open to the Holy Spirit. We will infuse our experiences of the Spirit into the institutional church. If the church is only a "corpus" — a body — it will be a corpse. If it is body and spirit — corpus and animus, the breath of God — it will have a soul. We will live with the Spirit that cannot be programmed, computerized or mimeographed but whose ways, often stubborn against administrative paper people and our own picayunish connivings, are endless joy within the household of faith. We will extend our church to people nearby who have fallen victim to mass media consumerism and secular cults. Pumped into bloated bodies, full of liquor, drugs, speed, skin, thrills, and risks, they have bartered life with a capital L for the touch-and-feel senses minus soul, which is infused only by the breath of God.

Third, we will be perceptive to the ecumenicity that is growing at the grass roots. Many of us, saddened by the lack of evangelism among Brethren, and disheartened by the trend of Anabaptism that propagandizes separatism to keep us outside ecumenical mergers, see a ray of hope in our local churches. For here, in our own congregations, people regardless of labels, dress, experiences, or language, come to pray, study, and worship because they know they must "lean on the Everlasting Arms" if they are to be enabled for the hard work of Christians in the world. Here is the close communion — not closed communion, but quite the contrary — of believers in a neighborhood church. We need to keep aware of the differences in these two words because, as Brethren, as we move toward intensive fellowship, we will be tempted to turn inward to closed sectarianism which, however spectacular in broadbrimmed hats, high collars, and prayer veils when we are together at Annual Conference, is a dead end to youth and adults alike who, living with their peers in the secular city, refuse to be encumbered by the flimflams of special gear which carry artificial barriers and are impediments to the sharing of the Good News.

Fourth, we will welcome many languages in the church to infuse it with diversity and harmony, characteristics of God's whole human family. In time, we will feel out the full meanings of others' languages. Paul wrote, "There are doubtless many different languages in the world, and none is without meaning, but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me." The new ecumenicity is bringing together words and meanings from Consciousness III, Communes, Jesus People, the Straights, the Intellectual Elite, the Hard Hats, the Eternal Family, the Violent-Nonviolents, the Glossolalia Cults, the Social Action Rabble, the Long Hairs, the Evangelicals. As each interprets the meaning of his language, each local church will be forced to raise up balanced, disciplined, compassionate spokesmen who, able to speak the "language within all languages" because of personal dedication and long years of study, will gather us all into one Body and one Spirit. In this new harmony of the family of God, Brethren will need pastors who know how to realize Christ's hope, "Other sheep I have which are not of this fold . . . " and "That they all might be one."

Any person with a sense of stewardship, of which Jesus spoke in terms of profit and loss, work and reward, waste and penalty, disobedience and death, would put on the brakes if he knew we were moving to a dead end in our church. The dead end had been foreshadowed if we had had ears to hear: voices from the pulpit no longer speaking as ambassadors for Christ; voices predicting a church school that will grow limp, then fade away; leaders not held accountable for lessening church influence but, instead, contributing to it; professional church leaders promoted when they have failed because of threat that they will leave the church; laymen creating designs for church programs that ignore a time for the altar of the spirit in the week's schedule; teachers in the church school without training or experience in a learned body of knowledge; productive volunteer workers in the church viewed with less merit than salaried, slipshod personnel.

## I've dragged my feet as we headed

for this dead end. I pray God that we will arrest ourselves before going farther into this "no exit." Otherwise, we will have to shift into reverse later on. Such a reverse shift is a drastic counter action which often produces an overreaction which, in our history, has been fierce, self-deprecating, and split with personal politicizing and mass accusations and polarizations. The point of view of this article comes perilously close to a call for counteraction but, if viewed as an evaluation of my own mistakes and my awareness of God's judgment, perhaps it will bring a reconsideration of where we have been and where we are, helping to reedeem us before we are forced to see that "whatsoever we have sown, that, indeed, we have reaped." ☐

## A coed answers...

# Involvement? Yes!

by SUSAN KREHBIEL TAYLOR

What does a down-to-earth coed who's been around the world think about improving it?

McPherson College student Linda Keim, who's no stranger to senate offices and many world ports, believes changes can occur through involvement within the existing structures.

"I'm labeled a conservative by some because I believe in the system," she laughs.

Posters in her dorm room reflect shared aspirations to today's college generation — love, peace, and freedom — yet Linda has chosen an avenue many young people are now rejecting: participation in the political system.

"No system of government is infallible or without need for improvements, but especially in ours can changes occur, particularly if enough of the people want it. Basically I think the people receive what they merit from their involvement or lack of interest in government."

Involvement for Linda during the college's January interterm, a short period allowing concentrated study in one course, meant working in Washington as a legislative aid for the Republican National Party Chairman, Kansas Senator Bob Dole. And during the fall semester of 1969, it meant study and travel in thirty-six countries with World Campus Afloat.

Linda, who's aiming for a career in diplomatic service, got an inside look at Capitol Hill while in Washington. Her work involved researching and writing a paper on the congressional senority system for Senator Dole's files. Allowed all the privileges of a regular staffer, Linda used the Congressional Legislative Research Service and interviewed legislative experts to gather information.

Dole's staff was particularly busy since the junior senator from Kansas had just been named GOP chairman, but for Linda "being there anytime would be exciting."

How Linda got to Washington is indicative of her philosophy, "Make your own opportunities." Linda proposed the project to both the senator and her college professor, and received credit for her work as independent study in American politics.

Linda's own political views don't exactly coincide with Dole's although she has deep respect for him. "He is extremely conscientious, a rare individual as far as politics go," she notes, "but it's hard to find a young person today who completely agrees with his political stance."

Linda's own political involvement presently includes serving as women's chairman of the Kansas College Young Republicans, a position, she's quick to point out, that distinguishes between the sexes. Licking envelopes and addressing letters didn't discourage Linda's feelings on women's liberation — "I'm certainly not against it," she admits. "Women's interests naturally overlap men's."

"Discrimination against women is especially true in politics — just look at the number in Congress. Women are the backbone of most political organizations, yet a 'woman's job' is secretary or treasurer. While 'the weaker sex' does the legwork and backwork, men serve as figureheads. If there's a place at the bottom, there should be a place at the top."

Linda's CYR activities often include working with the press and attending and planning conventions where she comes into contact with Republicans of all ages.

"It's so much easier to work with the Young Republican group, whose ages range from twenty-two to approximately thirty-five, than with the college age group. There is just a minority of college Republicans who are really interested."

"Although the older group is sometimes biased," Linda says, "they are reachable. I've found that they'll listen to the college student's viewpoint."

Youth's future in politics, Linda feels, depends upon how much they want to get involved. "Young people as a whole don't show much interest in politics, but opportunities are open to them."

Linda recently served as treasurer ("Notice which job I got") of a committee to promote the vote for eighteen-year-olds in Kansas, a measure which passed overwhelmingly in an April election.

Although politics take up much of her time, Linda diligently pursues her bachelor's degree in history from McPherson College, the alma mater of her parents, Robert and Sybil Miller Keim.

As a "PK" (preacher's kid) Linda lived in several states before her father became a professor of sociology at McPherson College seven years ago. Residing in different places appealed to Linda, for travel, like politics, has been another arena for Linda to make and take opportunities.

After high school graduation in 1968, she studied one summer at the University of Guadalajara, Mexico, a small taste of what was to come. The

*Linda Keim, Sen. Robert Dole: A deep respect, but politically not in agreement*

fall of 1969 saw her leaving the brick structures of the grassy plains' campus for a classroom at sea. World Campus Afloat opened the doors to thirty-six countries which became not just places but cultures and people.

"My exposure and experiences tended to help me identify with the other man and his problems."

Snapshots and souvenirs simply could not begin to relate the significance of the trip for Linda and her ship-classmates. "We saw thought stimulated to a more international level, and suddenly we found ourselves thinking less of the 'trivia' of life which had plagued us before."

The experience was not just the study of others, for "we were also forced to examine our own beliefs as they came into contrast with others."

Although it's hard to find words to sum up four fabulous months, Linda aptly puts it, "One can read and study, but if he hasn't experienced, he cannot hope to fully understand mankind. I left World Campus Afloat with deep appreciation and respect for other cultures, along with a new appreciation of my own."

Returning to inland college, Linda was honored by fellow students who selected her 1970 Homecoming Queen. Linda's reaction was typical of many queens — "I was surprised" — yet those who see the pretty blonde express no disbelief, and those who know her admit that queens can be sincere and intelligent, too.

Talking with Linda somehow makes a person believe the world has a chance after all, and it's up to him.

Peace is not impossible, Linda says. "There can and will be a peaceful world when that is what man truly wants." Nor is pacifism unrealistic to her. "There is a definite need for the pacifist; there will always be a need for change and for someone to promote it, especially through peaceful means."

For the church, Linda feels there will always be a place if it can truly serve mankind and work for better understanding. It, too, must voice its concerns about the world. "The church, as individuals," Linda believes, "should definitely be involved in all aspects of life, including social and political issues. How can we hope to survive if we limit our sphere of concern?"

Linda's future plans are to study international relations and foreign languages at a graduate school near Washington, D.C. She hopes to enter diplomatic service and would like to work in Latin America.

But now on the McPherson campus, each day is its own challenge to her. Despite some out-of-the-ordinary experiences and plans, fellow students find Linda "one of us, the kind of person we enjoy being around."

Over a cup of coffee in the dorm, Linda looked back, trying to answer the question, "How do all these things happen to you?"

Modestly she replied, "I don't know; it's all pretty amazing to me," but to others it's not so obscure.

"Don't you really make your own opportunities?" brought sparkles to her eyes.

"Exactly," Linda replied. "It's not because I have any amazing abilities, just an awareness to opportunities and a belief in the old adage, 'Where there's a will, there's a way.' "

"I've been accused of being an eternal optimist," she confesses. Not at all a bad quality for a Christian in today's world. ☐

The
Fund
for the
Americas
in the
United
States
is...

**Education.** In a series of race sensitivity workshops, FAUS assists churches and districts to come to grips with institutional and individual racism — to help Brethren understand how we too are "an America" in need of reconciliation.

**Action.** In its first two years FAUS has helped to fund 38 projects directed toward community organization and economic development for the benefit of disadvantaged minorities. Grants ranging between $200 and $7,500 have provided services in housing, voter registration, medical aid, credit union, child care, job training, public safety, and others.

**Urgent.** Many Brethren see FAUS as an extension of Brethren Service, bridging the gaps that separate our society. It is a way to respond to the Lord's observation that "Anything you did for one of my brothers here, however humble, you did for me." FAUS is not funded by the Brotherhood Fund. Therefore your gift designated for the Fund for the Americas is urgently needed. Please send your check today while there is yet a chance to pull together our fractured society. Mail it to: Fund for the Americas in the United States, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Illinois 60120.

...a chance
to change.

# Billy Jack: Good to See a Hero Again

THE EMOTION arises somewhere out of childhood — that feeling of enormous relief when in a moment of deep fear a hero arrives on the scene and by his very presence guarantees rescue. Swift action is taken and life's balance is restored.

In the dim mist of childhood, the original hero might have been a parent arriving to stop a fight, or an older brother finding us in the vastness of a strange city. Whatever the origin, the feeling was born that it is possible to be rescued when the world closes in.

With maturity, belief in heroes subsides. Reality is cruel, removing the simplistic conviction that relief is but a hero away. But in the deep recesses of our imagination, there is always the faint hope that just maybe things can be set straight — if only, if only.

Movies once provided surrogate heroes, gallant men who appeared on the scene, dispatched the villains, and then rode away. But in an era of cynicism, movie heroes disappeared, replaced by antiheroes, men who won victories by cheating or by manipulating technological devices. Rarely in a contemporary film does there appear a hero as of old, the pure figure — without ambiguity — whose presence on the scene reassures. Such figures are rare in our time because a belief in heroes requires a conviction that people can act with pure motives and that, by so acting, they can put things in proper order again.

To posit a heroic figure, a film maker must proceed with a simple point of view, assuring his audience that a single man can make a difference. The older film makers, who once gave us heroic figures like John Wayne and Tyrone Power, have grown pessimistic, and they now make films that make light of the heroism they once celebrated. Wayne, for example, continues to make films, but he makes fun of himself, keeping his problems so trivial that when he does succeed in solving them, the feeling is left that it is no big deal.

Into this antiheroic era of film making, a young company calling itself the National Student Film Corporation has brought a picture called *Billy Jack*, portraying one of the first authentic heroes of this post-Pentagon Papers era. There is so much in *Billy Jack* that I found inadequate that I had trouble understanding why it captivated me so, until it dawned on me that here was a film that believes in itself even while lacking the ability to successfully make its point.

The primitive charm of *Billy Jack* stems from the lack of sophistication of its makers. They want to make some points — Indians are mistreated, adults are bigoted, and kids are good, if given a chance. Unlike the big studio productions which want to make these same points, the makers of *Billy Jack* are not troubled by sophistication. They are not interested in satisfying several facets of society; they only want to tell the younger generation that decency and peace are superior to hate and lust.

They do this with a remarkable group of performers, most of whom are amateurs and show it. The female lead, for example, is an art student named Delores Taylor. She begins the film with the woodenness usually found in an amateur asked to say a few words before a television camera. But as the film progresses, this woodenness gives way — not to acting but to a certain presence — so that when she weeps over the degrading experience of having been raped, there is that chilling feeling that maybe this has really happened to her.

This primitive charm in *Billy Jack* permits the appearance of a genuine hero on the screen. Tom Laughlin is in the title role, portraying an Indian who protects wild horses, Indians, and kids who attend a school on the reservation. His first appearance on the screen told me that this was a hero. The bad guys are about to shoot some wild horses. Suddenly they stop. Out of the woods a lone figure appears. The bad guys put down their rifles. One of them mutters: "I knew he'd find us." With barely controlled fury, Billy Jack dispatches the villains. A few scenes later he does the same thing to some town bullies roughing up kids.

All this is done with such unsophisticated directness that when the bad guys go down, the teen-agers in the theater when I saw the picture actually cheered a hero. *Billy Jack* is a message film, pounding home its points that American Indians have been robbed and that the thing wrong with wayward kids is selfish parents. There is so much truth in both convictions that the film's cliches take on a distinct charm in their presentation.

Billy Jack has just the right ingredients to be the proper hero — he is mysterious, emerges out of nowhere to do what must be done, and then slips back into the wings of life. He is gentle but strong, loving but firm. Arthur Penn, in describing how he came to make such films as *Alice's Restaurant, Bonnie and Clyde,* and *Little Big Man,* confessed that he might have been in a constant quest for a father figure, presenting characters struggling to find something they had lost.

As a film, *Billy Jack* is not in the class of any of Penn's films, but it is a film that has found its father figure. It's good to see a hero again. — JAMES M. WALL

Reprinted from *Together* magazine, October 1971.
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BOOK REVIEWS

# Those Whose Sexual Orientation Differs

**IS GAY GOOD? ETHICS, THEOLOGY, AND HOMOSEXUALITY,** edited by W. Dwight Oberholtzer. Westminster, 1971. 287 pages, $3.50 paper

IS GAY GOOD? In response to this intriguing question fifteen writers present a crossfire of varied views. To say the anthology of opinions presents a balanced debate would be incorrect. Only two of the contributors affirm that homosexual acts are always wrong. The other thirteen expound their acceptance with varying shades of enthusiasm.

The traditional Christian position is represented by Baptist Carl F. H. Henry when he declares, "What the gay world needs is redemption, not reinforcement." Surprisingly, Moody Bible Institute graduate Troy Perry balances the scales with a caustic paraphrase: "Not once do I read Jesus saying, 'Come unto me, all you heterosexuals who, if you have sex . . . must have it in the missionary position, and I will accept you as the only true believers.' "

The graphic, nontechnical language of the contributors makes *Is Gay Good?* a highly readable book. With the exception of a brief endeavor by the editor to write obscurely in the introduction and an adventure into the murky waters of theology by a couple of seminary professors, the writers use language that is understandable.

The contributors, mostly teachers and clergy, do not represent a good cross-section of public opinion on this sensitive issue. To the editor's credit, he does provide a healthy balance between heterosexual and homosexual writers. Chapter titles by leaders of the homophile community include "God Loves Me, Too" and "A Lesbian Approach to Theology."

In prefacing the volume Joseph Fletcher of *Situation Ethics* offers the uneasy proposal that the causes of sexual orientations may be somagenic — formed bodily — rather than psychogenic — acquired mentally. Editor Oberholtzer follows in the introduction with a plea for more careful research before ethical pronouncements are made. Professor John von Rohr then writes the first provocative chapter which provides fodder for "talk-back" by the other contributors. Von Rohr stimulates a healthy response on a variety of issues.

What about the church's relationship to the homosexual? The responses come quickly and intensely.

"The church has all but closed its doors to millions of people in America whose only difference from the majority is their sexual orientation." "Many

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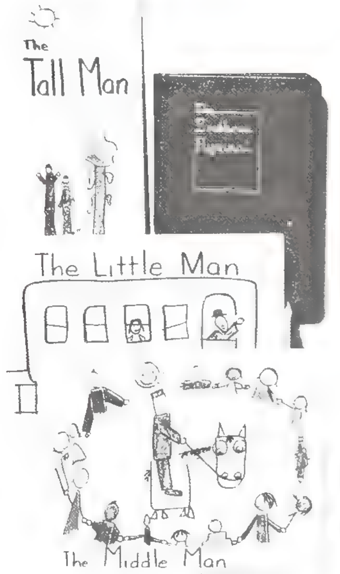

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homosexuals in our society are unhappy — seeking help from various types of agencies. The church is certainly one place where the troubled homosexual ought to feel that he can receive help. Unfortunately in the past the church has, by and large, been more detrimental than helpful to him." "The homosexual is granted a place in the church if he will sit in the back pew and acknowledge the superiority of his heterosexual betters, much like the Negro in a Mormon congregation." "Other minorities have asked the churches for billions in reparations. America's homophile community is more modest. It asks for words and the courage to speak them." "Educating the public about homosexuals and creating a greater atmosphere of acceptance and understanding of the homosexual is where the thrust of the church should be in dealing with the homosexual."

The heterosexual reader, tutored in the Judeo-Christian ethic, may have difficulty accepting the majority opinion in this anthology that homosexuality has something to do with love. The plea is not for the homosexual to change his sexual orientation, but to live responsibly in his unique life-style. Living responsibly, according to this school of thought, involves fidelity, love, perhaps even marriage. Professor Norman Pittenger supports the concept that a homosexual relationship can be characterized by tenderness, self-giving, and fidelity by relating what may seem to some a shocking story: "I know two youngish men who have lived together, completely and devotedly, for ten years and who have become so much one that it seems impossible, now, that they can ever separate. Quite literally, they have everything in common. They are both devout Christians. And they told me that their greatest happiness was to make love passionately on Saturday night, and then go together the next morning to receive Holy Communion kneeling side by side in the church not far from their home. What did I think of this bringing together of physical sexual communion and communion in the risen life of Jesus Christ in the sacraments? My answer was that to my mind it was both beautiful and right."

For Catholic John F. Harvey, the conclusions of Pittenger are the antithesis of Christian morality: "What the homosexual needs more than the achievement of satisfactory sexual relationships is an inner sense of personal dignity and worth and the feeling of fulfilling a purpose in life." Harvey challenges the homosexual to embrace a life of celibacy, to sublimate, to consider the merits of organizing chapters of Homosexuals Anonymous.

*Is Gay Good?* For the reader who is seeking a final, definitive answer the book will be a frustration. For the reader seeking to understand a sexual orientation touching the lives of at least fifteen million Americans, this volume is a good introductory course. — WILLIAM KIDWELL

## Deaths

Albright, Frances, Roaring Spring, Pa., on April 22, 1971, aged 82
Albright, Harvey, Duncansville, Pa., on April 8, 1971, aged 79
Alspaugh, Stella, Greenville, Ohio, on May 7, 1971, aged 80
Ayres, Clara E., Flora, Ind., on June 30, 1971, aged 72
Bashore, Emma, Bethel, Pa., on May 19, 1971, aged 87
Baumgartner, Viola, Monroe, Ind., on June 20, 1971
Beach, Edna Hinish, Martinsburg, Pa., on June 30, 1971, aged 64
Boop, Mabel A., Hollidaysburg, Pa., on May 7, 1971, aged 67
Carter, William R., Coulson church, Southern Virginia, on May 30, 1971, aged 84
Deswalt, Park, Mexico, Ind., on May 19, 1971, aged 72
Diehl, Letta, Lanark, Ill., on May 28, 1971, aged 93
Eshelman, Abram N., Elizabethtown, Pa., on May 15, 1971, aged 62
Eshelman, Walter W., Ambler, Pa., on May 15, 1971, aged 62
Gates, Elmer H., Milden, Sask., on April 4, 1971, aged 88
George, Alfred S., Center Valley, Pa., on May 11, 1971, aged 74
Gnagy, Ray, Hutchinson, Kans., on May 21, 1971, aged 60
Hale, Gussie, Mountain Grove, Mo., on June 26, 1971, aged 76
Haught, Lawrence, Lanark, Ill., on May 4, 1971
Hersey, Anna G., Neffsville, Pa., on June 29, 1971, aged 79
Helmick, Worley B., Cumberland, Md., on April 24, 1971
Hess, Anna Mae Wenger, Limerick, Pa., on May 30, 1971, aged 69
Himes, Leonard, Wingate, Ind., in April 1971, aged 47
Holsinger, Lester H., Martinsburg, Pa., on May 6, 1971, aged 83
Jamison, Cephas B., Modesto, Calif., on May 31, 1971, aged 80
Kagey, Winnie, Elkton, Va., on June 7, 1971
Keeney, Florence, York, Pa., on May 7, 1971, aged 75
Kerr, Shirley, De Graff, Ohio, on May 2, 1971, aged 40
Keyes, Thelma, Mexico, Ind., on June 11, 1971, aged 67
Kime, Harry R., Hampton, Pa., on May 21, 1971, aged 81
Kimmel, Emma, Shelocta, Pa., on April 12, 1971
Kline, Mattie, Neffsville, Pa., on May 28, 1971, aged 80
Knodle, Mamie, Mount Morris, Ill., on June 21, 1971, aged 67
Lackey, Lydia, Hutchinson, Kans., on April 4, 1971, aged 78
Lapiad, J. Thomas, Pyrmont, Ind., on May 17, 1971, aged 85
Leatherman, Jesse M., Gettysburg, Pa., on May 12, 1971, aged 78
Lotz, Leo, Lanark, Ill., on April 3, 1971, aged 71
McClain, Lillie, Dixon, Ill., on May 10, 1971, aged 91
MacEwan, Elsa M., Ambler, Pa., on May 13, 1971, aged 67
McLeod, Ella, Kansas City, Mo., on April 28, 1971, aged 93
Martin, Annie, Mercersburg, Pa., on May 29, 1971, aged 92
Miller, John, McAlisterville, Pa., on April 21, 1971, aged 62
Miller, Joseph C., Manassas, Va., on May 23, 1971, aged 70
Miller, Ray, Wellman, Iowa, on May 23, 1971, aged 75
Nicholas, Sylvia A., Lampeter, Pa., on May 5, 1971, aged 44
Nye, Roy H., Manheim, Pa., on April 11, 1971, aged 67
Parmley, Charles, Hutchinson, Kans., on June 1, 1971, aged 83
Pepple, Daniel, Martinsburg, Pa., on April 22, 1971, aged 72
Reid, John, Polo, Ill., on Aug. 22, 1971, aged 61
Replogle, Calvin A., Martinsburg, Pa., on May 27, 1971, aged 60
Rosenberger, Carrie, Ambler, Pa., on Aug. 20, 1971, aged 82
Sausman, Mabel, Thompsontown, Pa., on April 24, 1971, aged 81
Scott, Jarrett F., Raisin City, Calif., in July 1971, aged 67
Shank, Chester C., Winona, Minn., on June 23, 1971, aged 87
Shenk, Fannie, Schuyler, Neb., on May 25, 1971, aged 78
Smith, Eldie L., Martinsburg, Pa., on June 30, 1971, aged 88
Strohm, John A., Port Angeles, Wash., on July 3, 1971, aged 81

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5. Come Back Home

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editorial

# To Take Jesus as the Challenge

The idea that you can't serve both God and mammon, observes a Chicago drama critic, is undergoing a certain rebuttal. Particularly, she notes, when *Jesus Christ Superstar* may gross $20 million in its first year on stage. Add to this the volley of recordings and books and such pop-shop specialties as "Smile, God Loves You" buttons, "J.C. and Me" T-shirts, Jesus jockey shorts, and "Superstar: Let them hate me hit me hurt me nail me to their tree" posters in Day-Glo colors . . . add this and you have at hand a virtual coming of Christ commercially.

As to the impact of such enterprise, one can cynically predict that both religion and atheism will survive. Still, one does not knowingly want to berate serious and authentic efforts to make this the Jesus Generation. But the hope persists that out of the clamor, the multimedia, and the commercialization will come examined lives and responses of joy, reverence, comitment, and risk.

Whether viewed from the counterculture or from mainline institutions, one point is clear, and that is the urgency of coming to terms with Jesus Christ. One can sense at every turn the need to recognize a source of transcendence over and above the desires of self, family, tribe, class, and nation. As Hans Küng, the Dutch Catholic theologian, declared in a lecture recently at a Midwest college, "We need to concentrate on Jesus again, whom we have forgotten so long. He is not so ordinary and honorable a member of the church as a lot of bishops and clergy have thought."

To concentrate on Jesus, to open our lives to his challenge is an intensely personal act, but it is not only that. It is to seek to understand the Jesus of history and to bring the spirit of Christian realism to bear upon the crises of the times.

What this call means is a matter each would do well to ponder. As a point of reference, it may be helpful to note some of Hans Küng's own specifics summed up in the list which follows.

To take Jesus as the challenge is . . .

- To deny the absolute claims of sanctified traditions and institutions, remembering that Jesus said the law is for the sake of man, not man for the law.
- For the older generation to understand that the church must change in order to remain faithful to Jesus himself, and for the young generation to understand that we cannot sell out the substance.
- To commit the church neither to the left wing, the right wing or the middle, but only to the gospel itself.
- To acknowledge that progress, evolution, development can enslave man; that progress as such is ambivalent and must be for man, not man for progress.
- To exercise the freedom to use power, but also the freedom not to use it, as in the case of the U.S. Congress saying it is not always progress to build more big planes.
- To overcome polarizations in society, old and young, black and white, north and south, management and labor, so that groups work not only for themselves but for one another.
- To know that self-righteousness of a nation or a class or a race or a religion is, according to Jesus, nothing; that there is no country without guilt; that every people needs forgiveness from other people and from God.
- To discern that the main sin is human selfishness, living only for oneself and not for others, and that there is only one sin which cannot be forgiven, and that is the sin against the Holy Spirit, which means not wanting forgiveness.

To each person, whether a newfound fan or a lifelong follower of Jesus, the question ever stands, for action as well as reflection:

What does it mean to take Christ as the challenge? — H.E.R.

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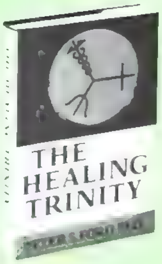

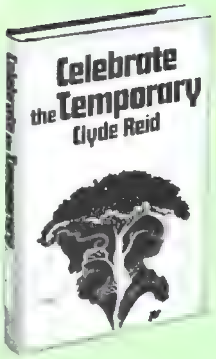

IN THE THIRD PLACE

James Dillet Freeman

Here is a book to accentuate the affirmative in a time when the doom prophets seem to have a monopoly on the marketplace of free speech. The author says there is **much** in American life today that is in need of repair and responsible action, but there is even **more** which gives cause for optimism, especially when today's life-styles are compared with those of our parents and grandparents. Mr. Freeman has compiled an impressive array of statistics, information, and history which lead us to appreciate the state we are in and to further improve our society and environment. **$4.95**

Peter S. Ford, M.D.

For the individual, the psychologist, and the clergy, here is a balanced approach to the healing dynamics. Through his medical practice the author has come to realize that illnesses are often not just physical and psychological; they are also spiritual. Healing the whole person is vital to individual well-being. If the alienation of self from God can be closed, then we lessen the chance that organic and emotional illness will occur. Dr. Ford is a physician and surgeon on the medical staff of two Portland, Oregon, hospitals and has been a fellow in psychiatry at the Mayo Clinic. **$5.95**

Clyde Reid

Mr. Reid invites us to "come to our senses." Modern intellectualized man has lost touch with his feelings and the messages of his body. Sharing his own experience with sensory awareness training, yoga, and encounter, the author suggests concrete, nonthreatening ways in which we can live more fully and joyously in the now. He shows how we can come responsively alive to our environment by really tasting our food, by really allowing ourselves to feel our pain, by really seeing a single flower in depth. To be published in February. **$3.95**

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CHURCH OF THE BRETHREN FEBRUARY 1, 1972

SPECIAL ISSUE / NONVIOLENCE IN A VIOLENT WORLD

There is a vision

# Non
# Violent

a very beautiful vision, of a world at peace:

He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Is. 2:4).

You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven (Matt. 5:43-45).

And here is also a vision, a very disturbing vision, of a world of injustice, of a world in which force often seems necessary to right wrongs:

Because you trample upon the poor and take from him exactions of wheat, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink their wine. For I know how many are your transgressions, and how great are your sins — you who afflict the righteous, who take a bribe, and turn aside the needy in the gate (Amos 5:11, 12).

And Jesus entered the temple of God and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers" (Matt. 21:12, 13).

Do not think that I have come to bring peace on earth; I have not come

# violence in a World

### by Robert McAfee Brown

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**20** **The Christian Revolutionary.** Excerpts from the first two chapters of a new book affirm that "though there can be no 'Christian revolution,' a Christian can become a revolutionary." by Dale W. Brown

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**26** **Liberation: The Council, the Digest, and the Brethren.** World Council of Churches grants to African groups fighting racism come under scrutiny. by Ronald E. Keener

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VOL. 121, NO. 3 FEBRUARY 1, 1972

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Feb. 1, 1972.

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to bring peace, but a sword. . . . He who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it (Matt. 10:34, 38-39).

## Three assumptions about our world

With those warnings in mind, let me first suggest three assumptions that seem to me beyond question about the world in which we make our decisions regarding the use of violence.

The first of these assumptions is that the problem of violence or nonviolence is subordinate to the problem of power, and deals with whether we will use power responsibly or irresponsibly, creatively or destructively. Violence has been linked to the problem of power from the earliest times. It is particularly important for Americans to remember how central the issue of power really is, since we have the most power and since we have proven to be particularly adept at abusing it — witness our increasing use of destructive power in Indochina. That power can be exercised by the use of violence is, I believe, self-evident. That power might also be exercised by the use of nonviolence may deserve a new kind of attention.

A second assumption is the recognition that we live in a revolutionary era, in a time of radical change, meaning, by *radical,* changes that go to the very *radix,* or root, of things. The most fundamental structures of our society and our world are being called into question in the name of justice and in the name of love, and increasing numbers of the peoples of the world, particularly from Asia, Africa, and Latin America, are insisting that those structures must be changed — not just tinkered with around the edges, but radically altered. And in this situation, the question we face is no longer, "Will fundamental change come or not?" But — more starkly — "Will the change come violently or nonviolently?" John F. Kennedy's epigram gets truer each day: "Those who make peaceful revolution impossible will make violent revolution inevitable."

The third assumption is that we have heretofore defined violence in far too narrow terms. We have confined the term *violence* to overt physical destruction against persons or institutions. What we have failed to realize is that there is also what recent World Council of Churches documents have called *covert*, or hidden, violence built into the very structure of our society. It can be described as the violence of the status quo depicting a society whose structures are so rigged in favor of the middle class that minority groups don't really have a chance to make it; or it can be described as institutional violence, represented by zoning laws that condemn certain groups to inferior housing or bad education. I think it is not an irresponsible but a responsible use of language to refer to the violence of the slum, or the violence of trade agreements so designed that they help the rich nations get richer while the poor nations get poorer — systematically, year after year.

One of the most astute theologians of the Third World, Professor José Miguez-Bonino of Brazil, sums up these assumptions:

> An ethic of revolution cannot avoid discussing the question of the use and justification of violence. This question, nevertheless, needs to be placed in its proper perspective as a subordinate and relative question. It is subordinate because it has to do with the "cost" of the desired change — the question of the legitimacy of violence and vice versa. "Violence" is a cost that must be estimated and pondered in relation to a particular revolutionary situation. It is relative because in most revolutionary situations — at least in those with which we are concerned [in South America] — violence is already a fact constitutive of the situation — injustice, slave labor, hunger, and exploitation are forms of violence that must be weighed against the cost of revolutionary violence *(Development Apocalypse).*

We live in a world where covert violence is rampant, so that fundamental change is mandatory and change comes through the creative (or destructive) use of power. These realities force us to pose our own question in some such terms as these: In rooting out the structures of *covert* violence in the world today, are we justified in using *overt* violence? I think the Christian must accept that the direction and nature of society needs changing. The question then becomes one of means or tactics: Is the change to come violently or nonviolently?

In frustratingly brief fashion, let us look at the case for each answer.

It is a curious fact that the case for the Christian use of violence today tends to be made by those who call themselves *revolutionaries*, whereas actually violence has been the most traditional and conservative answer of all. Most of Christian history is a sorry history of justifying the Christian use of all kinds of overt physical violence in the name of whatever the justifier was trying to defend at the moment. However, I do believe that there is this difference in the current discussion: that whereas historically Christians have often tended to justify violence as an instrument of the oppressor, many of those who advocate its use today insist that it may be used only on behalf of the oppressed. Now that kind of distinction can be overly simplistic, and it lends itself very easily to bullhorn rhetoric, but I do not think it can be simply dismissed. As the German theologian Jürgen Moltmann has perceptively pointed out, "Those who advocate nonviolence today are usually those who control police power. Those who embrace violence are usually those who have no means of power" *(Religion, Revolution and the Future).*

So the case today for the Christian approval of overt violence grows out of a recognition that the covert violence of our society is so deep-seated, and so powerfully entrenched, that there is no way short of overt violence to remove from power those who exercise their power so despotically. It is indeed intolerable that twenty percent of the world's people should have control of eighty percent of the world's wealth, or that in a given country a military dictatorship representing five percent of the people should totally control the destinies of the other ninety-five percent. This covert violence is so bad that overt violence is not only permissible to overthrow it, the argument runs, but is demanded in the name of social justice, equality, and love. To shrink from overt violence on a relatively small scale means supporting or at least condoning covert violence on a massive scale. As a Brazilian sociologist put it: "I do not hope for violence. It is forced upon me. I have no other choice. If I opt for nonviolence I am the accomplice of oppression."

Our failure to take this position seriously would betray that our mentality is closed to the contemporary world — indeed to the contemporary Christian world — as it really is. Helmut Gollwitzer, a German theologian, recently commented on this perplexing fact:

> Owing to the nihilistic consequences of the brutal use of violence during the last world wars, in the theological work of the great European churches the traditional sanctioning of the use of force has been replaced by an appeal to Christian pacifism and "nonviolence" as the most appropriate form of Christian witness. And now, just at this moment when we . . . are inclined to regard as mistaken the traditional approval of Christian participation in the use of military force and to hoist the flag of pacifism, . . , we hear from our brethren in the underdeveloped countries (where the situation is a revolutionary one) that they consider it incumbent upon them to participate in the national and social revolutionary struggles that involve the use of force *(New Theology).*

What are the kinds of questions to be raised about our own adoption of the latter position?

One danger is in extrapolating too quickly from a Third World situation of military or economic dictatorship to our own situation, and insisting that the two cases are parallel and that what is appropriate in one case is appropriate in the other. The degree of seriousness with which one argues for violent revolution *here* will depend upon the degree to which one does or does not believe there are other options for change still available in the United States. And let us be sensitive at this point: If I say I believe there are other options short of violence, I have to be very careful that I am not merely betraying a comfortable, white, middle-class set of reflexes. Blacks and members of other minority groups may long since have come to feel that the string of alternatives has indeed been exhausted.

Another question to be raised about the Christian espousal of violence is that any attempt to achieve social change must count very carefully the cost of the particular methods its advocates employ. I can believe that in some parts of the world a violent *coup* might really strike a blow for justice, but I am staggered by what seems to me the romantic unrealism of those who feel that a similar movement in the United States could now succeed. I am very fearful of repression from the right. I am not happy living in a country where a high political official can say of the students, "If they want a bloodbath, let's give them one right now." And I am impressed by the fact that at the famous New Haven weekend in May of 1970, it was the Black Panthers who kept things from getting violent. They knew who would pay if there were bloodshed; it would not be the idealistic college revolutionaries who would go back home on Sunday afternoon, but the blacks who would still be in New Haven on Monday morning.

Another question to be pondered is what the use of violence does, not only to those who are its victims, but also to those who employ it. There is an extraordinary slippery slope from the violence-against-property-but-not-against-people theme to the violence-against-people-here-is-okay-because-there-is-more-violence-against-people-somewhere-else point of view. There is *always* greater violence somewhere else, and the ugly grip violence gets on people can increasingly undermine the most idealistic ends to which it is being dedicated. Before long, all restraints are gone. The theme of so many of Ignazio Silone's novels — that when the persecuted seize power they always become persecutors — is a theme we must never underplay.

## Two types of nonviolence

Such considerations as these are already part of the case that is made by those who opt for nonviolence as the proper Christian stance.

There is first the position of absolute pacifism, which insists that there are no circumstances under which the use of overt violence is justified. This position has the advantage of being very clearly rooted in the New Testament and the early church — so that the initial burden of proof is always on the Christian who rejects it rather than on the one who affirms it — even though it very soon began to be diluted and compromised. As the vocational witness of a minority, it has exerted a creative restraint on other, less single-minded individuals and institutions far out of proportion to the numbers of its adherents. I have found myself increasingly attracted to it as an overwhelmingly necessary position for some to adopt in a world that increasingly and more and more unthinkingly opts for overt violence. My own inability to take the full step it represents is my fear that occasionally the pacifist stance may enhance the short-run triumph of injustice, however effective it may be in the long run. I feel that Christians must be concerned about the short-run consequences of their actions, particularly when those actions determine the degree of justice or injustice that may be possible for others than themselves.

The other position on nonviolence argues that violence can never be more than the last resort, to be used only if it is crystal clear that all other options are absolutely futile, and that one must develop criteria that will help him determine when it might or might not be appropriate to resort to violence. This process resembles the approach of the traditional and, until recently, discredited Roman Catholic criteria for determining a "just war." These criteria have been discredited because they have historically been used to declare "just" all wars that theologians wanted to support. But employment of such criteria today makes clear that hardly any modern war could be declared "just."

I find it useful to take those criteria and apply them not just to international war but to the entire matter of violence, and I find myself coming out a "selective conscientious objector" to most uses of violence. Let me give just two examples. The employment of violence must have a good chance of success, that is, that it will clearly lead to greater social justice and that it will not lead to indiscriminate slaughter (particularly of innocent bystanders) or to greater injustice and repression than we now have. I simply am not persuaded that domestic violence can be justified on such grounds. Another principle I come to is the apparently abstract notion of the "principle of proportionality," — the means used must be in harmony with the ends sought, and the good end hoped for must be assured of producing greater benefits than the evils that will be entailed along the way toward that good end by the use of violence. This principle is no longer abstract when I view it in relation to human lives and recognize that on the American scene a resort to widespread violence is likely to be grossly counterproductive, particularly against those who are the present victims of injustice.

I do not believe that I am entitled to tell a minority American or an oppressed Brazilian what his stance on violence must be — though I am greatly impressed that César Chavez has made nonviolence the key to the whole struggle of Mexican Americans for social justice; and that Archbishop Helder Camara, a revolutionary if there ever was one, has insisted that a new order in Brazil can come only by nonviolent means. They make clear that nonviolence need not be the moral cop-out of the middle class. I think we must respond to the pleas of Helder Camara, who calls for "fit instruments to perform the miracle of combining the violence of the prophets, the truth of Christ, the revolutionary spirit of the gospel — but without destroying love."

But I do think I am entitled to try to push the vocation of nonviolent militancy on white, middle-class, comfortable Americans of which (God help me) I am certainly one. In a world and in a nation getting more and more accustomed to violence as the easy answer to all problems, it may be our special vocation to try to take on the role of nonviolent advocates of social change. I cannot yet pretend to spell out all that this might mean. I do not think it simply means imitating Gandhi or Martin Luther King, but it will mean looking for new ways and means to incarnate a love that is not devoid of the most passionate concern for justice. It will mean attacking all the structures of injustice and covert violence in our social system, but not in ways that transform us into precisely the kind of people and structures we are trying to replace. It will not mean an attempt to escape tension, but an attempt to deal with it creatively in new ways. And it will further mean certain risks. Martin Luther King told blacks in the sixties to be nonviolent against angry white mobs. We loved that. If he were alive in the seventies, I have a feeling he might be telling whites to be nonviolent toward angry black mobs. We don't relish that quite so much. But, quite apart from going out to seek suffering (which, as Alan Paton has said about the Christian posture in South Africa, would simply be sick), we must embrace a role that might entail suffering.

## Violence and the churches

What might all this mean for the churches? It does not mean that all churchmen everywhere in the world will come to the same conclusion, but it does mean that American churchmen might decide that we have a special vocation in the years ahead. I suggest that vocation involves the risk of trying to bring about the necessary revolution, but doing so by nonviolent means. This is a radical kind of risk, but one that I am increasingly persuaded the churches of Jesus Christ must now, 2,000 years late, begin to take. We must avoid the trap of letting nonviolence become simply a vehicle for avoiding the task of social change, and must embrace it as an instrument of social change. We are called upon, at this point, to be a little more heedless than we have previously been, a little more willing to put something on the line, a little more willing to say, "Here we stand, we can do no other," a little more willing to let our structures be challenged by the demands of the gospel in a new era.

There is no reason to believe that such a vocation will necessarily "succeed," but the time may have come when, for a while at least, we must remove the notion of success from our ecclesiastical lexicons. James Cone, a black theologian, has rightly said that in this day and age blacks are not called upon to suffer but to be free, and it may be that in this day and age whites are not called upon to talk so much about their own freedom, but to be willing to suffer — and perhaps thereby help to achieve a new liberation both for blacks and for themselves.

So along with all our politicking, all our pressure groups, all our attempts to deal with injustice (which we share with other like-minded citizens whether Christian or not), we Christians may have been given a special role in the 1970s, the role of seeking to bring about change by nonviolent means, by revolutionary love, ready if need be to absorb the suffering this might involve, empowered to do so because we know that there is One who is already standing alongside us, who has always shared in our suffering, and who can help by his all-sufficient redeeming love to redeem the feeble and insufficient efforts of those of us who so often listen to what He says, but so often fail to practice what He does. ☐

*Robert McAfee Brown, who is a professor at Stanford University in California and a former Navy chaplain, has engaged in selective, nonviolent civil disobedience. His article, copyrighted by Presbyterian Life, is reprinted by permission.*

# In Reply

## From the campus, from the Third World and Europe come

## 1

Power, in varying degrees, is possessed by all groups and all nations. Power must be used responsibly, whether that power is expressed and exercised violently or nonviolently. The same criteria are used to evaluate both means of social change.

In man's history, revolution has come about both with and without the use of violence. It must be asked of any revolution, whether by violent or nonviolent means, "Has a greater justice been achieved?" and "Have the values of the old as well as the values of the new been recognized?" Social reform ought to bring about a greater realization of values, and not only an exchange of some values for others.

In setting goals to reform society, neither Utopian schemes nor defense of the status quo is acceptable to those who accept the vision of the kingdom of God and yet acknowledge that its final consummation is beyond history. We need to recognize that covert violence varies from structure to structure; within our institutions, there are some changes more urgent than others. Different situations may call for different formulas.

The use of nonviolence in the American civil rights revolution was brilliant and effective. How to accomplish justice for ten million refugees from East Pakistan remains a question with no easy answers. The use of violence in Indochina has resulted in a dismal stalemate for both sides.

Robert McAfee Brown in his stimulating arguments rightly insists that more attention be given to nonviolence as "an instrument of social change." At the same time, his article is important in emphasizing that injustice exists in both overt and covert forms, and that it must be challenged by the gospel of love and justice. — *Robert McFadden*

## 2

Perhaps the basically conservative stance advocated by Robert McAfee Brown for Christians in the United States — "to take on the role of nonviolent advocates of social change" — may bring about the desired results in the redress of injustice and violence prevalent in this country. However, when I hear the cry of desperation from Attica Prison — "If we cannot live as people, we will at least try to die like men" — I wonder how much lead time can a Christian conscientiously allow himself to develop criteria which would help him to evaluate his basic stance of nonviolent actions and consider options which could conceivably involve some degree of physical force?

I maintain that there is no such thing as nonviolence, pure and simple. In a seemingly nonviolent activity like a sit-in, or a "satyagraha," a boycott, or a march, a point is reached where the potential for a provocation is so inherent that it is questionable if it can truly be called nonviolent. Colin Morris has observed that Gandhi's "nonviolent resistance, far from being an alternative to the use of force, only becomes politically significant against a background of widespread violence." While Gandhi adhered to passive resistance, the Indian National Congress abandond the policy in 1935 resorting to direct action and by 1942 civil war raged throughout India.

Having spent a major part of my life in a society with social stratification based upon an outdated caste system which sanctifies human inequality and violates human dignity; having experienced the humiliation suffered by one of the world's proud and ancient civilizations under British colonialsm; and having witnessed the economic exploitation of the Third World under neocolonialism of the affluent nations, it is not difficult for me to identify with the powerful urge of the subjugated, the oppressed, and the desperate to opt for violence to achieve power which could seemingly enable them to determine their own future.

The scars of humiliation, exploitation, and treatment as second-rate human beings do not heal easily, even with the scattered shots of antibiotics in the form of "foreign aid." The manipulation of the destinies of the powerless two thirds of the world through military pacts, economic aid, and political pressures testifies to violence not easily recognized by well-meaning Christians who feel most comfortable with offering cold cups of water to the needy. It is one thing to be a detached observer or one without a stake in such an experience and to philosophize on a nonviolent approach to solve problems. It is entirely another to be right in the middle of it all living at a subhuman level. It is easy for me to understand why a person might feel that nothing can make his situation worse than what it actually is. It is easy for me to understand why a person is willing to choose death rather than to continue the miserable existence of living in bondage.

Paul Tillich reminded us, "There are situations in which resistance without armed violence is possible; but even then, destructive consequences are hardly avoidable, be it through psychological, through economic or through sociological forms of compulsion. And there are situations in which nothing short of war can defend or establish the dignity of the person. Nothing is more indicative of the tragic aspect of life than the unavoidable injustice in the struggle for justice."

While Mr. Brown recognizes the right of the minority Americans and Third World people to make their own choices with respect to the issue of violence, I wonder what advice he would offer to an American mission board with respect to supportive relationships with overseas churches which may opt for a violent revolution in their struggle for humanization. — *Shantilal Bhagat*

# esponses to Robert McAfee Brown

**3**

Brown's premises are basically sound. In particular, he is right not to dismiss the distinction between violence as an instrument of the oppressor and violence used on behalf of the oppressed. A Dutch ethics professor has said that pacifists have traditionally deplored violence "on both sides" without taking into account that equality of sin in using violence does not entail equality of guilt for the violent situation. But he warns that to us such distinctions as the kind, degree, and situational circumstances of violence in order to justify its use greatly limits the possibilities of finding alternatives to violence. It also reflects the desire for a clear conscience, while in fact it is the first step toward dehumanizing the "enemy" in order that violence may be committed against him.

In his calling the churches of America to a vocation of seeking to bring about radical change of our institutions by nonviolent means, Brown unfortunately does not elaborate on the implications of this beyond warning that it could entail suffering. The pocketbook and status image are perhaps the first "victims." (Is this why Brethren find it so hard to be authentic? Policy seems to be made according to what will appeal to the Brotherhood or what they can be sold on, rather than what expresses true solidarity with the oppressed.) Nonviolent revolutionary activity not only *could* but surely *will* entail suffering if it is authentic.

There are many well intentioned and deeply committed Christians who are prepared for the vocation Brown suggests. Good intentions and commitment are not enough. In order to avoid piecemeal and bandage activity there must be thorough analysis leading to deep understanding of the true situation of violence in our world. Most of us do not know exactly *how* we uphold and participate in violence. This we must learn before we can engage creatively and usefully in activity for change. Then we must call on our deep commitment to sustain us through voluntary limiting of our wealth and rechanneling the surplus we have no right to claim for ourselves; or as we say No! and withdraw from participating in institutions, customs, and practices which are based on the exploitation of others.

But first must come the *study and analysis* that can open our eyes to the reality of the status quo which exploits and kills, then comes the time for *reflecting* upon the new truths so that alternatives can be found, and finally we must *act* upon the new understandings and in effect create a new reality. This process, which is being widely used in Latin America to prepare cadres of nonviolent workers for justice and liberation, is called "conscientization." We must become conscienticized also in America and Europe.

I do not agree with Brown's rather paternalistic approach that by becoming willing sufferers we can achieve liberation for the oppressed. Rather we are imprisoned in our role as oppressors as long as the oppressed continue to accept their role. It is only as the oppressed can declare and live out their *own* liberation that we as oppressors can also become liberated. However, we can find ways to express solidarity with the oppressed in their struggle, joining them in suffering voluntarily and seeking to transform ourselves and our institutions. — *Marty Zinn*

**4**

Brown performs a useful service in alerting us middle-class Americans to the crimes of respectable people who defend unjust social structures, which are manifestations of covert or structural violence. But Brown is wrong if he means to suggest that a new awareness of the problem of covert violence adds a new dimension to the old problem of justifying overt violence. That is not true, because covert violence is simply another form of injustice and all injustice, whether overt or covert, violent or nonviolent, should be militantly opposed by the Christian, but opposed by loving the "enemy" and overcoming evil with good. In short, the Christian formula for dealing with the newfound perpetrators of covert violence, whether unfair landlords or school boards, is the same as for dealing with the old exponents of violence, whether foreign dictators or American militarists.

Jesus doubtlessly struggled with the question of violence, but his final position seems clear: He rejected it. The scriptural texts which Brown offers as coming closest to endorsing violence are unconvincing in that respect, and there are several other unequivocal biblical injunctions to reject violence and to express love universally, even for enemies. Regardless of the vigor of Jesus' action in cleansing the temple, for example, there was no taking of any person's life, nor was there even a threat of taking life.

The statement that Jesus came not to bring peace but a sword is interpreted by most Bible scholars as a metaphorical statement in which Jesus proclaimed that truth is more important than temporary harmony in the family or community. He was saying that maintaining a social order without conflict is not an end in itself. Likewise, we might add, a new social order, one sought by social reformers, can hardly be an end in itself; therefore, seeking

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it cannot justify treating persons as means to be manipulated or destroyed. This scripture is not justification for the method of war, but recognition of a conflict of worldviews (*division* instead of *sword* is the word used in Luke). By confessing Christ, one may bring the sword of persecution on himself.

In the context of Brown's analysis, the Christian will find himself being opposed by defenders of the status quo because he acts boldly in favor of the dispossessed who are victims of unjust social structures. As Matthew elaborates, blood may be shed because of the strife resulting from the drive for justice, but it will be the blood of those who have taken up Jesus' cross; they, like Jesus, will give their lives, but they will not take the lives of others. In short, a difficult issue in today's world may be whether one can or should be Christian; it is not whether the Christian can be violent.

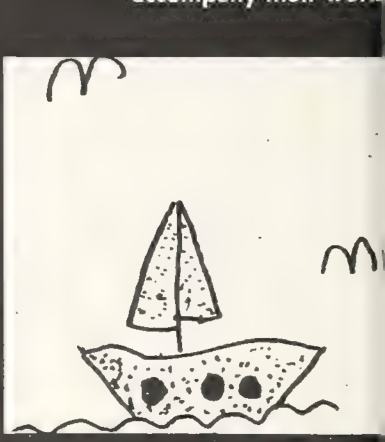
Perhaps the question of whether to use overt violence to remove covert violence is further clarified if we view justice less as a static, eventual *state* to be attained and more as a continuous *process* in which claims and counterclaims for rights will forever be made by competing groups in conflict. If justice is viewed as a process instead of a state of being, then evil means, such as war, cannot be morally justified because of the uncertainty of achieving the desired end. At the same time, one should be less willing to sit and simply wait for racial and economic justice eventually to come to his community. Justice can be pursued only by making bold, persistent, and unending claims by and on behalf of the oppressed.

The inert quality of Brown's notion of justice is revealed in his initial question: "In rooting out the structures of covert violence in the world today, are we justified in using overt violence?" It is inappropriate to think of covert violence or injustice as a bad weed with but one life that can be "rooted out," viewed as a task completed, and once accomplished, the violence used in the uprooting seems justified. Covert violence will probably never be eliminated. But more important, a revolutionary leader who possesses sufficient violent power to "root out" covert violence, has become powerful enough that he is doubtless already a practitioner of covert violence, inescapably manipulatory within his own movement and in the use of overt violence as a strategy for revolution. Although the Christian may prefer the imperfections of a revolution to those of the status quo, the Christian should never forget that even before the revolutionary comes to power — especially if he is a violent revolutionary — he is probably a carrier of covert violence which will continue after overt violence may end.

Brown also urges us to consider the statement of a "Brazilian sociologist": "If I opt for nonviolence I am the accomplice of oppression." I find this statement unpersuasive because it betrays the sociologist's confusion between the oppressor and the latter's oppressive policies. The Christian believes that evil (oppression) is the enemy, not the evildoer (oppressor). In fact, the situation is precisely the opposite of what the sociologist asserts. Thus if one opts for violence, he is himself committing evil (overt violence), and thereby is an accomplice with oppression (covert violence), even if he fights the oppressor. The only way one can avoid being an accomplice of oppression (covert violence) is to reject overt violence and be loving toward the oppressor, at the same time vigorously opposing oppression. — *Robert C. Johansen*

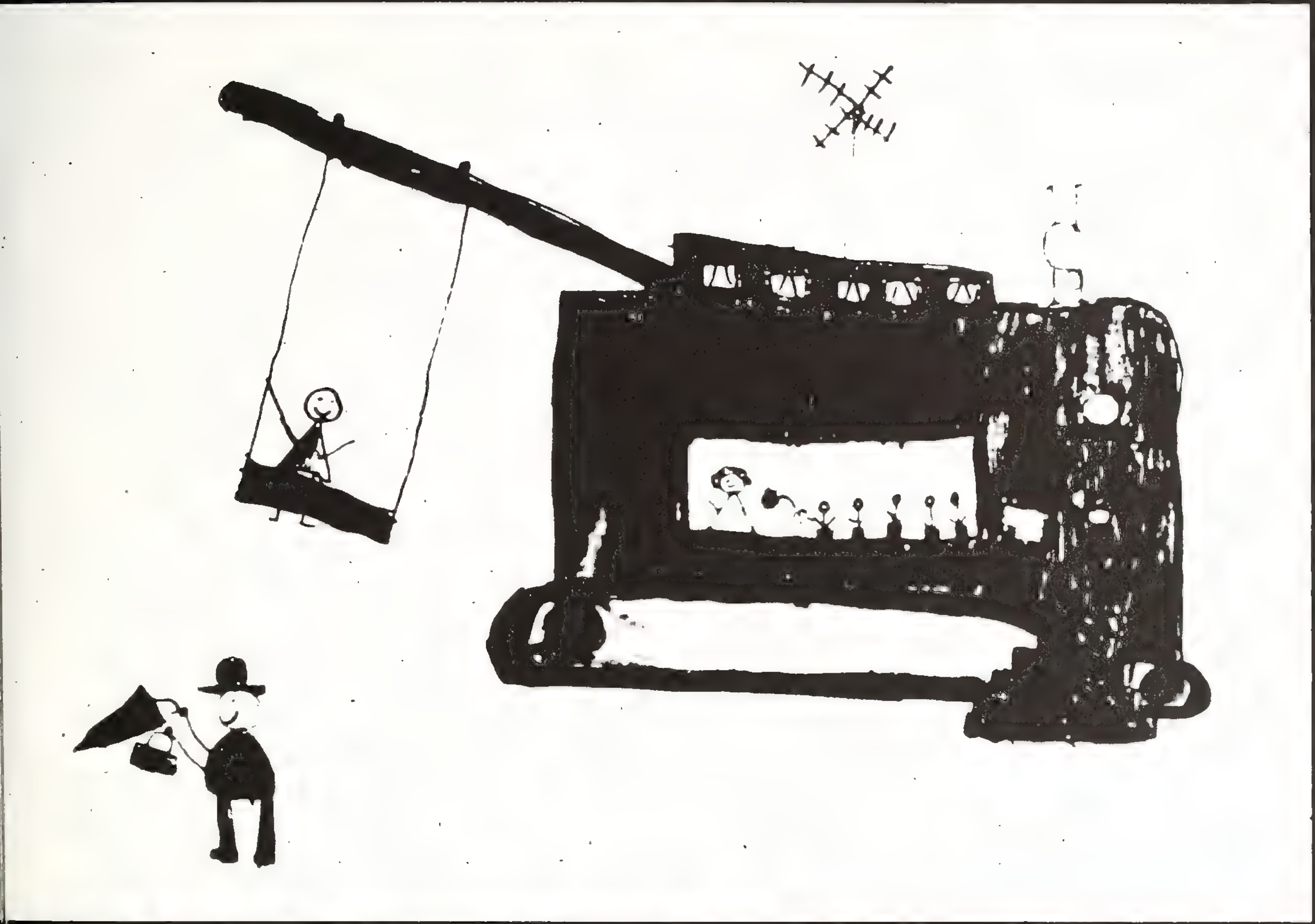
# When It's Peace…

**A sampling of 20,000 children's drawings depicting war, peace, and the new world, solicited by the Dutch Christian radio/ television commission, IKOR. Artists' comments accompany their work**

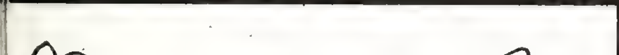


"When peace comes, God goes off on holiday on his boat"

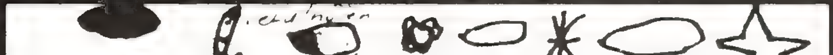
"You won't have to put on a cl



"When it's peace everyone is happy and tanks become things to enjoy"



because you won't get dirty"



"In the new world I'd like every day to be my birthday"

“We have to face the fact, whatever our religious belief
When you are full of rage

A conversation
with Walter Menninger MD
by Richard A. Bollinger

# Know Your

r commitments, that violence can be exhilarating.
be able to let it out feels tremendous.”

# Enemy: Violence

Dr. Walter Menninger made this comment in his office at Topeka State Hospital as we talked informally about violence in human personality and social relationships. As a practicing psychiatrist who works not only with patients but also with the police department in this middle-sized midwestern city, he has direct experience with people whose inner rages and hatreds sometimes destroy themselves and others. In addition, he was appointed by President Johnson to the thirteen-member National Commission on the Causes and Prevention of Violence which for eighteen months delved deeply into this complex subject following the assassination of Senator Robert F. Kennedy. He is that new breed of psychiatrist who sees just as much significance in community applications of psychiatry as he does in the thoroughgoing individual psychoanalytic treatment.

The work of the violence commission is something Dr. Menninger talks about enthusiastically. I had wondered if he could be enthusiastic for yet another discussion of the subject, since he has found himself in great demand all over the country as a lecturer on college campuses, before bar associations, and in local and regional club meetings. I need not have worried. For an hour, he candidly expressed himself about the work of the violence commission, his own attitudes and feelings about violence in individuals and society, and the work of others in this field. What follows is a free sampling of his remarks, using journalistic license to make connections and give continuity. Occasionally I have borrowed from texts of speeches he has made.

I wanted to know at the outset how the violence commission defined violence. In the text of the commission report, the key statement reads: “. . . the threat or use of force that results, or is intended to result, in the injury or forcible restraint or intimidation of persons, or the destruction or forcible seizure of property” (*To Establish Justice, To Insure Domestic Tranquillity* p. 286). “I can live with that definition,” Dr. Menninger said. “Of course, what interests me as a psychiatrist is the role of violent words and violent thoughts. Psychotherapy aims at translating action into the arena of words and thoughts, so that a person doesn’t have to hurt people or destroy property.”

Vividly, he described a confrontation with a black militant which took place in an informal information-gathering session. The black man told the doctor, “If I didn’t like you, or like what you’re doing, I would just have to *hit* you.” It was very evident to the people in the room that this powerful black man was really capable of hitting. “But I wouldn’t have to hit you again, and again, and again, and again — which is the way the police do it to my people in the ghetto.”

“His being able to stop just short of really socking it to me,” explained Dr. Menninger, “demonstrates a useful sublimation.” There is the problem in a nutshell: to be able to control and use the energies of aggression in the service of an appropriate management of conflict.

In an address at Baldwin Wallace College in 1970 Dr. Menninger spoke directly about the inner situation which gives rise to violent behavior:

> You don’t have to observe children very long to discover that they have within them a destructive power. Give a toy to a two-year-old and see how long it survives his pushing, pulling, smashing, and throwing. Notice the interplay between children — grasping, hitting, shrieking — which we may lightly call rough housing, but which so often ends with someone being hurt . . . . The child is self-centered, seeking immediate and direct satisfaction of whatever impulse strikes him with no real conception or concern for what may result from his action . . . . Pain is not readily tolerated. When he suffers

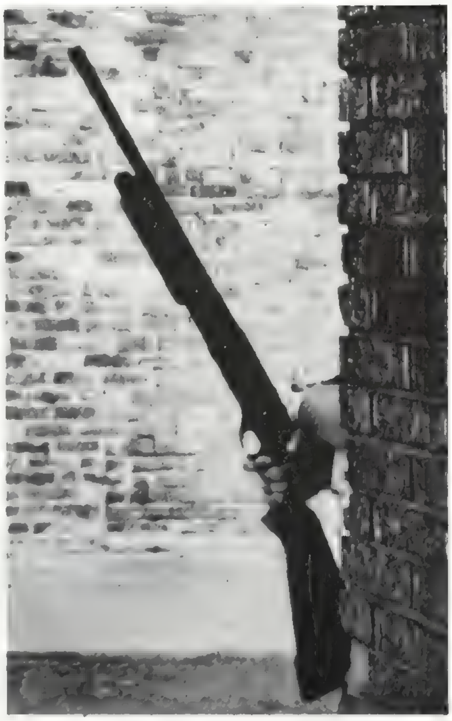
> pain he wants to let others know about it; indeed he wants others to know exactly how he hurts. This is the basic source of the *lex talionis* — an eye for an eye. When I am hurt by you, I want you to hurt like I hurt, therefore if you hit me, I will hit back. And it makes no difference that the hitting back doesn't really resolve the conflict . . . . This is a significant root of violence and of crime: the infant in all of us who is a creature of emotion, not reason.

Violence as an expression of the insecurities and fears of the child in us — that may be the clue not only to harmful destructiveness in our society but to the relatively harmless, socially useful, and necessary violence contained in many familiar activities. Student yells at athletic events, pro football on television, a surgeon cutting with his scalpel, tearing down buildings in a slum area, law enforcement — these disparate actions all contain some measure of violence. I asked Dr. Menninger how much of this he thought was legitimate violence. "Well, that's hard to answer but we should ask ourselves, what would you put in place of these activities? It is a fallacy to think man can manipulate the outside world to wipe out all need for the expression of violence. As a psychiatrist I am aware how easy it is for an individual to project his personal frustrations and fears on the environment and to think that if he changes the environment, things will be all right." The potentiality for violence exists in everyone. Dr. Karl Menninger, Dr. Walter Menninger's uncle, made this point forcefully in his book, *Man Against Himself:*

> One would expect that in the face of the overwhelming blows at the hands of fate or nature, man would oppose himself steadfastly to death and destruction in a universal brotherhood of beleaguered humanity. But this is not the case. Whoever studies the behavior of human beings cannot escape the conclusion that we must reckon with an enemy within the lines. It becomes increasingly evident that some of the destruction which curses the earth is self-destruction; the extraordinary propensity of the human being to join hands with external forces in an attack upon his own existence (p. 4).

These psychological realities are not to be seen apart from social forces. The violence commission report words it very carefully: " . . . most persons who commit violence — criminal or noncriminal — are basically no different from others, and their behavior is the result of the complex interaction of their biology and life experience. Scholars observe that man has no instinct or trait born within that directs aggression in a specific way. He does have, from birth, the potential for violence. He also has the capacity for creative, constructive activity and for the rejection of violence. Insofar as life experience teaches individuals violence, the incidence of violence is subject to modification, control, and prevention through conscious changes in man's environment" (*To Establish Justice, to Insure Domestic Tranquillity,* p. 290).

Since our conversation had sounded the positive note of men's creative abilities to overcome the violence that is within and without, I wanted to know how the violence commission's work had been received both by government officials and by the citizenry. I did not expect as optimistic a view from Dr. Menninger as I got. He acknowledged his initial misgivings, a sort of "so what?" reaction to yet another national commission following hard on the heels of the crime commission and the Kerner Commission reports. "But you've got to realize a commission of this kind has no power base. Its function is educational and its impact depends upon the way this education is carried out. Perhaps more importantly, commission reports are 'benchmarks' which have a long-term impact."



Immediate impacts of the work of the violence commission have not been absent by any means. Dr. Menninger's anecdotal account proved informative and fascinating. In the first place, he said, the commission worked for high visibility, undoubtedly influenced by its chairman, Dr. Milton Eisenhower, a former public relations man. Television was welcomed in the hearings. The report was released chapter by chapter with a weather eye cocked for direct relevancy to current happenings. Even news releases were purposely condensed to the typical length of a page in *The New York Times* or the *Washington Post* as an aid to the media. Only one report was never published by the government printing office, namely an account of the Chicago demonstrations in 1968 which the commissioners believed would have special credibility precisely because four-letter words and twelve-letter words appeared in the text. Apparently the President thought otherwise.

A second direct impact of the commission was that it prompted a collection of data on violence that is without parallel. Through extensive hearings, task force reports, and the gathering together of expert opinion from all quarters, a library of findings on violence now exists which is a gold mine for study and further research. College and university courses now are based on the commission's sixteen-volume output and supporting evidence. The generally excellent editing increases the value of the documents by making them readable.

A third impact had to do with specific events and reactions. Television, for example, came under the appropriately critical eye of the commission. It was found, that the Saturday morning cartoons for the kiddies contained more violence than any comparable time period on television, up to twenty violent incidents per hour. At first the industry did not want to acknowledge its responsibility, denying the motivating power of violence in the form of entertainment while selling commercials to its customers on the grounds that people can be motivated to buy products. It made no sense to say one minute of advertising could move people to action, while fifty-nine minutes of other programming would incite no action whatever. The industry did in fact start to pay attention to this discrepancy. Interestingly, CBS dropped its opening shoot-out sequence on *Gunsmoke* following these hearings. Dr. Menninger ruefully admits that after two years, more violence than ever has come to the screen this fall.

Student unrest on the campuses in 1969 was another specific situation to which the violence commission reverberated by putting guidelines for coping with disruption into the hands of college administrators. Several faculties followed these guidelines with some success. The November 1969 Moratorium with its march on Washington was yet another example of the probable influence of the commission. The White House staff were given copies of the chapter called, "A Tale of Two Cities," contrasting the violent way Chicago handled the demonstrations at the Democratic National Convention with the comparatively effective way the Washington police handled an equal number of counter demonstrators at the time of President Nixon's inauguration. This may have been one of the forces prompting the Justice Department to take a less rigid line in handling the Washington demonstrations in the days that followed.

"There are other benchmarks too. Gun control is coming, influenced importantly by the commission's clear recommendations. The eighteen-year-old vote, which I had the privilege of testifying for before a Senate committee, is a step in the direction of the Commission's strong position supporting youth's involvement in our society. Of course, all eighty of the commission's recommendations have not as yet been acted on."

I had been waiting to put one last question to Dr. Menninger. What role did he see for groups like the Brethren who officially rule out violent means of social expression and problem solving? He said he wasn't sure but did have several ideas about it.

One was that the individual or the small group can make a difference. Although the work of the violence commission was largely directed toward big groups and America's corporate problems, the principles underlying the establishment of better means of achieving social change are equally applicable to other groups. "What can I as an individual do? We all struggle with that. We tend to think there is not much we can do. But the individual who is dedicated and educates himself to the facts can make a difference."

"We must educate ourselves fully about violence in order to combat it," he said. "You've got to know what the enemy is before you can effectively act for constructive changes." It is important to study the situation to determine where efforts can be most effective.

Then, we need to look at our own communities and take a bite-sized chew. "We sometimes are so busy saving the world and our own lives, that our communities go to hell." What we need to find out about our communities are the factors that predispose to violence. The individual and the small group are perhaps best equiped to work on the problem of communication at the grass roots level. The violence commission didn't deal adequately with these issues, but the right questions were raised for local communities to face.

You and me, our knowledge of ourselves and of our communities, our willingness to take bite-size chews, our courage to confront the violence in ourselves and others — that's where a large measure of the action is. □

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## FACTS ABOUT THE VIOLENCE COMMISSION

The assassination of Senator Robert F. Kennedy in June 1968 prompted President Johnson to establish the National Commission on the Causes and Prevention of Violence. Chaired by Dr. Milton Eisenhower, this thirteen-member commission was charged with the task of investigating and making recommendations with respect to "(1) the causes and prevention of lawless acts of violence in our society, including assassination, murder, and assault; and (2) the causes and prevention of disrespect for law and order, of disrespect for public officials, and of violent disruptions of public order by individuals and groups."

The investigations and deliberations of the commission were carried out over a period of eighteen months, and culminated in the publication of a final report, *To Establish Justice, To Insure Domestic Tranquillity,* along with sixteen volumes of reports of task forces, investigations, and hearings.

The membership of the commission was predominantly from the legal profession. There were nine lawyers: four legislators — Senators Philip Hart and Roman Hruska, Congressmen Hale Boggs and William McCulloch; two judges — U. S. District Judge Leon Higginbotham and Arizona Supreme Court Justice Ernest McFarland; a law professor — former Ambassador Patricia Harris; and two attorneys in private practice — Albert Jenner of Chicago and Leon Jaworski, currently the president of the American Bar Association. Dr. Eisenhower, Terrence Cardinal Cooke of New York, Eric Hoffer and Dr. Walter Menninger were the other members.

As with all commissions a vital role was played by the staff and the consultants. The expertise and major work commitment was from the staff — largely lawyers, but with social scientists as task force co-directors and consultants. At its peak, central staff totaled 70, with more than 140 research projects and special analyses, and further involvement through hearing and special meetings of more than 170 public officials, scholars, college presidents, experts, religious leaders, private citizens.

# No Time for Gradualism

by H. Lamar Gibble

"Our world today is dominated by complex and tragic division . . . [and] the gap between the rich and the poor has become inevitably the most tragic and urgent problem of our day" (Barbara Ward, *The Rich Nations and the Poor Nations*). Not only our national community but also our international community is tragically divided into "two societies, separate and unequal," to borrow words from the Kerner Commission's report. One society is largely industrial, rich, powerful, urban, white, and North; and the other is largely agricultural, poor, powerless, rural, colored, and South. Common to one society are adequate food, medical care, educational opportunities, and affluence, and to the other malnutrition, disease, illiteracy, and dehumanizing poverty.

In microcosm a representative world community of 1,000 persons would look like this. One third (330) would be developed and affluent, holding over two thirds of the community's wealth. Two thirds (670) would be developing and poor, holding less than one third of the community's wealth. Sixty-three would earn over $2,000 per year and 670 would earn less than $300 per year. The sixty-three who are the most affluent would have more than a 3,000 calorie intake per day with high protein content, while 300 to 400 would have less than the recommended 2,200 calories per day and with a small fraction of the recommended protein content. The affluent group would also command ten to fifteen times more of the health services than would be available to the larger but poorer group.

A growing awareness of the gaps between these societies has brought the people of the developing nations or Third World to rebellion. This awareness and the revolution of rising expectations, spawned very often by Christian missions and accelerated by our shrinking world, has resulted in the shock of underdevelopment. Ever increasing numbers of the "Two Thirds World" are demanding some improvement in their dehumanizing existence, often without understanding the attendant complexities. Development is seen as the panacea. There is a growing awareness too that the plight of the poor is related to the voracious appetite of the developed and wealthy nations, specifically, as Dennis Goulet in *The Cruel Choice* suggests, through their "privileged access to raw materials, freedom . . . to impose their products on fragile Third World markets, the power . . . to control world market mechanisms to their advantage, their ability to disrupt internal efforts at industrialization by poor countries through dumping and other means, and their capacity to attract trained personnel away from the underdeveloped world."

While violent civil and international conflict is a complex phenomenon that stems from many causes, the correlation of violence with underdevelopment and poverty cannot be overlooked. The Paddock study (William and Paul Paddock, *Famine, 1975*) reveals that "since 1958, 87% of the very poor nations have suffered serious violence; 69% of the poor nations and 48% of the middle income. However, only one of the twenty-seven rich nations has suffered a major internal upheaval."

Such facts carry startling implications. The impression sometimes is that two thirds of the world's people are content with their deprivation. This is not accurate. Like it or not, the powerful and affluent and largely Christian "One Third World" is faced with the critical question of how to respond to and deal with the plight of the "Two Thirds World" and the potentially explosive inequities.

Ostensibly, the message of Christ and the Christian's responsibility are clear, especially when confronted with such biblical questions as, "For what will it profit a man, if he gains the whole world and forfeits his life?" or, "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?"

Further, God created man and nature and continues to work in history to bring his creation to fulfillment. Man was created to inhabit and subdue the earth and its riches were given to *all* men, irrespective of the barriers that men may construct. In the world which was and is the locus of God's redeeming, loving, and purposive action, we would be insensitive and unresponsive to God's love if we were to remain insensitive and unresponsive to the human and spiritual needs of our brothers in the world around us.

Seemingly then Christians would be on the side of development and willing to sacrifice for the "Two Thirds World" caught in the cycle of poverty. This position, however, is not without its detractors and problems. There are those who believe that one's lot in life is providential and should be accepted. There are others who hold that time is moving rapidly toward the conclusion of history and that the foremost concern is man's salvation (salvation unrelated to his physical well-being). Still others label the church's concern for development as unrealistic and utopian in the light of man's nature and possibilities.

Even if most Christians see a place for positive response to the physical needs of mankind, traditionally the church has given priority to charitable programs via ministries to the poor, weak, maimed, and outcast of society. Development efforts, when launched, have been focused upon the potentially strong and productive segments of a needy community. Each, however valid, has its pitfalls. Relief work is expensive and never ending. It often cultivates dependency and does not adequately ferret out causative factors or focus on preventive measures. Development programs may succeed only marginally or fail outright. Complex social, economic, and political factors doom many efforts to marginal success or failure no matter how extensive the investments and planning have been.

Whatever the problems and ambiguities in ministries of compassion, the church should not turn from embarking on such programs. Sometimes unsuspected strengths and allies have emerged when commitments have been made and creative involvements have begun. The magnitude of the task today, however, requires not only technicians but men of faith and compassion who will be challenged by obstacles and will be flexible in utilizing and developing the resources of the given situation.

While the task is monumental, the church has significant and unique assets to contribute to development work. Granted, the institution carries some liabilities — ideological hangups, a good measure of conservative status quoism, a Western orientation and bias, and fragmented and sometimes competitive rather than cooperative programs. But on the plus side, the churches have been pioneers in charitable and social justice ministries. Christian concern for the value and dignity of the person must continue to determine the goals and operational style of the relief and developmental programs of the church. The primary question must be what kind of development is human rather than what kind of development will be successful. Caloric consumption, gross national product, industrial growth, per capita income, and the like are not the most important criteria for evaluation. The important question is, in the light of Christian values, how are persons being enhanced or diminished.

The church can also play a significant role in influencing the centers of power that hold the key to development in the Third World. In addition to acting as a prophetic voice, calling attention to the plight of the poor and the need for justice and massive response to human needs, the church must learn how to influence the centers of power in order to move the affluent governments toward major participation in multilateral developmental assistance programs.

But in the final analysis, one of the most crucial steps that the church can take is to help sensitize its own constituency to suffering and injustice. Faced with the social problem of unemployment in an industrialized society, G. K. Chesterton said that the church in his day "sang a lot of hymns to help the unemployed." Are Christians doing anything more today for the plight of the "Two Thirds World"? Affluence and wastefulness characterize the affluent one third.

The gap between the world's privileged minority and the underprivileged majority widens. In such a world there is no time for gradualism. Theories of gradualism have been blitzed by theories of revolution. Words ("Go in peace, be warmed and filled") and rituals are not enough. What is required in our day is the zeal of the eighth-century prophets and the spirit exemplified by the faithful in Jesus parable of the last judgment. Dag Hammarskjold rightly discerned that "in our era, the road to holiness necessarily passes through the world of action." ☐

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How concerned are we for our responsibility to our less privileged brother and to the violence of the system that has brought us this privilege?

# Biblical Basis of a Peace Witness

The search for a biblical basis of a peace witness leads directly into an examination of the meanings and connotations of the Hebrew word *shalom* and the Greek word *eirene*, which are the words in the Bible usually translated peace in the English versions. Both *shalom* and *eirene* connote a range of meanings much wider than that usually found in the English word *peace*, which often conveys simply the absence of armed conflict or of conditions that disturb national or personal life.

## Shalom

Shalom is primarily a state of wholeness and well-being which may be entered into and experienced by persons in their inner lives and interpersonal relationships, and also by groups, such as the family, the clan, or national and political entities.

An examination of representative scripture passages (noted below) in which the word *shalom* or its variations occur reveals that the concept of shalom held by those who used the word included the idea of prosperity enjoyed either by the individual or by the group.

*Exodus 4:18*
*2 Chronicles 34:28*
*Psalms 37:11; 72:1-7; 128:5-6*
*Isaiah 38:17; 54:13; 66:12*
*Haggai 2:9*
*Zechariah 8:12*

Shalom was often practically equated with physical security and freedom from anxiety.

*Judges 6:23; 18:6; 19:20*
*1 Samuel 1:17*
*2 Chronicles 19:1*
*Psalms 4:8; 37:37; 55:18*
*Isaiah 32:18*

Peace was associated with righteousness.

*Psalm 85:10* (compare with *Psalm 120:6; Isaiah 48:22; 59:8)*

Peace, with its wide connotations, was regarded as a goal to be sought.

*Psalm 34:14*
*Zechariah 8:16, 19*

In the thinking of religious leaders in Israel, a state of shalom for the nation involved faithfulness in a covenant relationship with God.

*Isaiah 54:10*
*Ezekiel 34:25; 37:26*
*Malachi 2:5-6*

This is in harmony with the belief that the Lord was the source of peace.

*Numbers 6:26*
*1 Kings 2:33*
*Psalms 29:11;122:6-9; 147:14*
*Isaiah 9:6-7; 45:7; 48:18; 57:19*
*Jeremiah 33:6*

The concept of shalom, as applied to the nation, did, of course, imply a state of national security and the absence or cessation of warfare. Peace between nations was a goal to be achieved.

*Leviticus 26:6*
*Deuteronomy 2:26; 20:10-12*
*Joshua 9:15; 11:19*
*Judges 21:13*
*1 Samuel 7:14*
*2 Samuel 10:19*
*1 Kings 4:24*
*2 Kings 20:19*
*1 Chronicles 22:9*
*Psalm 120:7*
*Jeremiah 6:14; 14:13, 19*
*Ezekiel 7:24-25; 13:10, 16*

## Eirene

*Eirene* in the New Testament is the counterpart of the Old Testament word *shalom*. In classical Greek, *eirene* meant the cessation or absence of hostilities between rival groups, much as we use the word *peace* today. But because in the Greek version of the Old Testament the word *eirene* was used to translate the word *shalom*, the Greek word — while retaining its classical meaning — came to have a breadth of content comparable to that of the Hebrew word. Accordingly, in the New Testament we find that eirene means something much deeper and more positive than simply the absence of armed conflict.

The concept of peace which is illuminated by the New Testament usage of the word *eirene* emphasizes the personal aspects of peace. Three main elements of peace are stressed.

1. Reconciliation of persons with God, the restoration of right relations with God.
   *Romans 5:1, 10*
   *2 Corinthians 5:19*
   *Colossians 1:20-23*

2. Harmonious relationships established between persons and between groups of persons. This includes the idea of international peace.
   *Luke 14:32*
   *Acts 12:20*
   *Romans 12:18; 14:19*
   *2 Corinthians 13:11*

*Ephesians 2:14-17; 4:1-3*
*Hebrews 12:14*
*1 Peter 3:8-11*

3. Peace of mind, dispelling worry and fear.
   *John 14:27*
   *Romans 8:6; 14:17; 15:13*
   *Galatians 5:22*
   *Philippians 4:7*
   *Colossians 3:15*

## God's intention for persons

The whole tenor of the biblical message is that God desires all persons to enter into the enjoyment of peace, in the fullest sense of this term. The very purpose of the Bible may be described by saying that it is to make clear what God's intentions are for all human beings and what he has done to make possible their attainment of that state of wholeness and felicity implied in the word *shalom*. What God purposes is implicit, for example, in all the scriptural declarations of the goodness of God, in Abraham's intercession for Sodom (Genesis 18:22-32), in the commandments (including "Thou shalt not kill"), in the messages of the prophets, who called for righteous living as a prerequisite of shalom, in Jesus' healing of the sick, in many of the parables (for instance, the three parables of Luke 15), in the New Testament teaching on the kingdom of God, in the preaching of the apostles concerning salvation through faith in Christ, in the prayers for peace found at the beginning of many of the New Testament epistles.

The purpose of God in respect to peace becomes explicit in such statements as God's promise to Abraham (Genesis 12:3, " . . . in you all the families of the earth shall be blessed), in the emotionally charged exclamation in Deuteronomy 5:29, in the assertion in 1 Timothy 2:3-4 and in John 3:16.

A valid peace witness must take due account of this purpose of God.

## Peace witness and peacemaking

A Christian's peace witness will be most effective if made not only by the spoken or written word but also through action for peace. The peacemakers whom Jesus commended (Matt. 5:9) were not merely those who spoke for peace but who exemplified peace in their manner of life. The two components of a peace witness, words and action, are complementary and inseparable. Our time calls for new and bold action in the effort to put an end to war, certainly, but also in working to bring about a condition of shalom for all people.

The Christian's peace witness in both word and action must harmonize with the basic concepts of peace found in the Bible and with the revealed will of God for humanity. The goal for such a witness must be much more positive and far-reaching than simply the avoidance of participation in military action. If one's efforts to counteract an overt war situation are to be measurably effective in the long run, one must deal with the basic causes of conflict. Ultimately, these are to be found within persons themselves (James 4:1-2).

Action for peace will focus on whatever is opposed to humanity's experiencing the personal and corporate wholeness which God intends. This means involvement with current social, economic, political, racial, religious, and international problems, with the awareness that such problems of mankind are symptomatic of broken relationships between the person and God. The problems have arisen in consequence of unjust acts and long standing conditions of inequity, both in individual and in group relationships. Because God is also a God of justice, without which there cannot be shalom in the fullest sense, it is clear that the restoration of right relationships with God involves also the establishment of justice. Much of the peace effort will therefore be directed toward bringing about reconciliation with God, the restoration of a relationship with God which is prerequisite to enduring right relationships among persons. The Christian as peacemaker is under obligation to set forth the conditions on which such relationships are possible.

The Church of the Brethren has opposed war — all war — since its beginnings in 1708. But the church dare not merely rest its stance on an historic position. It must ever examine afresh the concepts of peace rooted in the Bible and from this standpoint live out its witness.

As the New Testament makes clear, the peace witness includes the giving of a message of reconciliation based on what God has done through Christ. Furthermore, the peacemaker will examine participation in the life of society to discover whether his or her own relationships with others favor the cause of peace or add to social disharmony and perpetuate injustice. The peacemaker will then search for and engage in forms of action for peace in harmony with the biblical base of a peace witness.

## Other resources

"Annual Conference Statement of the Church of the Brethren on War," The Brethren Press, Elgin, Illinois

*Brethren and Pacifism*, by Dale W. Brown, The Brethren Press

*Christian Attitudes Toward War and Peace*, by Roland H. Bainton, Abingdon Press, Nashville, Tennessee

*The Christian and War*, published by the Historic Peace Churches and the International Fellowship of Reconciliation, available from The Brethren Press

*The New Testament Basis of Pacifism*, by G. H. C. MacGregor, Fellowship Publications, Nyack, New York

Reprints of "Biblical Basis of a Peace Witness" can be obtained from the Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120. Up to 50 copies are available at no cost; above that the cost will be two cents apiece.

## Though there can be no ‘Christian

Secular theologians affirm the world as the object of God’s love and the locus of God’s activity. But because of the obvious fallenness of the world, they are becoming increasingly aware that the world cannot be accepted as it is. One can celebrate certain aspects of the shape and style of the modern secular city, but at the same time, he must acknowledge its blight and alienation. One can celebrate the possibilities of cybernetics, but he must also deplore the fact that automation is currently more the handmaiden of exploitation, totalitarianism, and death than a tool for man’s liberation. Idealists sallied forth from suburban churches to participate in God’s activity in the world only to discover that responsible discipleship may mean opposing as well as working through the power structures of our society.

This great discrepancy between what might be and what is could have led to complete existential despair. Instead, we are experiencing a great revival of hope. Moving beyond the death of God theology and its rejection of the “God up there,” the theologians of hope maintain a belief in the transcendent but point to a God who meets us in the historical possibilities we face. Far from soothing us with a futuristic eschatology of what will be in a utopian by-and-by, they preach a messianism that has the kingdom breaking into history now, in our own time, as an explosive force. It is this radical biblical expectation of the death of the old and the birth of the new which is speaking afresh in a revolutionary context. The context of a Christian

# The Christian Revolutionary

# evolution' a Christian can become a revolutionary.

thought and life may be described as a world *coming* of age, rather than the world *come* of age. The world coming of age implies adolescent characteristics — awkward changes, an identity crisis challenging the old and appropriating the new, and stormy upheavals in the struggle of rival allegiances. The slogan of the secular theologians to let the world write the agenda has been heeded, and increasingly this agenda is being written by the revolutionary struggles of people to be free from exploitation, militarism, and elemental human wants.

* * *

We as true believers will love the world so much that we want it to become what God intends it to be, the new kingdom and new humanity promised in Jesus Christ. This is the theology of hope. Living out this hopeful love means beginning now to participate in the kingdom God wills for all mankind — and here we arrive at the radical and revolutionary position.

* * *

By "radical" I mean on the one hand that which is related to the root, that which is original, fundamental, and inherent. In this sense, instead of negating his faith, the Christian radical wants to get at the heart of it. . . . (But) the word not only relates to roots but can also mean a departure from the usual, a considerable deviation from the traditional. Radical actions are thoroughgoing, extreme, drastic. Radicalism implies a fundamental departure from or challenge to the status quo. It is revolutionary. These two definitions may seem contradictory. How can a return to the roots of a tradition be consistent with a fundamental departure from that tradition? The answer, of course, is that a tradition can deviate from its roots. Thus returning to the source of the faith may entail challenging the church and society of the present. A recovery of revelation may be revolutionary.

* * *

A great many biblical and theological themes are revolutionary. The prophetic motif of promise and fulfillment has affinities with the original meaning of revolution in that what is often anticipated is a return to the promised land. Their motif of death and resurrection, however, connotes the coming of something completely new. Revolutionary change is implied in the doctrines of the new birth, the new creation, and a new heaven and earth. . . . When the biblical promises come alive for us to the extent that we really believe and act as if they will be fulfilled, then there will be a revolution.

* * *

At its best the church through history has fulfilled (two) roles. It has preserved basic values from the past, and at the same time its message and life have served as a catalyst to spawn revolutionary challenges to the status quo. When anarchy has threatened, there have been movements in the church to provide meaning and order to men's lives. On the other hand, when society has been set in its ways, Christian voices have arisen to challenge the accepted presuppositions of the culture. . . . The church must fight rearguard action against the destruction of its roots at the same time it continues to send forth avant-garde troops engaged in innovative and revolutionary enterprises.

Because of this revelational-revolutionary dialectic, radical theology is not satisfied with either a conservative or a liberal tag. . . . The radical can identify with the conservative's desire to preserve the faith. But he cannot agree to some who so emphasize the *personal* Savior as to mitigate his being Lord over *all* of life. Neither can the radical agree with those who equate Christianity with American foreign policy or the American way of life.

* * *

Vietnam and the urban ghettos have demonstrated that the fundamental ills of our society are not minor maladjustments to be remedied through a mild and quiet tinkering with the system. Rather, the controlling institutional structures of society themselves represent a threat to the well-being of all mankind. . . . The revolutionary consciousness which has emerged is a radical apprehension of how minimally Christian the present social order is and how desperately it needs to be changed.

For the Christian, human revolutionary schemes and ideologies will not be absolutized but will always be subject to the judgment of the coming of the kingdom. The Christian should not put on every faddish revolutionary style that comes along. At the same time he should not be merely a spectator watching from the street. Because he believes in the reality of the coming kingdom of God, he is free to

### by Dale W. Brown

participate in, indeed abandon himself to, the signs of its arrival. And because he refuses to absolutize any human ideologies, he is ready to appropriate the judgment of God on himself as well as on the oppressors.

* * *

There is growing consensus that Christendom today may be facing a crisis in some ways similar to the situation at the time of the Reformation. The institutional crisis of Christendom in the sixteenth century is seen most vividly in the phenomenon known as the Left-Wing or Radical Reformation. Including such diverse groups as the Anabaptists, the Spiritualists, the Anti-Trinitarians, and the militant Revolutionaries, the Radical Reformers all repudiated the millennium of cultural synthesis known as Corpus Christianum, in which the church and human society coincided numerically. The empire was regarded as holy; the church was the empire at prayer. . . . (The) Establishment of the sixteenth century, including the main-line Reformers, their princes, and the Roman Catholics, could not conceive of society's holding together apart from the cement of a unifying faith. The possibility of religious pluralism posed the threat of anarchy. The Anabaptists were regarded in the same light as many Americans view radicals today. . . . Believers' baptism in the sixteenth century, then, represented more than a difference in biblical interpretation; it indicated a radical rejection of the Corpus Christianum and an entirely new view of the church. Being baptized into one of the new brotherhoods was in reality more dangerous, subversive, and revolutionary than burning a draft card in the twentieth-century America.

* * *

If one no longer accepts the equation of Christianity with society, then one begins to think in terms of two entities, church and world, the pilgrim people and Babel. If the church is to be separate from the state, then the magistrate can no longer dictate what the conscience must accept. If one does not automatically become a member of the community of faith at birth, a missionary psychology is inevitable. In fact, one's own children must be wooed through persuasion and preaching. This repudiation of the Corpus Christianum and the corresponding affirmation of the Corpus Christi channeled into the stream of Christian history disciplined new brotherhoods formed by the gathering of confessing believers.

* * *

Today, with the great interest in community life-styles, corporate celebration, group dynamics, and underground churches, there may emerge a growing interest in the New Testament church. And as we find apostolicity in the faith and style of the early community, so we will sense that our historical continuity with the early church is through those known and unknown, visible, prophetic, sectarian, allegedly heretical, underground, and gathered communities of the faithful through the centuries.

Today there is a new hunger for the style of discipline that accompanies genuine commitment or discipleship. Heeding the wave of criticisms of acculturated Christianity, many congregations are struggling with ways to make church membership more meaningful. . . . Honest confrontation, talking through to a consensus, voluntary acceptance of such consensus, and an opportunity to participate in the continuing consensus-making process may increasingly become the style of witness and life together.

Contrary to the frequent assumption that discipline and mission are antithetical, they belong together. Discipline implies learning; it is training that corrects, molds, strengthens, or perfects. Mission points to a purpose and a goal. As discipline becomes legalistic when separated from its vision, so mission lacks dynamic when it lacks any concretion or shape in the life and witness of the community. Historically, from the Irish monks to the class meetings of Wesley, it has been the disciplined cadres that have had a powerful impact on culture. . . . The first Anabaptists and Quakers, for example, were vigorous in their confrontation of society.

* * *

Because of the built-in tension in an eschatological view between the "now" and the "not yet," the Anabaptists identified with a particular cluster of New Testament terms used to describe the people of God — namely, "pilgrims," "sojourners," "strangers," and "aliens." Since society is fallen or sick, the Christian cannot feel at home. Therefore he espouses a citizenship in the kingdom which is not yet of this world but which should begin to break into the world. The posture of the pilgrim is not so much of one who is running away from the world as of one who has a transcendent vision of what the world might become. The metaphors of strangers and aliens point to the inevitable suffering of the pilgrim people.

Another important image appropriated from the Bible to describe the eschatological community has been that of firstfruits or earnest. The members of the community are the firstfruits pointing to the coming harvest. The community is the down payment guaranteeing that the rest of creation will be purchased. The sharp church-world dualism objectionable in some Anabaptist forms becomes more palatable in an eschatological perspective viewing the church as part of the world where small beginnings are made to make visible what God intends for all humanity.

All the biblical metaphors imply a gathered community *in* the world but not *of* it. Today, as then, there can be no genuine revolutionary consciousness or activity apart from a base in a prophetic community of hope. The biblical images also point to the nonconformist, unpopular, minority nature of radical Christian communities. Because of the necessity of suffering, of nonconformity, of a loving life-style, it may be that only a few will find their way to revolutionary Christian communities. □

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# Reflections on the Death of a Friend

### by Estella Horning

Raul Tasiguano was killed in Llano Grande, Ecuador, and I helped kill him. No, the law won't prosecute me. I didn't hold the club that felled him, nor steer the bus that deliberately crushed him. Yet my convictions, the causes in which I have invested the last fifteen years of my life, my total being, killed him as surely as if I had wielded the club or driven the bus.

Our anthropologist friends warned John and me years ago: "You missionaries initiate cultural changes in absolute ignorance. Because of your lack of knowledge, you cannot anticipate the destructive consequences of what you do." We took note of their warning about confusing the gospel with distinctive ways of living. We were careful to respect courtship and family patterns. We encouraged the Quechua people of Llano Grande to maintain their language, to appreciate their own colorful native dress, and to preserve their reverent attachment to the soul.

Still we did initiate changes. We provided medical care and health education. An agricultural extension program evolved to improve the productivity of the soil. We started a primary school and provided scholarships for primary school graduates. There are now local industries that the mission helped to develop. And we shared our faith: the faith that God creates and loves all men, that all persons have rights and dignity and worth, that God intends for his creatures to invest their lives in justice, in self-giving, and in service to one another.

Raul was an outstanding example of all those residents of Llano Grande whom we loved. He was the living fruit of all that we lived and worked for and hoped to accomplish. And he was more, for he was young and attractive and joyous and strong of spirit. He was a member of the first Christian family in Llano Grande. I use the word *Christian* advisedly, for although the Roman Catholic church baptized every Ecuadorian and claimed him as a member, before the coming of Protestant missionaries, the community of Llano Grande was alternately ignored or exploited by the church. Much has changed since that time.

Raul attended and graduated from the mission primary school. He received a scholarship for secondary studies and worked during his vacations to help pay his own expenses. He graduated as an agronomist and sought out the opportunity to serve his people as an agricultural extension agent.

After attending a seminar on nonviolence in 1969, he and his brother, along with other Christian young people of the Indian community became convinced that nonviolent protest was the means of effecting the changes necessary to unburden their community of oppression and exploitation. Their first project was to obtain adequate bus service for the community.

In 1970, they undertook and effectively carried out a nonviolent revolution to achieve this goal. They did it by struggling for legal permission, and by providing community resources to establish and operate their own bus service. Raul was only one of a group of leaders who moved this project. But it was he who infused them with courage and optimism during two long months of discouragement and despair. He became the symbol of their hope and faith in a better future. He was only twenty-four years old. Now he is dead.

Last March 28, as he was walking home at night from a community work project of repairing the roads, several men clubbed him unconscious, then deliberately drove a waiting bus twice over his body. He was killed because his vitality and spiritual strength were a threat to the power, the purse, and the self-image of persons who couldn't bear the thought that an "Indio" considered himself as good as they. Those who killed him are confident that they can intimidate the witnesses and pay off the judge to call his death a "traffic accident." It is a strong possibility that they will succeed in doing so.

I am involved in his death in more ways than one. I share with Raul Tasiguano the faith which led him to his death. I believe with him that justice and opportunity should exist for all men, that life means self-giving service to others, that to be an Indian in Ecuador should be a source of pride and strength rather than shame and suffering.

On the other hand, I enjoy the privileges that are mine by birth, by cultural accident and economic circumstance. The fact that I have accepted these privileges suggests that I pursue the same values and privileges as Raul's killers.

So I am torn. I live with pain and sorrow, anger and guilt. I live comfortably and securely while others die because they share my faith in justice and equality. Still I believe in all in which Raul invested his life hoping to create. I would again risk initiating cultural change that gives birth to hope in the heart of a people. For I believe that God did not intend the kind of a world in which peoples oppress one another. I accept the pain and anger, yes, even the guilt, until there is formed a better world.

Yet the hard question remains: What am I personally willing to risk for what I believe. ☐

*Estella Horning has worked with the Church of the Brethren mission in Ecuador since 1956. She and her family, currently on furlough, reside in Lombard, Ill.*

# Consciousness III Revisited

### by Glenn R. Bucher

**WITHOUT MARX OR JESUS: THE NEW AMERICAN REVOLUTION HAS BEGUN,** by Jean-Francois Revel, with afterword by Mary McCarthy. Doubleday, 1971. 269 pages, $6.95

Revel begins *Without Marx or Jesus* with the bold assertion that "the revolution of the twentieth century will take place in the United States. It is only there that it can happen. And it has already begun. Whether or not that revolution spreads to the rest of the world depends on whether or not it succeeds first in America." His theses about American society — the platform from which is launched a zealous denunciation of the author's native France — are at least as risky as this introduction, and equally blunt. The book is only for those willing to expose to the heat of external criticism their mythologies about the American experience, for in the act of demolishing European stereotypes of American society, he also undermines many American self-perceptions.

The author speaks to many different persons. If you are assured in your notion that America's social realities are already consistent with its ideals, then Revel is speaking to you. His contention is that though you are sadly mistaken about those realities, America's ideals are not only alive and well, but they are also apparent in present, dramatic social changes, thanks to students, blacks, women, Indians, and alienated middle Americans. One could say that with regard to his views of minority consciousness, Revel has "out-Reiched" Charles Reich's discussion of Consciousness III in *The Greening of America.*

If, on the other hand, you have already given up on America's possibilities for social justice, then Revel addresses you, too. While explaining in terse and often amusing fashion why the "revolution" hasn't happened (and won't) in the communist nations, Western Europe, the Third World, and certainly not in sterile France (with or without DeGaulle), he also reveals his dogmatically held conviction that America holds the key to the future of the world. (Actually, one wonders how he can bear to remain a French citizen!) Perhaps a bit exaggerated, yes, but true it is that Revel is embarrassingly optimistic about what America is becoming. In fact, he observes events like public exposure of the My Lai massacre, concludes that "all of America's problems are on public view on the television screen," and finds revealed therein the potential for a just society, the criteria of which for Revel are economic democracy and socialism. Even American moderates, it seems, would find this logic somewhat farfetched!

Finally, if you find yourself the grand recipient of middle-class status (and love it), then don't read Revel unless you are prepared to face the unsettling and "radical" redirections through which the author sees America properly and legitimately moving. For he is delivering the death knell for that American process which has given birth to and mothered the class identity, and its material symbols, which you hold so dear.

Revel contends, in his major argument, that critiques of social injustices, management, political power, culture, and civilization-as-sanction are necessary preconditions for the revolution. (Actually, what he speaks of is nothing more than *social evolution* via the liberal democratic channels.) And by revolution he means a "total social fact," in other words, a situation in which in "every cultural area of a society, old values are in the process of being rejected, and new values have been prepared, or are being prepared, to replace them." Because all these factors are present in the American situation, and nowhere else, we therefore are the harbingers of the "second world revolution." Since revolution is both total and permanent, that is, a *process* whereby concerted and permanent transformations which mark the passage from one civilization to another are established, Revel can assert that the first and only other "world revolution in modern history" (a precondition for the second) occurred in the political transformations that arose between 1750 and 1800 in England, France, and America. In essence, the prelude to Revel's second revolution was made visible in the wrestling of culture from the grip of ecclesiastical and political control.

His views on violence, though interesting, are not particularly helpful. American society is, in fact, for him in an *evolutionary,* not revolutionary, situation. According to the author, power is changing hands. But not to the credit of urban guerillas, moral and political purists who refuse to engage in compromise with the "system," or others whose use of violence is an end, in and of itself. Rather, Revel's position is that violence, in essence, is morally neutral. Its validity can be judged only via effects. All this is at least in need of challenge. But then the Frenchman, whose views are clearly limited by his foreign perspective, argues that only when violence is married to the legal resources offered by the American political system — only when violence is practiced via constitutional rights — does it produce legitimate results. That is what the counter culturists — the Consciousness IIIs — are about, according to him. It would seem that such a marriage is destined for the divorce courts of the established society!

*Without Marx or Jesus* is a book that demands an attentive audience. It should be read by all. Despite his optimism about what is taking place with us in America, Revel is a clear corrective for those down-in-the-mouth cynics whose views of utter depravity, about the American and his society, have become the "gospel." Much about our society is not revealed to him in France, and *we* ought to be cautious about instant interpretations of the present. But on the other hand, he captures well the potential inherent in American *ideals* as articulated in the historic liberal tradition. And he sets forth the process, from potentiality to actuality, which he sees occurring. That explication is exciting and worthy of consideration.

That the "revolution" in this country is indebted to *neither* Marx nor Jesus is highly dubious. Revel discredits these prophets by exposing the errors of unthinking leftists and Jesus freaks. But that simple identification is not legitimate, obviously. Rather, it seems that impulses arising from the "ideologies" which both men represent are in many respects the reasons for the "revolution." For many who gain meaning from their identification with the counterculture, both the Marxian analysis of society and the Christian vision of the "new humanity" have come together and produced a total life-style and worldview which require participation in the social changes which Revel identifies as marks of the revolution. Indeed, the New American Revolution may well arise from the ideas of both Marx and Jesus.

For those who stand, by decision or default, within the tradition of the Church of the Brethren, this book is important. This book may help us raise some long-overdue questions. To what extent have we not yet earned the right to the tradition in which we claim we stand? And what does that Anabaptist tradition mean for an American Christian today? Revel may, in fact, give us some indication as to the agenda for present-day Anabaptists whose struggle is with taking seriously the impossibilities as well as the possibilities of American society. ☐

*Glenn R. Bucher is assistant professor in the department of religion at the College of Wooster in Ohio.*

If you are either assured that America's social realities are consistent with its ideals or have given up on America's possibilities for social justice, then Revel is speaking to you.

# Liberation

## The World Council, the Reader's Digest, and the Brethren

by Ronald E. Keener

I sat with Dr. Albert van den Heuvel on the terrace of a St. Petersburg, Fla., hotel during a break in a conference of broadcast communicators, which he had addressed. A clergyman of the Netherlands Reformed Church and a former youth director of the World Council of Churches, he was then and is now the director of communication of the World Council.

Only four months earlier, in September 1970, the WCC had announced grants of $200,000 to 19 organizations fighting racism, including some organizations that have used violence. The grants came from the special fund of the new Program to Combat Racism that the council had inaugurated in response to sentiment at the 1968 WCC world assembly at Uppsala, Sweden.

Despite affirmations that the grants were made to the organizations only for educational, medical, and relief work — not to buy guns — the grants promptly were the subject of much controversy.

I asked my own questions of Dr. van den Heuvel over our refreshments and one of his remarks has lingered since. He expressed some amazement over the attention the grants had received, and then noted, in this context, if not words: The grants and racism program are a *logical outgrowth* of the historical mission and concern of the World Council of Churches. Why the surprise over their thrust?

It is perhaps like saying to the Brethren: The Church of the Brethern has from its beginning ministered to all men, regardless of skin color, as part of its historical beliefs. The Fund for the Americas in the U.S. is only a logical instrument for extending and expressing that historic position.

Dr. M. M. Thomas, WCC Central Committee chairman, said it well: "The WCC policy on racism has been clarified from Evanston '54 to Canterbury '69, and there is explicit in it the council's unanimous theological commitment to support a politics of transformation of existing power-structure and ideologies in situations of racial domination."

In essence, the grants indicated that the WCC was moving beyond its traditional support of white liberal groups in southern Africa and elsewhere, which had not been successful in bringing change, and had identified with the black victims of racism. A second series of grants were given last September, including U.S. recipients.

Yet despite some initial reactions, the world's conclusion was one of affirmation and applause for the grants. The most controversy was raised in South Africa, where its own kind of racism, called apartheid, is practiced by the white minority government.

The issue of the grants was reopened last fall in *The Reader's Digest* in two articles by Clarence Hall on the racism program and the World Council itself. Both did severe violence to the craft of journalism, while the first inferred the churches were financing revolution.

"What is regrettable is not the *Digest's* disagreement with the action," said Dr. Eugene L. Smith at the WCC New York office, "but that its disagreement is expressed with unsubstantiated charges, misstatements of fact, distorted reporting, quotation of statements out of context, and the degree of dependence for opinion upon unnamed persons, identified only as tourists, dissenters, insiders, spokesmen, observers. The total effect of these articles is to present a false picture of the World Council of Churches."

The articles have served to enlighten concerned persons not about the plight of peoples in southern Africa, nor of the real work of the World Council, nor of the true nature of white racism, but rather to cloud these issues behind incomplete writing.

Answering the initial story's headline, "Must Our Churches Finance Revolution?," Dr. Smith pointed out: "No funding has ever been given to finance revolution."

Instead, the funds have gone either for refugees or for people living in territory under control of liberationist groups, says Dr. Smith. One of them is the Institute of Frelimo, the educational and social welfare arm of the Mozambique liberationist group, which used a $35,000 grant to develop agricultural cooperatives and cottage industries, improve teaching and school facilities, establish medical centers, and give food, clothing, and housing to refugees, widows, and orphans.

The same amount, for example, has gone to four groups in Rhodesia for family assistance where the breadwinner is imprisoned or dead, and for support of information services and research on apartheid subsidized students, and legal aid for prisoners.

Much of the special fund has come from outside the United States. The major American contribution was from the United Methodist Church. The Church of the Brethren General Board has not contributed to the special fund, General Secretary S. Loren Bowman said. But he asked too whether the racially proscribed, even those forced into violence through oppression, are not our concern. Indeed, he gave the historical precedent for Brethren to van den Heuvel's quandary:

"The Brethren have understood the

Gospel to require genuine concern for the oppressed, the disenfranchised, and the victims of injustice. They have shared without regard to race, creed, or politics. They have given out of love for Christ and others, rather than out of a desire to control the lives of the recipients."

Damage, perhaps irreparable, has been done to the World Council and its programs by *The Reader's Digest* articles, which demonstrably are lacking in balance, perspective, and accuracy. Brethren wishing to analyze the stories, with paragraph by paragraph response by the World Council, can obtain the comparisons by writing Dr. S. Loren Bowman, Church of the Brethren General Board, Elgin, Ill. 60120.

One ecumenist, L. Maynard Catchings of the National Council of Churches, some months later saw the World Council grants as finally following words with actions, and as a result, he observed that black African churchmen have moved from a relationship of tension and doubt about WCC intentions to one of trust.

The anti-racist statements of the World Council for the past 15 years were a cause of black African apprehension as long as they were unsupported by any action, he said. Black Africans see the grant action as confirming the moral and legitimate cause of black people in the world who are discriminated against on race. Moreover, said the associate general secretary for communications, a black man himself, the black anti-apartheid groups feel that the WCC action has raised their struggle to a dignity it was not given before.

Most African observers do not think that the WCC has any direct ability to influence immediate policies in southern Africa by its racism grants, but its action declares that the "authority of morality" finds racism immoral, Mr. Catchings believes. Consequently, they feel that men who still have respect for the working of God in the affairs of men will be forced to think twice about supporting racism.

"Most Africans I talked to believe that ultimately, the desired change in apartheid policies will be influenced both by the action of liberating forces and by the crystallizing of world opinion against racism regimes," Mr. Catchings said.

The initial public outcry came over what some feared was the financing of terrorists and guerrillas, despite assurances — from recipients as well — that the council's grants went only for the nonviolent parts of the organization's work, and only to those groups whose goals were consonant with the objectives of the World Council.

Though grants went to organizations in Japan, Australia, and Colombia, discussion has centered on the funds given to such groups as the Mozambique Liberation Front and the African National Congress that are working to overthrow the white minority governments in Guinea-Bissau, Mozambique, Angola, Rhodesia, Southwest Africa, and South Africa.

Still, the matter of the grants aside, the matter of racism aside, the debate sparked a dialogue on the issues of violence and liberation. And it is a concern, a definition, to which Brethren are finding a need to address themselves.

In setting up its Program to Combat Racism, the WCC's Central Committee, meeting at Canterbury, England, in August 1969, refused to endorse a recommendation of the Consultation on Racism held the previous spring — *"that all else failing,* the church and churches support resistance movements, including revolutions, which are aimed at the elimination of political or economic tyranny which makes racism possible." (Emphasis supplied.)

Indeed the consultation was speaking *to* the World Council, not *for* it, an error of interpretation not avoided by Mr. Hall in other quotations in his article. The council has not been able to develop a common mind on "whether war or violence can be justified as a last resort to resist oppressive tyranny and violence in evil situations where all nonviolent methods of change are illegal, unconstitutional or otherwise suppressed," Dr. M. M. Thomas has observed.

The Central Committee declined to support either reparations or revolution endorsed by the consultation. So while the grants for legal, social, educational, and medical work may not go as far as the consultation recommended, neither do they go as far as some people think the churches should go.

In the far-ranging debates over the need for social change, particularly in the Third World, a significant number of Christian leaders, many from the Third World, have advocated support of violent revolution as a means to "liberation." Such ideas are, of course, rejected by many other Christians and are totally anathema to conservative forces, particularly in the white dominated countries of southern Africa.

While *The Reader's Digest* title implied a negative answer, Dr. van den Heuvel believes that the real question is, "When the poor and the powerless ask for revolutionary changes in society, what should churches do?"

Attempting to work at this question, and to examine the different ways of working for social change and the transfer of power, the World Council has asked its department on church and society to study the ethical dilemmas posed by violence and nonviolence in the struggles for justice and peace, and strategies of action which will minimize the sum total of violence in conflict situations.

It is fair to say that Brethren are also feeling the need to examine the nature and meaning of violence and nonviolence in the denomination's historic stands and are asking how they relate to this day's needs. Consideration of joining Project Equality, Inc., raised the question of economic violence in boycotts — a more recent example. Some professional staff are suggesting a denominational consultation to examine the church's posture on the issue of violence.

In Elgin, Ill., in November, the World Ministries Commission spent a number of hours exploring the issue of liberation movements and the church, attempting to work through their own understandings. Commission executive Joel K. Thompson shared these observations afterwards:

✓ It was felt that WMC program should continue to identify with those persons who are a part of oppressed communities and who are seeking justice.

✓ WMC staff should develop a strategy of helping American churchmen understand the extent to which the

The Fund for the Americas in the United States is...

**Education.** In a series of race sensitivity workshops, FAUS assists churches and districts to come to grips with institutional and individual racism — to help Brethren understand how we too are "an America" in need of reconciliation.

**Action.** In its first two years FAUS has helped to fund 38 projects directed toward community organization and economic development for the benefit of disadvantaged minorities. Grants ranging between $200 and $7,500 have provided services in housing, voter registration, medical aid, credit union, child care, job training, public safety, and others.

**Urgent.** Many Brethren see FAUS as an extension of Brethren Service, bridging the gaps that separate our society. It is a way to respond to the Lord's observation that "Anything you did for one of my brothers here, however humble, you did for me." FAUS is not funded by the Brotherhood Fund. Therefore your gift designated for the Fund for the Americas is urgently needed. Please send your check today while there is yet a chance to pull together our fractured society. Mail it to: Fund for the Americas in the United States, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Illinois 60120.

...a chance to change.

American community is involved in allowing continued oppression of many persons in our world.

✓ WMC staff should continue to promote, via seminars and institutes, a nonviolent strategy for change.

✓ Continued high priority be given to the goal of a multiracial, worldwide ecumenical church fellowship and program of partnership among those who make up that fellowship. Independence and freedom need not sever the bonds that bind the worldwide church of Christ together.

✓ Staff should evaluate current style of mission operation and look for possible new models for sharing commission resources in significant ministries that will bring more freedom and justice to all persons.

Mr. Thompson observed that the term *liberator*, sometimes written as redeemer, is one of the most frequent names used in the Bible to describe God or his activity.

"The prophets are not reluctant to announce divine judgment on those who oppress the unprotected. The Psalms express confidence in the fact there is no other liberator but the Lord," Mr. Thompson said.

Liberation. How does such a tenet fit into the mold of a pacifist church — even if an option of the last resort? How does it fit into a world that, if not pacifist, is not revolutionary? Churches study the issue while the disinherited wait. Only they know for how long.

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# letters

### "PROVE ALL THINGS"

D. L. Blickenstaff asked some questions in his letter to MESSENGER (Nov. 15) which should be answered. And his deacon should be given some facts which the October *Reader's Digest* article did not give, and some facts contradictory to what it did give.

I have suggested to *Digest* editors that in fairness to their readers and to the World Council of Churches they should publish a reply by a representative of the WCC. They replied to me personally that they had had serious protests from the WCC to the article. But they did not promise to print a reply. . . .

Bro. Blickenstaff may be assured that the WCC is not giving money to assist anyone to kill "the underprivileged" or the "underdog." It is rather the opposite. They give money to help educate and assist the underprivileged, and help the "underdog" get justice.

I have learned long ago that it is dangerous to believe everything one reads in print. St. Paul gives us good advice in 1 Thess. 5:21 when he writes, "Prove all things. . . . " This we need to do. And this we need to teach our congregations — even our deacons. . . .

FLOYD M. IRVIN

Eustice, Fla.

### READER'S DIGEST, ROUND 2

I have read with deep sorrow the articles in *The Reader's Digest* in regard to the World Council of Churches, with reference also to the National Council of Churches.

During the last twenty-two years my work in rural development both in the USA and abroad required me to travel widely. In Africa I observed closely some of the situations named in the article. I have often been invited to evaluate WCC projects which I did gladly and reported to them.

Even though I was never a staff member of either council, I have tried to be a friendly and constructive critic.

I find in the articles so much that is untrue and inaccurate that I feel compelled to speak on the matter.

Reference is made to the grant of $200,000 to certain minority groups striving against oppression. It would have been helpful if the true purpose of the grant had been stated and how well nearly all is being used.

It is regrettable that any good movement may have some extremists. Our Lord himself had this trouble. But we err if we judge a movement by the extremists. It would appear that those who researched the article did so not much for the true evaluation as for making a case against the councils.

One regrets deeply that this blow comes at a time when both of the councils are straining every resource and effort to alleviate suffering in Bengal, the Middle East and among the Vietnamese refugees and the American-Vietnamese children as we have seen them roving the streets of Saigon and trying to survive from the scraps of garbage heaps.

*The Reader's Digest* has great power. One only hopes that it will be used constructively and accurately at this time when all agencies of compassion and faith need others' help so profoundly.

I. W. Moomaw

Sebring, Fla.

**NOT WE OURSELVES**

I am somewhat out of touch with Brethren Revival Fellowship (Nov. 15) but am in complete sympathy with anyone who desires a deep and meaningful "revival of the Spirit" within our church or any other. My biggest concern was not with their desire for a revival within our church, but rather on whom the emphasis was placed concerning where the change would come from.

The article quoted Mr. Luke Bucher as stating, "We think of the missionary as the responsible soul winner in the church." I certainly hope that this so-called "revival movement" within our church does not forget "Who" it is that brings about the "revival" or "reconciliation" between God and man. This is not man himself but rather the power of the Holy Spirit working through man. We are most definitely on the verge of an "awakening" in this world of ours, but it is not of man but of the Spirit. If we rely upon man to bring about this change, then we will continue to be lost.

Let's admit for once that the Holy Spirit is at work in the world today and that "social gospel" will become effective only after man is willing to quit trying to take the world on singlehandedly and let the Spirit work miracles through him. It is God, not we ourselves, who works the miracles.

Richard L. Deemy

Brooklyn, Iowa

**BOUNDLESS APPRECIATION**

These ancient words have come down to us through the ages: "Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth . . . " (Rev. 14:6).

May I say I think they describe a modern man with unusually beautiful sensitivity — Kenneth I. Morse. I sincerely hope many readers will express the boundless appreciation all must feel for an editor who has brought to his work so many glowing dimensions.

Marie Brunton

Portland, Ore.

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# Human Violence Can Be Abolished

### by Frederic Wertham

"Violence is nature's plan."

"The human being is essentially an animal and needs an outlet for violence."

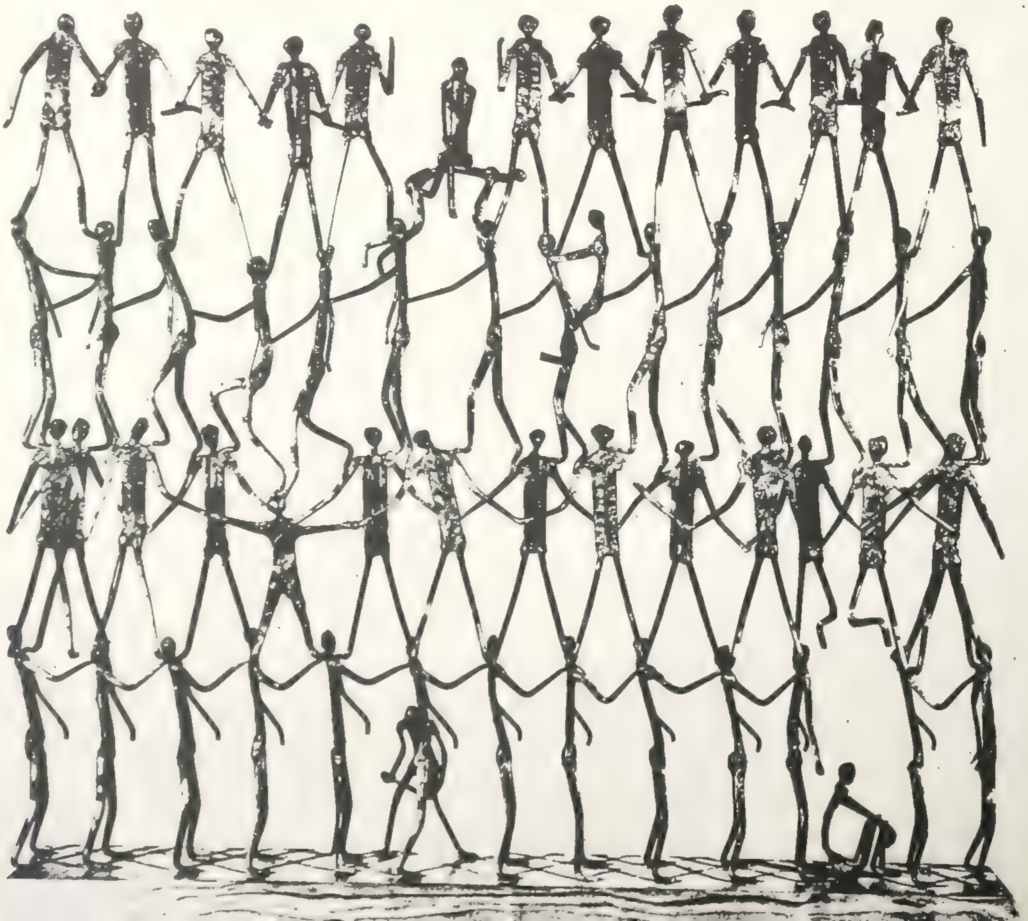
How often have we heard — and do we hear — such assertions? And how often can we read, in academically respectable books and journals, endless references to a "primordial instinct for violence," to man's "murderous tribal instincts," and to an "irreducible fund of aggressive impulse?"

All of these statements and references reflect what has come to be the prevailing idea that human violence is fixed and indelible and ineradicable from human nature and society; that it can be partially and temporarily controlled but never eliminated. In a recent opinion survey, fifty-eight percent of those questioned agreed that "human nature being what it is, there must always be war." The preponderance and absoluteness of these statements and this notion are in contrast to the absence of concrete evidence for them. The dogma of the inevitability of the impulse to violence has been repeated so constantly, often under the guise of scientific objectivity, that it is regarded as an established fact.

After many years as a student of human behavior, I am convinced that such a notion is unsound. I have examined and sometimes testified for a number of murderers, and have followed them through jails, mental institutions, and sometimes on to freedom. More and more I became impressed with the interweaving of psychological and social factors underlying violent actions, and with the critical role of violence in human affairs. Human violence is not an absolute necessity but a historically transient, surmountable phenomenon. Human violence is a matter of history, not of natural history. If we can walk peacefully on the moon, we ought to be able to arrange that our great-great-grandchildren can walk peacefully on the earth.

Violence is a perversion of human relations. Its conquest is a precondition for the building of a fully developed, humane, and truly civilized society. The idea that in the long-range view violence could be relinquished

Man has survived not because he inherited violence but because he practiced cooperation.



does not mean visualizing Utopias and imagining ideal worlds, but means prognosticating an attainable condition of normal human relations. True, in the present state of the world the odds are heavily against that. But since when should mankind take up a struggle only when ultimate victory is guaranteed beforehand?

The human-instinct-of-aggression theories give us not an explanation of violence but a rationalization for it. Such theories are part of a larger trend, a kind of biologism which helps to avoid social responsibility. War is explained in biological terms as merely the emergence of a fundamental instinct of destructive aggression, which neatly evades historical, social, and economic causes. Race prejudice is biologically justified on the grounds that some groups, like blacks, are instinctively more violent: a kind of biological bigotry.

The idea of violence as man's natural inheritance has been greatly bolstered by zoologist and psychologist Konrad Lorenz and his followers who have studied the instinctive behavior of wild geese and other animals (ethology). Lorenz and his followers have gone farthest in claiming that there is scientific proof of man having a basic inherited, biological, animal, killer instinct. They use introspective terms of human psychology and apply them to animals; then they reverse the process and explain human aggression (violence) as "an animal aggression." For any activity, including violence, the capacity and the physiological apparatus must be present. But that is different from a biologically fixed instinctive drive.

Compassion and cooperation are regarded by Lorenz *et al.* as being merely secondary compensatory phenomena. One of Lorenz's chief popularizers writes: "Civilization is a compensatory consequence of our killing imperative; the one could not exist without the other." And further: "The rate of civilization's rise has corresponded closely with man's ascendant capacity to kill."

Man has survived not because he inherited violence but because he practiced cooperation. Among the most primitive men, in whom an innate instinct of belligerency as part of their "true" biological nature, if it existed, should be most dominant and close to the surface, warfare is virtually absent. Paul Schilder, a pioneer in the combination of psychiatry, neurology, and psychoanalysis, showed in painstaking psychological analyses that there exists in the personality a primitive nonviolence. This is a primary natural tendency to care for the existence and well-being of the other person, a wish that the integrity of the body of others be respected and preserved, a primitive kindness and readiness to help. According to Schilder, these cannot be regarded as secondary reactions, as Lorenz and his followers maintain.

Have we really tried to eliminate violence? Have we tried with any consistency and fervor to stamp out some of the potent and concrete conditions behind it, such as race prejudice, national rivalries (really obsolete and provincial after the breakthrough in space), hunger, hate, clinging to power and privilege, cold war vilification of people, needlessly frustrated lives, justified remonstrance of the oppressed, brutalizing prison conditions, and teaching of sadistic thrills in the mass media? Taking up any of these factors fully, we meet specious disquisitions to show that any specific factor is not a real, primary, honest-to-goodness cause. The answer to that is not difficult. In human behavior, everything that makes a difference is a cause. It depends on the whole context what the effects will be.

The combination of half-hearted measures taken, of false ideas about violence, of failure to learn from the best endeavors of the past, of organized crime, of disorganized law enforcement — all contribute to the rising curve of violence. The permeation of our culture with violence manifests itself on different, seemingly unconnected levels. Examples are plentiful. The threat and fear of violence in the streets is so widespread that the whole life of many people gives the impression that they live under war conditions, waiting for signals that the danger is over.

In 1693 William Penn, to promote "the tranquility of the world" (by which he meant the absence of violence), proposed a United Nations of Europe. The main point was that there should be no picking and choosing of members, but that *every* nation should be represented. Our United Nations has not caught up with that idea yet. We seem almost to have forgotten the science of peacemaking, regard postwar as synonymous with peace, and operate with fancy terms like deescalation, pacification, and Vietnamization.

For years the traffic in arms has been criticized. At present it flourishes and nations are being swamped with weapons they neither want nor need. The idea that there will never be an atomic war because the nations are so afraid of it is a false hope. Fear is not a preventative of war but often its cause. War is the teacher of violence. That is true certainly of Vietnam. The spirit of My Lai, for which only the lowest echelons are being held responsible, will manifest itself later in the streets of Yonkers and Kalamazoo.

As for domestic violence, it is taken far too lightly on almost every level, despite editorials about priorities and programs. That holds even for the handling of detection. According to the chief medical examiner of New York City, violence is often ignored and the authorities "have to see a knife sticking out of the ribs to label a death suspicious." One of the most cruel manifestations, the battered child syndrome,

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**CHOICE III**

CHOICE III is a weekday radio program designed to help husbands and wives create fulfilling relationships with each other. The 65 programs, sponsored jointly by the Mennonites, the Mennonite Brethren, and the Church of the Brethren, come in five 3-minute spots per week for 13 weeks and are free for public service use. You can make them available to your community. Send for promotional packet and audition tape to: CHOICE III, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

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which often leads to permanent injuries and death, is most unsuccessfully handled. In the face of glaring facts, newspapers have called it "relatively rare."

Violent crimes, even magnicides (the killing of someone prominent), are not adequately investigated and therefore not resolved. A veritable credibility gap has developed between the authorities and the public. Especially the young people have difficulty swallowing the official snake oil. For many the very word *investigation* has become synonymous with hushing up. That can only add to social violence-proneness.

Not only are younger and younger people committing violent acts, but violent crimes are becoming more and more brutal and cruel. Witnesses to a crime are perfunctorily and summarily disposed of. A bar is held up and the owner, bartender, and two patrons are shot. Purse-snatching, which used to be nonviolent, is now combined with mugging, stomping, and armbreaking. All this represents an insufficiently recognized new pattern of disregard for human life and suffering. But it is not explainable biologically. It is part of our environmental mental pollution.

To realize that we live in conditions that favor violence makes us recognize more our own responsibility. It sharpens our perception of what the fact and prospect of violence do to people. Most important, such recognition helps us not to overlook the positive factors that can help us to combat it. When oppressed people resort to violence, it is not because that is part of their human nature, but because they are placed in a situation where they have no other choice except to use violence or give in to the oppressor.

It is ironic that on the one hand we say that the impulse to violence will be eternally in us and with us while on the other hand we continue to create a social climate which tends to make violence permanent.

Not only have we not tried sufficiently to stem violence and eliminate violence-breeding factors, we often provoke violence. In this regard the claim of some young people has to be taken seriously. They say that the establishment *wants* violence to be used. They want it used because that is something they understand and feel they can deal with on its own level. What they can't understand is serious dissent which expresses itself in determined but peaceful activity.

**The idea that violence is our natural inheritance implies an ultimately destructive image of man.** A whole generation has gone through a school of violence. The American child is given a plastic pistol when he is hardly able to walk, and learns how men are killed long before he learns to read. We teach children the grammar of violence and are astonished when they discover its lure. We fill people's minds with violent images. The high violence content of the mass media not only reflects our life but also influences it. Our complacency is so great that it amounts to instilling a violence readiness. In both life and literature a lessened regard for the value of human life is gaining influence.

In recent years pornography has become more and more cruel and sadistic. The producers of some sado-pornographic publications present the public with illustrated primers telling how to commit thrilling, violent sex crimes. In the name of freedom, the Commission on Obscenity and Pornography has proposed giving these violence pushers legal free reign (except with regard to distribution to children). For this commission the silent majority spent two million dollars. Experts continue to tell us that violence content of mass media does not go beyond "acceptable levels" — but of course they have been telling us that about other pollutants too.

*Frederic Wertham, a New York psychiatrist, is author of many books, the most recent being "A Sign for Cain: An Exploration of Human Violence." He has long been a critic of television and comic book violence. His article is reprinted by permission of Johns Hopkins Magazine.*

The idea that the propensity for violence is inborn for all time is heavily entrenched, widely taught, and vehemently defended. In the last analysis, this whole attitude is essentially the expression of a feeling of helplessness in the face of the pressures and uncertainties of our complex society. In the last few decades millions of people have died in foreign wars, massacres, and domestic murders. Shall all of these victims have died in vain, while we hold to the belief that the drive to destruction will be with us for all time?

The question is often raised: But what can we do? Usually those who ask it don't really mean that. What they do mean is what can the other people do, or what can we do without any sacrifice while we continue to live in exactly the way we live now.

For years there has been practically no progress in violence prevention. A lot of what has been called progress is what the conservatives don't want to do and what the liberals have not done. There is no blueprint. Obviously more research is needed — but that is true of everything. It should not be used as an alibi, as it so often is at the end of reports by committees and commissions. At the same time we cannot ride to nonviolence astride a winged horse. It will be a long and arduous road. It is a struggle not against our inner instincts but against all the circumstances that lead to violence and against the false generalizations and ideas that misrepresent and sustain it. We shall find a solution only if we believe that solution exists. Indifference is perhaps that greatest obstacle. The majority *is* silent. That is their guilt.

To expect that in a short time human violence will be greatly reduced is an idle hope. To deny that in the distant future it can be abolished is at present the greatest prop that violence can have. The atom bomb in the hands of those who believe that human violence is inborn and preordained is like a knife in the hands of a child. We need the larger view of a future when violence is no longer tolerated, no longer necessary and no longer wanted. The flight of Picasso's dove is a safer guide than the cackle of Konrad Lorenz's wild geese. ☐

# underlines

*ABOUT PEOPLE* ... Three members of the Church of the Brethren have been named to posts in the United Ministries in Higher Education: *Donald Lowdermilk*, formerly of the denominational staff, to the chairmanship of the National Commission; *A. G. Breidenstine*, retired Pennsylvania educator, to the presidency of his state's UMHE; and *Walter D. Bowman*, to the presidency of the Ohio state UMHE.

A business venture in Lakeland, Fla., occupies *John T. Fike*, who resigned as vice-president and treasurer of Juniata College last month. He had been treasurer since 1952.

Placed by the Mennonite Central Committee in Appalachia as a mechanic for unit vehicles is *Noah Lucabaugh*, Hanover, Pa., a member of the Pleasant Hill church.

New associate director of broadcasting for the Broadcasting and Film Commission of the National Council of Churches is *David W. Pomeroy*, whose film reviews have appeared in *Messenger*.

Pinecrest Manor chaplain *Foster B. Statler* died at Rockford, Ill., Nov. 8, after a stroke. He was 86. He held pastorates in Pennsylvania, Illinois, and Indiana, and in his ten years at Pinecrest coordinated activities and special programs.

*YOU'LL WANT TO KNOW THIS* ... Dedication festivities engaged the *Baugo Church of the Brethren* near Wakarusa, Ind., last month, during the celebration of a new addition and remodeling of facilities.

In the Shenandoah District, the *Cedar Grove congregation* of Brethren are joining the *Valley Central United Church of Christ* at New Market, Va., in a yoked parish.

Two *Bible land tours* depart next month. Hosting one tour which includes a stop in Athens are the J. Perry Prathers. Persons wishing more information may write them at 513 Sandusky St., Ashland, Ohio 44805; but hurry! Departure date is March 13. ... Leaving even earlier in the month--March 2--is a group hosted by Wendell Bohrer, with an itinerary including Rome. More information may be had from Mr. Bohrer at 96 Penrod St., Johnstown, Pa. 15902. Both tours are ten days.

*Church Women United* are meeting in Washington, D.C., currently, participating in workshops aimed at understanding interaction between government and citizen at local, state, and national levels.

*AFTER FIFTY YEARS* ... Wedding anniversary celebrants include six marking fifty years: *Mr. and Mrs. Noah Stalder*, Cerro Gordo, Ill.; the *Robert Byrds*, Bridgewater, Va.; the *E. J. Glovers*, Nampa, Idaho; the *Lester Steeles* and the *Herbert Bridenbaughs*, Martinsburg, Pa.; and the *D. J. Floras*, Boones Mill, Va.

Other couples observing anniversaries include the *Edward Zumbrums*, Hanover, Pa., fifty-two; the *Albert C. Schues*, Washington, Ind., and the *T. M. Settles*, Martinsburg, Pa., fifty-four; the *Guy Keltners*, Pearl City, Ill., fifty-five; the *J. S. Ayres*, Empire, Calif., and the *Galen Walkers*, La Verne, Calif., sixty.

## editorial

# Who will help turn us around?

When tame animals were tortured to death by youngsters last fall in an eastern city, the public was horrified. Editorialized the *Sun-Times* of Chicago: "Perhaps the reason we have to pay so much attention to grown-ups killing each other is that we haven't taught children how they should feel about killing a rabbit."

Probing as that sentiment was, a counterview was offered by one *Sun-Times* reader. "Perhaps the reason we have to pay so much attention to children killing rabbits," the respondent noted, "is that we haven't taught grown-ups how they should feel about killing grown-ups."

Whether one dwells in the world of the young or in the world of the adult, the climate is saturated with violence. Its appearance sometimes is subtle, sometimes pronounced, but its frequency and magnitude are more and more alarming.

Consider one facet, the snap-together torture cages and kits manufactured as toys by Aurora Plastics. A doll in hotpants is strapped to a table, her face stricken with terror, while a flashing blade cuts a swath closer and closer until. . . .

Consider the gougings, whippings, shootings, and other mayhem that streak endlessly across the tv screen, leaving the viewer drained, depleted, virtually immune to the shock of human suffering.

Witness the everyday world where brutality goes beyond make-believe. More Americans were gunned down in New York City in a week not long ago than in Vietnam, columnist Flora Lewis reported, prompting her to call for nothing short of the disarmament of American citizens.

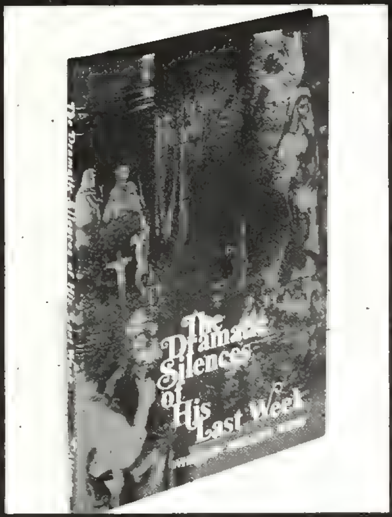
What does it mean to be part of a society so violence-oriented that, at the extreme, we set out to quell youthful protestors by maiming them, to free hostages by killing them, so save villages by destroying them?

It is not enough to point to the toy counter, the tv screen, the nearest big city nor even to Vietnam as the place where violence wreaks havoc on human sensibilities. The roots of violence touch much closer home than that.

We are beginning to understand that in each of us there is a capacity to induce violence or to control it, in at least limited circumstances. We are coming to discern that on a social scale, keeping things just as they are in our institutions and corporate structures may perpetuate oppression for the powerless no less stifling and ruthless than outright conflict. We are beginning to sense that how we deal with aggression, how we use power and position are concerns not only of government but of individuals as well.

If as Christians we have one loyalty that rises above all other loyalties, and that supreme loyalty is not to a class or a race or a government or a system but to God through Jesus Christ, then we have distinctive responsibilities. We will support the status quo wherein justice and liberty are pursued; we will dissent when laws or systems deny human rights. We will affirm the solidarity of mankind implied in the gospel by working for reconciliation not only with the oppressed but with the oppressor, not only with the ally but with the enemy. We will encounter other Christians, across national and confessional lines, to examine our respective positions in light of the gospel. In casting our lot markedly on the side of social justice, we will, in the words of David Gill of the World Council of Churches, be "as wary of those who seek social change as we are critical of those who oppose it," remembering that sin knows no barriers of class, race, or ideology. The bold ones among us may demonstrate that there is an alternative to violence: active, nonretaliatory, suffering love.

To choose life, in the words of Deuteronomy, to choose life instead of death, to seek self-elevation instead of self-destruction, is an inversion our society desperately needs. Who will help turn us around? — H.E.R.



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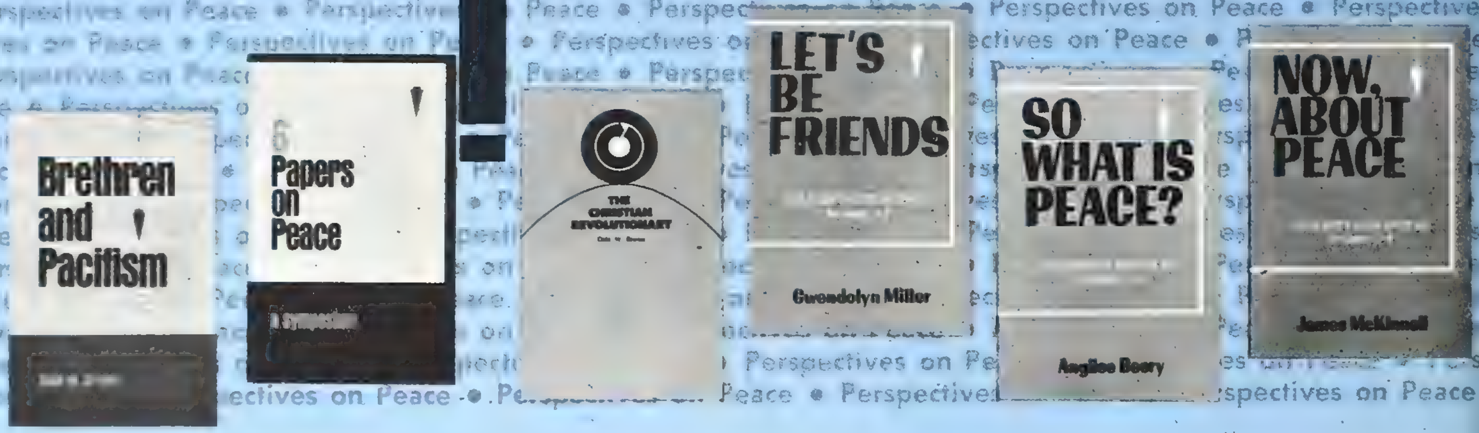
# perspectives on peace



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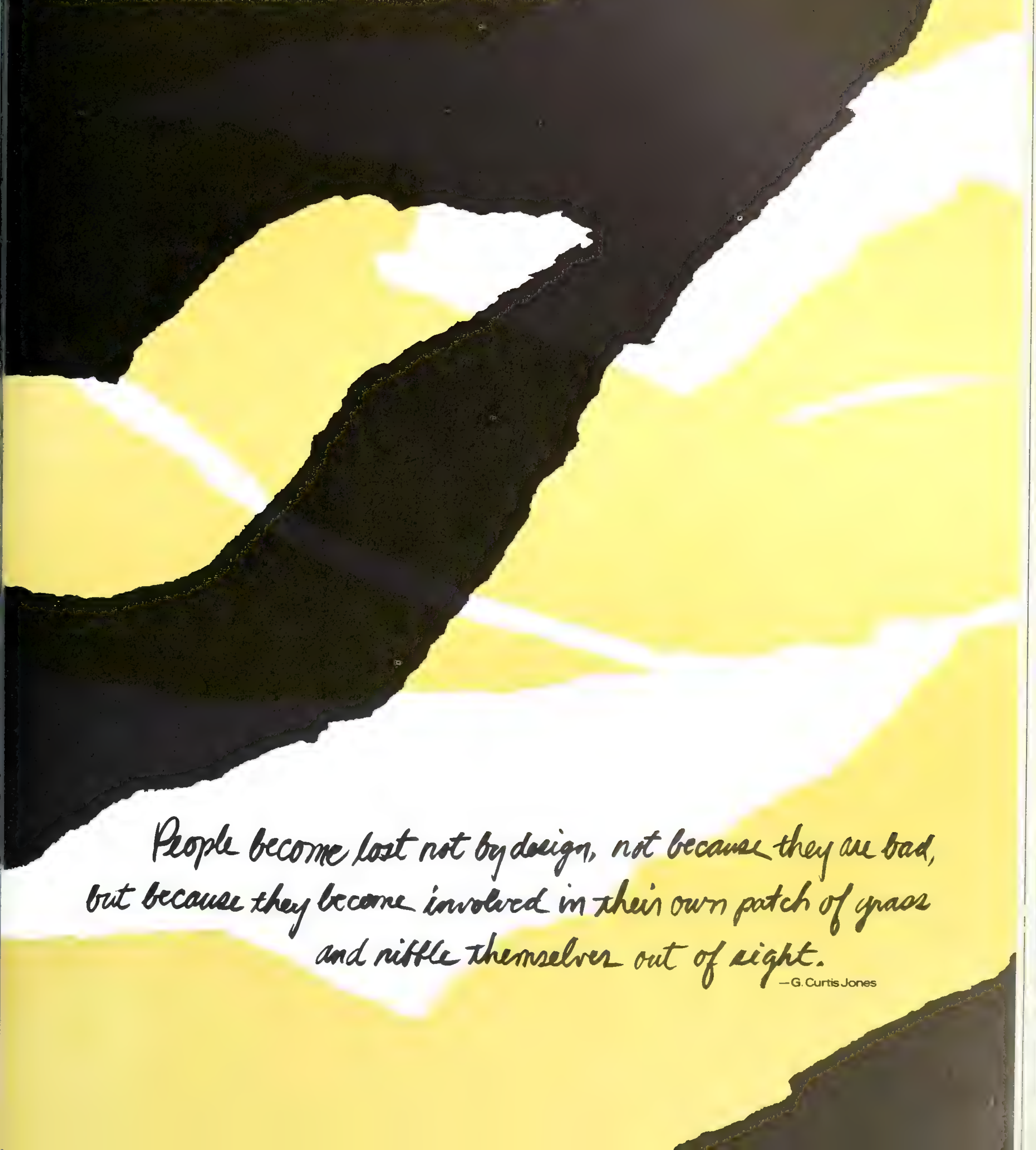
# messenger

CHURCH OF THE BRETHREN FEBRUARY 15, 1972



People become lost not by design, not because they are bad, but because they become involved in their own patch of grass and nibble themselves out of sight.

—G. Curtis Jones

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VOL 121, NO 4 FEBRUARY 15, 1972

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Feb. 1, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## NOT THE SAME LANGUAGE

Referring to Ralph Landes' letter (Nov. 15) regarding our moderator's language at the National Youth Conference: Let us not make a snap judgment. We of the "establishment" do not always speak the same language as the "now" generation. Sometimes I myself think that the church *should be* "turned upside down." And some congregations *will* try to shut up the youth who protest. The church, including the Brethren, seems to care little for the people in Squattertown — they are not our kind. And we have taught the young people to "Love thy (white) neighbor as thyself." We have quoted, "Love your enemies," and then we are happy that Christians kill Christians or, worse yet, kill pagans, depriving them of the opportunity to know Christ. I am sure our moderator is truly Brethren; and if we misunderstand, it may be he will explain this.

ALFRED ALLING
Cabool, Mo.

## A SIGN OF HOPE

Thank you for printing the "Statement Regarding Abortion" (Jan. 1), a sign of hope that the servants of God are finally willing to face up to a very fundamental, basic issue in human life.

Could it be the situation has been brought about by the unloving attitude of the Christian community? Some Christians have been heard to rejoice that cigarette smokers were to be punished by lung cancer. Some have rejoiced that "immoral" people "got caught" with no compassion for the innocent baby that was supposed to be the means of punishment.

Has research been done on the possible permanent damage to the unborn child by the mother's mental and emotional attitude during pregnancy? Could this account for many who are unable to feel accepted by their fellowman and God?

What have we done to make abortions unnecessary?

I pray that all will be willing to push human desires aside and allow God to lead us in our decisions.

DOROTHY NARAGON
North Liberty, Ind.

## FOR FURTHER READING

In "More Than Just a Man" (December) Evelyn Frantz writes, "[*Jesus Christ Superstar*] ends with the burial in the garden; there's no hint of the resurrection, the atonement, or Jesus' foreknowledge of coming events." In answering Simon Zealotes, Jesus says: "While you live your troubles are many, poor Jerusalem / To conquer death you only have to die / you only have to die." This statement tells what his death was all about.

As far as Mrs. Frantz' claim that Webber and Rice are trying to show that Jesus was just a man, Tim Rice says, "We just tried to tell a story. It's a fantastic story."

One part of her article asks, "Why do Herod . . . and Pilate . . . become hysterical when confronted with Jesus' more-than-human dignity, with that terrible silence that forces them to face the truth they cannot stand?" Herod was convinced that Jesus was not the lord, and Pilate gave in to the crowd's demand that he crucify Jesus.

I suggest that Evelyn Frantz read the article by Maynard Shelly, "The Superstar Who Was Jesus Christ" (Oct. 15).

THOMAS A. DAUGHERTY
Fostoria, Ohio

**ON VIETNAM**

To Brother Robert S. Zigler ("In Touch," December) I would like to put one question: What evidence has he that the Vietnamese people wish the U.S. government to have a hand, strong or weak, in their country? I would disallow all invitations extended by the government in Saigon, for that government does not represent the people (the recent elections notwithstanding). I would also disregard personal assurances offered in English, because English-speaking Vietnamese have become "decultured."

From almost three years' experience in Vietnam I can say that most of the Vietnamese are quite cynical about the U.S. government presence, military and civilian, in their country. They understand its task to be the nurture of its own child, the government in Saigon. They see the resources of the U.S. government as a major boon to those who are in a position to gain personally through graft and corruption.

This situation is not to be remedied by placing more qualified persons in AID, since it derives directly from the U.S. policy of supporting an opportunist government in Saigon. Therefore, witnessing, expression of views, and affecting decisions must be done in Washington to the point of securing a U.S. withdrawal from Vietnam, thus enabling the Vietnamese to establish their own government.

I heartily agree with Brother Zigler that there continues to be a place for able, committed foreigners throughout Vietnam. But until such time as the Vietnamese are able to determine their own destiny, these people dare not be associated with the U.S. government if they hope to participate in the massive attack over the long haul.

DENNIS E. METZGER
Tam Ky, Vietnam

**COVERED EVERY PAGE**

The Christmas issue of MESSENGER is terrific. I could not lay it down until I had covered every page. . . . It is a pleasure to thank people for a work such as you have done.

R. E. MOHLER
McPherson, Kans.

**AN INVITATION**

Going to Annual Conference at Cincinnati? You are invited to worship at Strait Creek church, one mile north of Camp Woodland Altars on Ohio 41, one and a half hours east of Cincinnati. The church is about twenty miles west of US23, or sixteen miles south of US50. It is thirty miles north of US52. This is a small rural church at the foot of the Appalachian Highlands.

If people of Strait Creek may be of service to you, please contact Mrs. Kenneth Blackburn, Route 4, Box 112, Peebles, Ohio 45660.

GLENNA BLACKBURN
Peebles, Ohio

**"WHY I'M RETURNING MY DRAFT CARDS"**

My main objection to the conscientious objector status is that it is a part of conscription . . . *for* war and *all about* war. Civilian and nonwar-related work it may well mean for the CO himself, but someone else is channeled to go to war in his place. The quota is still filled. All the I-O classification does is to allow the objector himself to stay out of military excursions he doesn't care to involve himself in; it still allows military campaigns to continue unchallenged, campaigns which cost countless lives, campaigns which I in good conscience cannot assist . . . by remaining a registered member of any such war machine. I must make a commitment *against war,* not just against my own involvement in it. . . .

I have no objection to civilian CO work in and of itself. Friends of mine are doing some very worthy things for humanity while fulfilling their alternative service. But that word *alternative — in lieu of* military service — is the clincher. Any service that I do during my life should not be service done as an "alternative" to "service" done by others which I wholeheartedly see as unjust and immoral. I would hope that my whole life might be lived in servitude of sorts. . . .

I admit without question that Christ taught nonresistance to evil, but, in the words of the late A. J. Muste, "Nonresistance to an evil should not mean cooperation with it." . . .

DANIEL K. STERN
Tonasket, Wash.

## page one

An important service is provided by a sister periodical, Brethren Life and Thought, in focusing its Winter issue on the Church of the Brethren in A.D. 2000. That is only one generation away, as M. R. Zigler notes in an upcoming Messenger interview.

A partial look at what the BLT writers see ahead for the church appears on page 8. Readers may want to obtain the entire special issue to view the prognosis as others see it.

The business of future-casting is becoming increasingly significant, especially as new approaches are utilized in drawing input from many sources together. The awesome fact is that human intervention in such areas as molecular biology and genetics engineering is raising unprecedented moral questions. What is at stake ultimately for the church, for the family, for work, for the nation-state, for all social institutions is a matter that earnestly needs study.

Several weeks ago two Messenger staffers heard futurist Warren L. Ziegler appeal to the church "to invent its own future," as opposed to following a preventive or adaptive stance, beginning by formulating goals on what is intended to happen. "Intentionality has something to do with religion," Dr. Ziegler said; "it is very different from mere expectation."

To the extent that the church can shape that which it is to become, and be shaped by the living spirit and the tradition which guide it, Messenger seeks to be a part of. Against such a background it is appropriate that we begin now to assess what we ought to be 30 years hence.

Nonstaff writers in this issue are:

— G. Curtis Jones, author of several books and minister of the Woodland Christian Church, Macon, Georgia.

— Chaim Shatan, M.D., director of the post-doctoral psychoanalytic clinic of New York University.

—Glee Yoder, curriculum writer, McPherson, Kansas.

— Terry Pettit, Brethren Volunteer Service worker, Elgin, Ill.

The Editors

## Mary Ann Saylor: Nursing in India

Mary Ann Saylor, a registered nurse in India's Dahanu Road Hospital, found one of her biggest adjustments to be the nonexistence of disposable items in health care.

"Even in Kentucky [where she had midwifery training] everything from enema cans to syringes and delivery sheets were disposable, but here there is nothing disposable, not even a paper towel to wipe off a messy table. Not only that, but the hospital personnel even make the cotton balls and bandages."

Despite such adjustments to her work and to rural Indian life, Miss Saylor, 24, has been experiencing her assignment with sharp enthusiasm and interest. The daughter of Mr. and Mrs. Eli W. Saylor of Elizabethtown, Pa., she is a member of the Chiques Church of the Brethren.

She worked at the Rural Service Center at Anklesvar as well and discovered that persuading people to change eating habits, sanitary conditions, and crops which will improve the diet, is not a very easy job.

In her village work she found that cow dung is scattered by hand for field fertilizer, mixed with mud to coat the walls and floors of the houses, used for cooking fuel, applied on the head for certain illnesses, on wounds, and on the cord of newborn babies.

"Since the causative organism of tetanus is found in horse and cow dung, there is a constant exposure to it, and this increases the necessity for the immunization against tetanus," she relates.

Work among the villages has been especially meaningful to her and has helped her in learning the Gujarati language. "It must be absolutely terrible to become ill in some of these villages. If money is available to go to the doctor, it means a long walk or a bumpy ride in the ox cart and then riding on the overcrowded bus. This is not very much fun when one is healthy; what must it be like when one is ill?" With language proficiency, she will soon begin the training of Indian nurses at the hospital.

Still, despite having to sleep under a net to ward off mosquitos, rats, and snakes, the shock of seeing small children die of malnutrition for lack of education about proper diets, and observing Bombay's beggars and disfigured on the streets, cultural readjustment has been minimal for Miss Saylor. It seems obvious in her remark that she feels she is "where God wants me to be."

# intouch

## Rosalita Leonard: A ne

"People have a stereotype of workers in the Woman's Christian Temperance Union: the 'little-old-ladies-with-hatchets' stereotype. But we weren't the ones with the hatchets!"

Rosalita Leonard is determined to combat stereotypes in her job with the WCTU as national general secretary of the Youth Temperance Council. The twenty-seven-year-old Juniata College graduate and former missionary points to the negative image of the WCTU as another kind of stereotype. "We do have a positive program — as shown by our materials." She recounts as an example the organization's historic concern for drug abuse, and its emphasis on "living without crutches."

"We work for the prevention of the use of alcohol — admittedly that sounds negative. But we believe that nothing ought to hinder the natural abilities we are given."

Rosalita resists, too, the image of humorlessness sometimes associated with groups with a cause. "You *have* to have a sense of humor to live in a museum," she laughs. And she means, literally, a museum — Willard House, home of the world WCTU's founder. "My room was opened for tours during the world convention. About 900 people inspected it!"

Rosalita's responsibilities in her post at the Evanston, Ill., headquarters of the WCTU include designing youth program, preparing a bimonthly bulletin for youth, and participating in camp-style leadership training for young persons. She acts also as superintendent of the youth

## nage maker

branch of the world WCTU. Each facet of the work focuses on a threefold task — education, legislation and public service, and public relations.

She came to Evanston in 1969 after a three-year math teaching adventure with the British branch of the Sudan United Mission. "As a short-term worker I was loaned by the Church of the Brethren mission," she explains, her eyes beginning to sparkle mischievously. "I spoke American English with a Pennsylvania Dutch accent, and my students spoke British English with a Nigerian accent!"

Since beginning her assignment with the WCTU, Rosalita has been named an Outstanding Young Woman in America (1971) — one of five in the Chicago area — and pursues a master of divinity degree at Bethany Theological Seminary. A member of the Douglas Park Church of the Brethren, she is president of the local WCTU and treasurer of the county chapter.

Misinformation, she believes, contributes to some persons' image of the Woman's Christian Temperance Union. But its roots in basic Christian living and its emphasis on the need for an "unhooked generation" keep Rosalita Leonard challenging the stereotypes.

## Edgar Slater: From wigwams to high rise

Remember Edgar Slater, who in 1967 was the nation's oldest VISTA volunteer? And one of the most vigorous? In 1971 he was at it again, racking up another year with VISTA, this time with a senior citizens action center in St. Louis.

Now 91, the former college teacher and part-time minister in his first VISTA assignment taught blueprint reading and home construction techniques to the Crow Indians in Montana. In short, as he put it, he helped tribal members "to make better wigwams." His work in St. Louis was to supervise the remodeling of ten floors of an old hotel into rooms and apartments for the elderly. Utilizing his engineering knowledge, he drew new blueprints for the floors, studied the electrical, air conditioning, plumbing and water systems for future renovation, and served as adviser to the Small Business Administration and as inspector for the Federal Housing Administration.

The Kansas native first studied mechanical engineering by mail order. Years later he submitted a master's thesis on a shortcut method of shaping steel, but it was rejected by a professor who thought his method too simple. The method is now standard practice for some difficult parts. In a varied career he was the supervisor of industrial education for the public school system in Springfield, Mo., instructor in aircraft engine maintenance in World War II, assistant designer of the first fully electrically equipped tractor ever put into regular production, a construction worker in Puerto Rico, president of the Missouri Industrial Education Association, engineering teacher in colleges for ten years, father of three sons, and part-time pastor of Church of the Brethren congregations in Missouri, Illinois, and Montana.

Except for his hearing, which began to fail him while working on large bomber engines in World War II, Edgar Slater still is in good physical condition. "I've never known sickness, except for my stomach," he said. "It bothers me three times a day and the only cure is beef and potatoes."

From St. Louis, where he currently resides at a YMCA, Edgar Slater offered this reflection: "Time is life, and I do not believe in wasting it as long as I am in good health and have experiences to share with others. I hope there will be another move soon. While I am not rich, I am not so much interested in salary as in service."

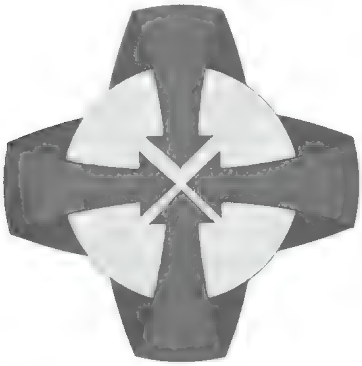
Resourceful and indefatigable as he is, Edgar Slater seems certain to have service still in his future.

## Brethren evangelism congress is projected for April 1974

Embracing the evangelism thrust being made by a number of denominations in the next few years, the Church of the Brethren will hold a Congress on Evangelism April 18-21, 1974.

Locating and planning the gathering will be the tasks of a steering committee holding its first meeting this April.

Planners are Albert L. Sauls, Wenatchee, Wash., pastor, and Jay S. Fifer, Frederick, Md., insurance executive, for the Evangelism Counselors Team; Nelda Rhoades, a preministerial junior at Manchester College and a licensed minister in the Eel River Church of the Brethren, North Manchester, Ind.; and for the Brotherhood evangelism team, Matthew M. Meyer, Thomas Wilson, and Clyde E. Weaver.



"Such a congress could do a great deal in sharing the present enthusiasm which is growing throughout the churches and across denominational lines," Mr. Meyer said of the plans being shaped.

"In such a setting, we would celebrate the faith together, share the latest material, literature, methods, and concepts of evangelism, and help local churches develop an evangelistic style and spirit."

The steering committee will attend the Mennonite Church evangelistic thrust, Probe '72, in Minneapolis April 13-16. Not only is the committee responsible for the Brethren congress, but also for involving the Church of the Brethren in the interdenominational, North American effort called Key '73, a yearlong effort in evangelism training and awareness on the theme, "Calling Our Continent to Christ." The Brethren have budgeted $2,500 this year for Key '73 support and will probably participate to the same degree next year.

A symbol adopted by the Evangelism Counselors Team and Brotherhood consultants suggests the Great Commandment and the fact that God's love cradles the whole world. In its design, a blue world is enveloped by four red directional arrows coming from behind and merging in front.

Replacing Kent E. Naylor, now on the national staff, as an Evangelism Counselor is Mrs. Marilyn J. Koehler of Udel, Iowa, a laywoman and student and member of the Fairview Church of the Brethren. Thomas Wilson replaces Stanley Keller, who took the Portland, Ore., pastorate, on the staff-level evangelism team.

The 15 evangelism counselors, representing all parts of the Brotherhood, are giving leadership to evangelism training, witnessing, and resources for congregations and district.

Ecumenically, the National Council of Churches is developing a new unit called Evangelism/Celebration as part of its response to growing interest in evangelism.

"There is a growing consensus that the absence of celebration or worship as the heart of the evangelical experience has perhaps been its greatest weakness," said Dr. Jon Regier, NCC associate general secretary for Christian Life and Mission.

The new unit, emphasizing communication, will conduct study projects, training and demonstration programs, and provide resources for worship and evangelism.

## Mid-Atlantic district opposes junior ROTC in high schools

Churches in the Mid-Atlantic District went on record as opposing junior Reserve Officers Training Corps programs for high schools.

The district conference said that "since we are stewards of God's gifts of money and human resources, we cannot support junior ROTC which is financed by local school money and is controlled by the military service.

"We cannot participate in a program which encourages a young man to learn the art of war, support war, or participate in war."

Precipitating the resolution was the proposal last spring at Smithsburg, Md., for a junior ROTC program in the high school. Opposing the program and instrumental in its defeat were a number of area Brethren, particularly members of the Welty Church of the Brethren and its pastor Norman R. Cain (MESSENGER, July 1, 1971).

## Heifers used as a 'sermon' for Thanksgiving service

The Sunday after Thanksgiving, H. Fred Bernhard brought his "sermon" to church at the end of a rope — 11 sweet-faced Holstein heifers.

Surprising his parishioners at the Oakland Church of the Brethren, Gettysburg, Ohio, the pastor had three heifers brought into the sanctuary. Eight more remained outside.

In the weeks prior, the church's witness commission had been searching for positive ways to show the congregation's witness.

With only the faith and belief that the church would come through with a spirit of thanks-sharing at the Thanksgiving service, Mr. Bernhard had bought the 11 heifers, aged 2 to 6 months, in the name of the Oakland church.

Donors and feeders were asked for. Slowly at first and then with growing enthusiasm, voices spoke out: "This family will donate one." "I'll donate one and buy the feed if someone will raise it." "I'll go in with another family (or two or three) and raise one." Soon a line formed at the front of the church as the church clerk attempted to record all of the offers.

When they were done more than 50 families in the congregation had committed themselves to raising 33 heifers and two nanny goats. After 18 months to feed-out the registered Holsteins, they will be given to Heifer Project, Inc., for distribution abroad. The church will be able to send three or four "cowboys" with the load when they'll be delivered.

The family receiving a heifer must donate the first female offspring to another family, thus insuring the continuance of the original project.

As one parishioner said, it may have been the best "sermon" Mr. Bernhard had ever preached.

## What is political activity by churches? IRS drops hints

Last spring moderator Dale W. Brown testified on behalf of the Church of the Brethren before the U.S. Senate Armed Services Committee in opposition to extension of the draft.

In November the General Board approved the expenditure of $5,000 from the Emergency Disaster Fund to work toward ending the Pakistani-Indian conflict and achieving a peaceful and equitable political settlement.

Do these two illustrations of political activity by the denomination place its federal tax exemption in jeopardy? By some examples in recent years, it might.

Most recently, the Guild of St. Ives, a group of Episcopal lawyers, has highlighted the issue in a study, coming to the conclusion that current tax laws give most churches sufficient latitude for activities considered necessary to "social and prophetic witness."

But the St. Ives Guild feels that the Internal Revenue Service has over the past two years narrowly interpreted regulations and gone to excesses in "threatening" religious organizations with loss of exemption.

The exemption involved is from the paying of income tax on contributions and other revenue used for basic religious functions. The taxation of property or income not related to religion is accepted by most U.S. churches. [Still, what constitutes "relatedness" is becoming an issue in many places. The United Methodist Church is now in litigation over taxation of its Nashville, Tenn., publishing house by local authorities.]

The Episcopal Church in 1970 received an IRS advisement that an offering to benefit student political education would jeopardize exemption. The offering was part of a 12-point statement on a U.S. crisis in which "public confidence in our foreign policy is faltering." The collection was canceled.

In 1969 the National Council of Churches and the United Church of Christ were warned that testimony before a congressional committee on broadcast license renewals might lead to revocation of tax exempt status.

A bill now up for Senate consideration — sponsored by Senator Edwin Muskie of Maine — would assure nontaxed organizations, including churches, the right to present congressional testimony without the danger of forfeiting exemption.

On one side, some feel that the IRS involvement represents legitimate efforts to police nonprofit, nontaxable groups under Congressional mandate. In 1969, at Congress' prodding, the IRS issued new administrative procedures to check on the validity of tax exemption claims.

Religion writer Edward B. Fiske in *The New York Times* notes, for the other side, "a simmering feeling in liberal church circles that the Nixon Administration has adopted a policy of 'intimidation' of groups, including churches, that disagree with its policies on such issues as the Vietnam war and civil rights."

A key paragraph in the St. Ives Guild document helps explain the dim view taken by Congress toward political activity by any exempt group.

"Since contributions to a church are deductible by the donor, the expenditure of such contributions by the church for political purposes effectively sidesteps the denial of tax benefit to political activities and would give the church an unfair advantage over other nonexempt groups whose views may differ from the churches' and who must fund their activities with after-tax dollars."

Under present provisions, exempt organizations are barred from engaging in "substantial" attempts to influence legislation or from supporting political candidates.

Yet, as the St. Ives Guild said, "increased awareness of social responsibility had led churches to public positions on issues of considerable political significance."

## Dr. J. Jack Melhorn resigns from McPherson presidency

Noting the changing priorities of McPherson College and the need for new leadership that reflects them, J. Jack Melhorn resigned from the college presidency Dec. 4. He has held the post since August 1965.

The college trustees have appointed a search committee for Dr. Melhorn's successor, asking him to assist in the search. The resignation takes effect Aug. 31.

Falling enrollments and increasingly tight financial resources over the past few years have made fund raising an ever important consideration for the Kansas college. Dr. Melhorn has indicated publicly that his first concerns and interests are with administration and education.

"In addition to being an able administrator and an innovative educator, a president with exceptional fund-raising abilities is needed at this time to obtain additional gift support," he said in resigning.

A number of steps had been taken by Dr. Melhorn to improve the college's financial standing, including holding faculty and staff salaries and tuition at the same level as last year, increased recruiting efforts, and institution of a master educational plan.

Before arriving at McPherson, Dr. Melhorn served as chairman of the sociology department and action chairman of the division of social sciences at La Verne College in California. He also served three terms as La Verne city's mayor. His future plans are as yet undetermined.

Who then determines whether a church statement, a program or fund drive represents "substantial" political activity?

Then, too, is the church lobbying when it makes statements on Vietnam, civil rights, or China? Though the Church of the Brethren maintains a Washington representative, it is not registered as a lobbyist. Or do such concerns fall within the guarantee of freedom of religion?

St. Ives Guild views the established principle of limiting the political activities of exempt groups as sound. The problem, it claims, is in the manner of administration by the IRS of the statute and regulations.

Churches that wish to expand present legislative activities are best advised to establish separate organizations, the report says. One plea being made is that tax exemption not be predicated on the absence or presence of political activity.

## Korean government expresses appreciation to Brethren man

Darvin E. Boyd, 4-H program director and agricultural consultant for the American-Korean Foundation in the Republic of Korea, received the National Medal — Order of Civil Merit, Moknyon Jang, one of the highest honors awarded by the Korean government. Mr. Boyd and his wife, the former Linda Stehman, are members of the Lititz, Pa., Church of the Brethren and associated members of the Seoul Union Church in Korea. He is serving his second year as chairman of the congregation.

At 30, Mr. Boyd is the youngest person to receive the honor. As director of the foundation's agricultural program, he has, since 1966, trained Korean youth in leadership, citizenship, service, earth-block housing, bench terracing, and the care and management of fruit trees, field crops, and livestock.

An eleven-year 4-H'er in the U.S., he received the Pennsylvania 4-H Achievement Award in 1961. While attending Delaware Valley College of Science and Agriculture, where he obtained his degree in animal husbandry, he supported his college career with profits from 4-H projects.

He obtained his master's degree in public administration from Pennsylvania State University. Mrs. Boyd is a graduate of Elizabethtown College. She teaches fourth grade in the Seoul-American Elementary School for the Department of Defense Dependents Schools.

It was his experience in Korea as a grass-roots ambassador of friendship and goodwill in the International Farm Youth Exchange Program in 1964 that took him back to that country to live and work. Today, with a strong interest in youth, he sees the 4-H program fulfilling a "key role in the development of the rural areas in Korea." The Boyds' own commitment to their work is illustrated in their personal contributions of $1,600 for seven projects related to Mr. Boyd's activities.

*Darvin E. Boyd, right, and agriculture-forestry minister Kim in Korean ceremonies*

## Cooperative 'Christ's Parish' begun in Middle Pennsylvania

A new cooperative parish has been established in Southern Huntingdon County, Middle Pennsylvania, involving the Rockhill and Blacklog Church of the Brethren congregations and two American Baptist congregations.

The four-church unit is known as Christ's Parish. Pastoral services are being given by Ronald A. Beverlin, formerly Rockhill church pastor, and Jonathan Hunter, a Juniata College senior, serving as pastor and associate pastor, respectively.

The plan for ministry includes Sunday morning worship at each of the churches, Mr. Hunter in preaching ministries at two of the churches each Sunday, Mr. Beverlin in administration and pastoral relations. A part-time secretary completes the staff.

Elsewhere in congregational organization, Northern Indiana district conference received into the denomination the Southside Fellowship, Elkhart, in a three-way relationship with two Mennonite bodies and the Church of the Brethren.

The group meets in the chapel of the Associated Mennonite Biblical Seminaries.

In California, the Raisin City Church of the Brethren has joined the Mennonite Brethren, an option given to them in an agreement after five years of pastoral care by Mennonite Brethren Seminary students.

## Few reasons for optimism seen for Northern Ireland

"There are no illusions that the churches will have a great effect on the situation," reported Dale W. Ott, reflecting on his visit in early December to Northern Ireland. "A political settlement is imperative. But the churches can help provide a ministry and service of reconciliation."

Mr. Ott, Brethren Service representative in Europe and North Africa, was the only American among 42 leaders of various communions in Britain and the continent at an information seminar on the violence occurring in Northern Ireland.

Bringing the group together were the Conference of European Churches and the Irish Council of Churches.

The representatives heard speakers from all major viewpoints on the conflict, both ecclesiastical and political, leaving Mr. Ott with the view: "None who addressed us saw reasons for optimism. . . ."

One Methodist minister, R. D. E. Gallagher, saw some hope in the hopelessness of the situation, believing that both sides are beginning to realize that if things go on as before, both sides will lose.

And although the conflict continues to polarize the Catholic and Protestant communities, some clergy feel it is forcing cooperation within the churches which were not thought possible before.

On the subject of the churches' reconciling power, one speaker said, "We Irish are basically a churchgoing people. Therefore, clergy and lay leaders alike still have considerable opportunity to touch the lives of people at the grass roots."

"It is most unfortunate that the struggle is still so couched in the terminology of the old historical religious divisions. The decisive factors of today are far more sociopolitical and economic than religious," Mr. Ott recounts.

"The underdeveloped and poor of both communities — Protestant and Catholic — are the main victims of economic and social injustice. Nevertheless, sharp religious prejudices persist and cannot be dismissed nor isolated from the other causes in the struggle.

"Clearly, the churches of both confessions have failed in the past to proclaim and exemplify fully enough the message of justice and reconciliation," he said.

Mr. Ott visited churches and talked to pastors whose parishes are in the heart of the worst areas of violence. He was impressed by the relief and friendship ministries he saw operated by churches.

How can churches outside Ireland help? Mr. Ott is investigating the placement of Brethren Service volunteers in Belfast as youth and social workers. But in more general terms, when that question was asked in Ireland, the response was, "Pray for our churches, our people, and our country that we may find the strength and the faith to endure these troubled times and that we might find reconciliation one with another."

# underlines

*THE PASTORAL SCENE* ... Schoolteacher *William Rodeffer* began part-time pastoral work with the Grottoes church in the Shenandoah District recently. His acceptance of the call is one of several in that district: *R. Thomas Fralin Jr.* goes to the Middle River church in New Hope this month ... and *Robert Rowe* became associate pastor at Waynesboro while continuing studies at Eastern Mennonite Seminary.

In South/Central District of Indiana *William Ritchey* is resigning his pastorate at Sweetser.

The Mountain Grove congregation at Cabool, Mo., welcomed new pastor *Ken Bumgarner* in January. ... *James Simmons* has resigned as executive director of the Elkhart, Ind., County Council of Churches to become volunteer services coordinator for the Elkhart county and city courts.

Newly named associate director for CROP in Iowa is *Max Gumm*, who will continue in his pastorate at Prairie City on a temporary, weekend basis.

Middle Pennsylvania's Cherry Lane church has secured the services of a part-time pastor, *Galen Hoover*, a licensed minister from the Carson Valley church.

Five persons were licensed recently to the ministry: *Thurman Andrews*, New Hope, Ark.; *James Beard* and *Ron Arnett*, Eel River, South/Central Indiana; *Charles Wilson*, Pleasant Valley, Shenandoah; and *Ron Nolley*, Staunton, Shenandoah.

Installed as pastor at the Lewiston Church of the Brethren in the Iowa-Minnesota District was *Herbert Root*, formerly of Waca, Texas.

*A RESOURCE AVAILABLE FOR YOU* ... *Messenger* staff offers the Feb. 1 *special issue on nonviolence* for purchase in quantity. With articles by Robert McAfee Brown, Richard Bollinger, H. Lamar Gibble, Dale W. Brown, and Glenn R. Bucher, leaders and teachers may imagine a number of settings for its use as a resource -- for example, church school study, discussion groups, and draft counseling. The cost, 50¢ per magazine, will offset postage and handling. Order from *Messenger*, 1451 Dundee Ave., Elgin, Ill. 60120.

*AFTER FIFTY YEARS* ... Our congratulations go to couples marking wedding anniversaries: *Mr. and Mrs. Medford Neher*, Pompano, Fla., fifty-two; *Mr. and Mrs. Clarence Dambman*, Lanark, Ill., fifty-five; the *David Wilsons*, Modesto, Calif., fifty-eight; the *Jessie S. Wines*, Bridgewater, Va., fifty-eight; the *Galen Clairs*, Pearl City, Ill., fifty-eight; the *Peter Heiseys*, Neffsville, Pa., sixty-five; and the *Harry D. Millers*, East Freedom, Pa., sixty-seven.

*ON CAMPUS* ... *La Verne College* joins other institutions in the World Campus Afloat program as the second California college to participate. The first La Verne students will join the moving campus this year.

At *Manchester College* William R. Eberly will be director of a new program and major in environmental studies, an integration of the natural sciences approach to problems like pollution and use of resources.

special report

# 2000: As seen through a glass darkly

by RONALD E. KEENER

With competent sociologists, historians, scholars, and others in the Church of the Brethren with a worldview, the denomination appears to have scarce few "futurists" among its number.

At least judging from the contributions to the winter issue of *Brethren Life and Thought,* save two or three more notable selections, the church has few persons daring and prophetic enough to hazard what the church will look like in the year 2000, the assignment undertaken by eleven writers in the BLT.

Perhaps the problem is not all theirs. Indeed, who can predict accurately the complexion of anything in this world given the rapidity of change. A difficult job. Nay, impossible.

If any single Brethren grasped the future firmly in his vision, it was Dan West. His life, exemplified in part by Heifer Project, Inc., is one example. Yet in 1938, as Brotherhood youth director, he published a small book, *The Coming Brotherhood,* in which he suggests that 825 youth, more or less, with the help of selected leaders could provide the dynamic for building a true social, economic, and spiritual brotherhood. Still his vision of far-reaching mutual aid, brotherhood life insurance and credit unions, one third of our youth in volunteer service (ten years before Brethren Volunteer Service) have not come to pass. One writer suggests that we are today even more fragmented and polarized than we were in 1938.

Yet the future is worth pondering, much in the fashion of an Alvin Toffler in *Future Shock.* A couple writers in BLT are helpful in projecting our thinking 20 and 30 years ahead. Others are more myopic beyond a few years and prefer to relate what the church must do to enter the 21st century or how they *would like* to see the church in 2000, rather than what it will *be like* — however difficult that chore may be.

For Pittsburgh, Pa., pastor R. Russell Bixler, church life in the year 2000 is a moot question. "The year 2000? I honestly believe that my Lord Jesus Christ will have returned before that date," he says.

"Thus I have a tingling expectancy about the year 2000. Jesus refused to provide dates but he did picture ample signs of his imminent return. And the imminence of those signs can be easily discerned by any honest inquirer."

The task for Brethren in the remaining years, as Mr. Bixler sees it, is to remain obedient to the New Testament scriptures. He suggests that Brethren are not always making Jesus "excitingly central" in their lives. "We must discover him soon, or the Church of the Brethren will literally disintegrate," he says.

Indeed, the very existence of the Church of the Brethren in the year 2000 was seldom questioned by the contributors. The possibility of a more narrowed geographic concentration and fewer numbers in the church was suggested, though, by one writer.

But assuming a continuation of the church in some form, what shall be its focus and mission in 30 years? Annual Conference moderator-elect Dean M. Miller suggests some interesting prospects:

✓ Congregational experiences in New Testament "gifts of the Spirit," with anointing services becoming frequent. "In some areas surgery is performed by Spirit-filled healers, using only their hands as instruments."

✓ MESSENGER as an audio-visual kit that monthly brings cassettes, films, and the printed word.

✓ Half of Brethren congregations in dual alliances with other denominations, caused by dwindling finances, pastoral supply, and rural population.

✓ An increased freedom in form of congregational organization, with more house churches or task groups.

✓ Some congregations almost entirely made up of youth and young adults.

✓ A denomination of 300,000, growth engendered by a new felt identity and the dual thrusts for spiritual power and human power.

✓ Mortgaging of church buildings and land in order to begin new service projects and mass media evangelism.

✓ Emphasis on prophetic and servant ministries in the community.

Mr. Miller also sees tightening governmental restrictions on the church, as it attempts to counter the church's prophetic stance. He sees government requiring quarterly reports on congregational activities, scrutinizing national staff itineraries, infiltration of Annual Conference by informers.

Annual Conference has been moved to Cincinnati, Ohio, in the year 2000 from Atlantic City, N.J., with a government prohibition on conventions on the eastern seaboard. Population growth has overtaxed air and water purifiers and further migrations to the east are being discouraged.

Mr. Miller sees the 1971 National Youth Conference as setting the tone and articulately addressing the denomination that was to lead to a deepened unity in the church 30 years hence.

He sees the Holy Spirit more clearly involved in "a new freedom to have and to express deep emotional experiences in the gatherings of Brethren. There is a new sense of joy and hope among these Christians who seem to be convinced that God's kingdom will be more visible in this new millennium, and that with new receptivity to spiritual phenomena, the world may yet experience the peace that was so elusive in the twentieth century." Gifts of tongues and of healing are no longer ridiculed and a new interest is found in "psychic phenomenon and the reality of communication not restricted to the five senses."

In the 21st century, forecasts Mr. Miller, "the role of biblical interpretation shifted from trying to demythologize the miracle stories to the endeavor to see the biblical records as evidence of God's power at work in ways that we are only beginning to understand."

With a new openness within the church, a revitalized theology of the Holy Spirit, a radical Christian discipleship, and "the exploration of inner space with the same curiosity and commitment that led to ventures beyond planet earth," the Church of the Brethren prospered.

Still Mr. Miller sees 30 years making little difference in some issues as the church continues to consider the future of Bethany Seminary, the involvement of Christians in genetics and abortion, the role of youth in the church, and relations of overseas churches to U.S. congregations.

Less gentle and optimistic about the future of the Church of the Brethren is William G. Willoughby, philosophy and religion department chairman at La Verne College in California.

He believes for example that "except for scattered churches with great tenacity or with unusual pastoral or lay leadership, there will not be much membership of the church west of the Mississippi and south of the Ohio. . . . Barring defections, mergers, or reversal of trends, the church will drop in membership by the year 2000 to approximately 150,000."

Citing six demographic and other factors in his presentation, which reflect careful reflection and research, he notes too that "the future of the church is bound to the reproduction rate, which will drop rather than rise." He opines that the trends will continue and perhaps accelerate.

Dr. Willoughby ties the future of the church to the social and political conditions within the nation and believes that an era of comparative peace is required for Brethren survival.

In such a setting, "the government will strongly encourage a culture church and will use strong pressures against prophetic denominations . . . . Church membership, except in the culture church, is likely to decline as it already has in Europe." Church membership may drop from a high of 63 percent of the population, recorded in 1968, to 15 or 20 percent in 2000, he says.

Of six options open to the Brethren, from retreating into the past (characterized, he feels, by the Brethren Revival Fellowship), to merger (which to him is not a live option in this century), to fragmentation, he chooses "a kind of adaptation to change."

Decisions will be made in the years prior to entering the third millennium that will cause a much smaller denomination to "seek to conserve her heritage at the same time she is attempting to fulfill her mission in a technetronic world."

In this church of the future, he sees:

✔ A smaller national headquarters

✔ A more regional church, with few churches in the west and south

✔ Increased giving per congregation and an increased percentage to outreach, with emphasis on community and area needs, less to national and international programs

✔ Use of mass media technology in worship and church administration

✔ Use of lay persons in worship and preaching and pastoral duties

✔ Taxation of church property, encouraging more yoked churches

✔ A fuzzying of denominational lines as ecumenism at the grass roots takes hold.

"The 'main-line' denominations will be 'one in the spirit,' at least so far as refractory human nature will permit, and will be functionally unified in operations. Baptism or confirmation will be a rite of entrance into 'universal membership' recorded in a central computer. The Church of the Brethren will maintain a superficial identity, but for no imperative reason," Dr. Willoughby surmises.

He sees Bethany Seminary as becoming "even more indispensable to the life of the church as it devotes much of its resources to training lay people in specialized vocations. . . . Whatever its future shape, the seminary will provide a dynamic leadership to the church for the next thirty years — at least."

With greater educational effectiveness in the year 2000, he sees children and adults better educated in their Christian faith than in previous generations.

And in the area of personal faith, Dr. Willoughby forecasts that "'there will be much more intensity in worship experiences, and considerable exploration of mystic possibilities. A new confidence and self-esteem will be the mark of the Christian, for all around him the frantic, technological society will bear the scars of alienation and secular despair. There will be a shift in theology from Barthian transcendence to Process immanence, and *harmony with* rather than *dominion over* nature will be the emphasis."

But beyond what may be — an adaptation to change by the church — Bill Willoughby would choose another option, that the church with God's help create its own future.

"This she could do by constructing vehicles for carrying her heritage, vehicles that would be self-renewing, truly anabaptist, truly New Testament, and truly open to the vision of the Kingdom, but not sectarian, not creedal, and not authoritarian. Called to 'wash the feet' of the world, the new church would foster fellowship cells or teams committed to faithful witness, service, or to other kinds of ministry," he says.

In such a new church he sees greater personal commitment and an annual renewal of membership, new fellowship groups along the model of the house church and in other forms.

Bill Willoughby's dream of true brotherhood, as with Dan West's, may not come about. "But I dream, nevertheless, of a self-disciplined order within Christendom, one that is not withdrawn in sectarian, self-righteous aloofness, but one that in love and freedom will carry the gift that God has given the Brethren into the heart of Christendom and out into the world."

Other contributors to the BLT issue are Doris C. Egge, Roanoke, Va., Ida Studebaker Howell, Pomona, Calif., Anna B. Mow, Roanoke, Va., Raymond R. Peters, Sebring, Fla., Graydon F. Snyder, Lombard, Ill., Larry K. Ulrich, Gaithersburg, Md., M. R. Zigler, Sebring, Fla., and C. Wayne Zunkel, Elizabethtown, Pa.

In a rationale for extrapolating the future, Bill Willoughby suggests that one's attempt to deal with the future is better than to ignore it, for those who do not look into the future may lose a portion of their humanity. So it is with the Brethren if they are to find direction by the year 2000. □

## The Community of Christ the Servant:

# A Caring Place With a Common

### by Linda Beher

It's an unimposing building, St. Luke's Lutheran Church, its buff brick and casement-window architecture the marks of dozens of suburban churches near Chicago. It's the other sign on the winter-ragged lawn that arrests, boldly lettered in blue on white: TEMPORARY QUARTERS, THE COMMUNITY OF CHRIST THE SERVANT, LUTHERAN CHURCH IN AMERICA, EXPERIMENTAL EDUCATION CENTER, JACK W. LUNDIN, PASTOR.

You do not need to know much about the Community to sense right away its vitality and warmth. In space owned by and shared temporarily with St. Luke's, office and activity center spill delightedly into each other. Telephones ring. Desks, acquired used from a Chicago office building, groan with the weight of correspondence and thick copies of *The Village Voice.* Free-standing closets bulge with liturgical robes, reels of film, a coffeemaker, cardboard boxes with sinking tops, and several large red and blue "gutbuckets"; a ladder leans against the wall. People drinking coffee shout greetings and conversation to each other over the rhythmic clack/thud/clack of the Multilith — nicknamed The Monster by the woman running it — spewing envelopes imprinted with the Community's address. Posters — "Jesus taught adults and played with children" — signs, and photographs of a Sunday morning gathering paper the cement block walls.

On a workday the larger space glows in soft colors and shadows. Used variously for the gathering of the Community at the Eucharist, film and theatre workshops and performances, children's activities, group meetings, even at rest it suggests an absence of pretense, of piety about "sacred spaces"; reminds the visitor that "this room is for people purposes." Light from pushout windows breaks through colored glass to diffuse to purples and reds, greens and oranges, on the metal chairs that form a rough horseshoe around the platform on which the altar stands. Balloons hang in clusters from the altar, the music stand, the piano and drums lurking in the colored shadows. Banners affirm that the family is good, that hope is part of the Community, that God and love and people are alive here.

You do not need to be long in the company of the Community's staff to sense their intense excitement about what they are doing. There are warm, easy relationships between pastor Jack Lundin and Gary Rowe, minister of arts and media whose work is partially funded as a special ministry by the District of Illinois and Wisconsin and the Parish Ministries Commission.

At twenty-six Gary comes well equipped for such a ministry. Writer of plays and poetry, maker of films, he was graduated from Bethany Theological Seminary in 1970 after several years' concentrated study in media. "If there wasn't a class for something I wanted to learn, I devised an independent study," he laughed. "I knew I wanted to work with people. And I knew I wanted to do something in communications media and theatre. The two began coming together and I began realizing that maybe I could accomplish both in a ministry."

Gary can talk excitedly about the use of media like film and video tapes to transform persons. "Persons can better understand the effects of media if they are involved in it themselves. And so efforts like film making can be an educational experience." His involvement in early stages of the video tape project prompted a discussion of the kinds of technology already available for the church to use — "if it will just use them!" He sketched a church school setting in which children could watch a program created specifically for them and recorded on video tape. Cassettes and equipment to play them are already on the market. "Imagine the uses for video tape; an entire congregation could see the highlights of Annual Conference without ever having to leave home," Gary said. "Or an

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adult church school class could be involved in problems of biblical interpretation with professors at Bethany like Graydon Snyder or Robert Neff."

He can talk persuasively, too, about the expanding use of the arts in local parish setting. "Theatre and film making are ways of breaking down barriers to communication and of overcoming the alienation persons feel from one another." And so, in addition to standard pastoral functions like counseling and assisting in the liturgy, he acts as a resource person for film making workshops; as artistic director of the CCS Repertory Theatre Company; as enabler for film seminars.

The Community began in 1968, when the Lutheran Church in America allowed for a new experiment to take place. Several families banded together that year, with Jack Lundin as pastor, tired of tyrannical structures that divided the family, shunting the children off to junior church or a competitive, rigid Sunday school; boxing the adults into pews that prevent face-to-face contact, and joyless repetition of meaningless liturgy.

In their covenant the families resolved to celebrate the Eucharist each week as their central act of faith, with the children joining the family circle as recipients of a baptismal blessing.

They determined to experiment with

Bethany Seminary graduate Gary Rowe engages in a unique ministry with an experimental congregation new liturgies and songs that would help them make a festive, contemporary statement about themselves as persons in community.

They vowed to reenfranchise persons who have generally found no place in the church: the artists and musicians whose talents with modern graphics or whose expertise at sweet hot jazz never seemed quite as acceptable as the fourteenth-century fresco or the music of organists (with an occasional flautist or violinist thrown in, and possibly a guitarist for Youth Sunday).

They eschewed traditional membership rolls, designing a short-term, year-at-a-time covenant on the part of all who care to partake. "In the corporate sense, is it not healthy to allow the congregation to die even symbolically, if not in actual fact?" wrote Jack Lundin in a paper describing the one-year covenant. "Do we not hold tenaciously to a number of practices which tend as often as not to separate us from others rather than bind us together?"

"We really do go out of business, literally, once a year," Gary said. "If no one showed up the next Sunday to make a new covenant, we'd be out of work." And when one thinks of Jesus' reference to new wine in old wineskins, it all comes together in a sensible pattern.

The families proposed that the group be characterized by little formal structure, permitting the covenantal membership to confirm all the business of the Community — from purchasing a typewriter to hiring a new staff person.

They decided against getting into debt for a building which might not meet their requirements for flexibility. And so in the beginning they met in a barn, converted into usable space by the Board of American Missions of the LCA, owner of the land. In a short time they will be moving to an office/hotel complex now being built on the barn site.

They agreed that the kind of witness that could come from members of the Community might best be expressed in "secular" groups. And so CCS has no social action commission, no nurture board. Members display their concerns in those areas by joining suburban groups. Gary: "This idea gets members to witness beyond the Community to the community-at-large in a way that makes worship not a hollow experience but a real expression of hopes and fears."

They aimed to open whatever space they could to groups in need of a meeting place or a telephone number and mailing address, believing that what a congregation does with its space ought to be commensuate with its tasks as a community. Disparate groups like the American Civil Liberties Union, a local chapter of Homes of Private Enterprise, and the Du Page Ballet — altogether about twenty organizations — find a friendly home at CCS.

Providing a place for such organizations sparked the birth of Suburban Training Center, housed at the Community but sponsored by Evangelical, Bethany and Northern Baptist theological seminaries. Students at the Center — recruited from sponsoring seminaries — participate in field work in such nonparish ministries as legal programs and civil liberties efforts, fair housing groups, youth culture agencies, mass media projects, street ministries for youth, and political action groups. They engage in study of topic areas like Definitions of the Suburban Matrix, The Dynamics of Social Change, and The Suburban Mystique. They process new concepts in conversations with community leaders and seminary faculty members.

Gary's investment in the Suburban Training Center is heavy. As coordinator he develops curriculum. Secures leader-

*Pastor Jack Lundin in moments on Sunday morning when Community engages in decision making; Wednesday Program, singing with pastor*

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ship. Writes promotional brochures. It's the only program of its kind in the Chicago area — astonishing when Gary tells you that the suburbs where the Center and its sponsors are located will be the geographical center of Chicago in not too many years distant.

The Center provides a learning adventure for seminary students not unlike that in which the Community itself participates. With faith that "learning is sheer delight," members of the Community resolved to turn the rigidity of the traditional Sunday school into a time for children to explore and to celebrate their own gifts. Christian education at the Community of Christ the Servant, Gary explained, is experiential and noncompetitive, with the leader a resource person, not a curriculum. "Wednesday Program for children (preschool to fifth grade) is not just Sunday school on a different day," he was quick to point out. And I was quick to concur; who expects theatre games, creating buttons, and planting indoor gardens at Sunday school — even if it *is* on a different day?

Sixth, seventh, and eighth graders with their pastor plunge into all sorts of experiences "as a church." They are experiences I would enjoy: visiting a synagogue and a Bar-Mitzva; attending a pop concert by the Chicago Symphony; flying over Chicago to sense how the city lives and organizes; eating their way through five or six ethnic neighborhoods in the city; meeting and talking with ex-drug addicts at Grace Lutheran Church in Chicago — visceral experiences that enable youngsters to respond to their world as Christians.

The Plunge Program acts as a prelude to the more academic years of confirmation, for ninth and tenth graders. "It's like a book-of-the-month club; the kids read everything from Salinger to Luther," Gary said.

And of a Sunday evening adults can tune into biblical study as it relates to the family; films as they relate to Christian ethics; literature as it has meaning theologically; freewheeling discussions of family life. Gary organizes the film and literature discussions, with books like *The Great Gatsby* and films like *Nobody Waved Goodbye* to enrich the dialogue.

Outside the buff brick building which temporarily houses the Community, you can watch the city press its way west. The Illinois landscape out there, gentle hills and tree-filled low places, is all but lost under the gnashings, scrapings, and fillings of bulldozers clearing the land for industrial parks, high rises, and more houses, wider roads to hang out like latchstrings from Chicago. Friends of mine who know the callous ways of the suburbs, the prisons that can trap you there, find it hard to believe that a caring place like the Community of Christ the Servant might be able to exist where people regard other people with detachment, and a friendly glance is not easily come by.

"It's great that you can be yourself there, and feel accepted and acceptable," one told me. "But I don't see what that has to do with a relationship between you and your God. How does going there make *you* a better person?"

I remembered the warm "Peace of Christ be with you" a woman named Nancy had spoken as she hugged me; the way Gary and Jack had looked at the children they blessed during the Eucharist; how the sweet bread had felt on my tongue, and the hard chill of the common cup; the concern we had shared for a member whose mother was ill and dying.

And I remembered what Jack had said during the act of absolution: "You *are* free in Christ; live without excuses!"

No other explanations seemed necessary. ☐

*Gary: Helping district dream of media uses*

"It is not unusual for the Parish Ministries Commission to enter into contract with districts in the Brotherhood to support a specialized ministry" like the one which Gary Rowe is developing, according to PMC executive Earle W. Fike Jr. Specifically, he said, "We're there because the Community of Christ the Servant is a creative form of congregational life, a new model which no one has tried before."

Illinois-Wisconsin District executive secretary Carl E. Myers is glad to talk about Gary's tie-in with the Church of the Brethren. "Gary's experiments with community outreach and new educational ministries interested the district. We felt that here was a creative guy needing to experiment further with his ideas. And we were willing to say we'd stand with him."

In his work with the district Gary has developed an Experimental Program in Arts and Media, an umbrella designation which covers such efforts as designing a May 1972 workshop on the church and the arts and proposing uses for video cassettes — in sum helping district personnel dream of ways in which the church can use media in its witness to the community-at-large.

Carl: "Maybe the old patterns and techniques are not doing the job. Even so, when the district involved itself with Gary it was not with the proviso that we wanted a specific product to show for our investment."

But there *is* a product — a person's creativity. And if it is possible to purchase that for the purpose of developing a significant ministry, both Carl Myers and Earle Fike would affirm that is what the district and Parish Ministries Commission have done.

# Finding the Lost We Have Lost

## by G. Curtis Jones

While on an east coast trip I lost my plane ticket. I am not an inexperienced traveler, having circumnavigated the globe twice without losing anything except weight, time, and sleep. But when I prepared to leave New York for home, I could not find my ticket. I returned to the motel; searched every inch of the room; went through luggage and clothes . . . no ticket. I felt stupid.

To this day I have no idea what happened; whether it was dropped, or left on someone's desk following a conference, or taken by a pickpocket. All I know is that it disappeared.

Sooner or later we all lose something of value: a key, wedding ring, money, property, friends. It is a tantalizing and enervating experience. It spoils our day. It disturbs our chemistry. It colors our responses. We return to the scene, attempt to recapitulate the event, rehearse our movements, and follow every glimmer of hope that might shed light on the mystery . . . often spending more time in the search than the value of that which is lost warrants.

Not only do we lose objects and things; we lose our tempers.

There are two kinds of anger: that which blazes, and that which broods. Some people have short fuses and, like gunpowder, go off quickly. The least irregularity or irritation, from breaking a shoelace to missing a traffic light, ignites them. Then there are those who remain silent through conflict, imaginary and real. They do not blaze — they smolder, sulk, and frequently isolate themselves. They are most difficult to reason with because there is little communication.

That which causes one to explode in anger may be physical, psychological, internal, or external. It may emanate from a bad tooth, a fitful night's rest, a poor liver, a misunderstanding, a miscarriage of justice, or insensitivity to need. Whatever triggers the reaction, one usually fires back, seeking to destroy the source in some type of combat, or to escape to some convenient emotional hideout.

Individuals, especially professing Christians, are challenged to discover and maintain equilibrium. Dr. Karl Menninger calls it "the vital balance." What does this delicate term "equilibrium" mean? It is the concept of entropy. Related to human behavior, when energy exchanges between two systems at different temperatures, according to this law of balance it always flows from the hotter to the colder body. A measure of this law is entropy. As entropy increases, chaotic conditions increase. There are points at which the exchange becomes irreversible.

The secret of human behavior, more often than not, is determined by this vital balance. The Christian is not expected to be foam rubber, but to possess, like steel, that quality of temper that makes him strong, useful, and dependable.

The size of a man can be measured by the size of that which makes him mad. Our Lord was not a placid personality. He earned the title of "meek and mild" — yet as we know, when such people do explode, they are most difficult to handle. When Jesus saw the money game going on in the temple he blazed with indignation and literally drove the racketeers out.

Observing the hypocrisy of the Pharisees, Jesus referred to them as "whitewashed sepulchers," "brood of vipers" — hissing snakes! Seeing Herod's cunningness, he told companions, "Go and say to that fox . . . ."

Our Lord's anger was aroused not because of wrongs done to him but always because of wrongs done to God.

However we try to control ourselves, now and again we explode. We overreact, we make statements for which we are sorry, we behave unbecomingly. When we lose the delicate, vital balance in exchanges with others, we lose effectiveness and contagion.

There is an ancient proverb which says: "He whom the gods would destroy, they first make mad."

The late and beloved Harry Emerson Fosdick was proud of his heritage and parents. He once spoke of a technique employed by his mother when, as a lad, he would lose his temper. Looking at him she would say: "Where is Harry? Has anyone seen Harry? Go find Harry."

Not only children but aspiring adults must daily seek to find that which they have lost in their personalities.

As human beings we not only lose things of value, we not only lose the vital balance in our relationships, we frequently lose ourselves or become lost in the avalanche of alternatives and responsibilities.

We move from irritation to indifference, to uncertainty, to isolation. Problems emanating from economics, politics, ecology, together with personal choices, are so overwhelming that we lose our sense of direction and dedication.

When is a man lost? The eminent William Ernest Hocking described a lost soul as one who had lost confidence in himself, the power of belief in his fellows and in the universe. Professor Arthur Holt expressed it this way: "A man is lost

People become lost not by design, not because they are bad,
but because they become involved in their own patch of grass
and nibble themselves out of sight.
—G Curtis Jones

when he cannot define his present or plan his future."

This is a day of lostness. General conditions seem to deplete us of spark, purpose, and power. The average person is a profile of dejection and fear. American youth refer to themselves as "the lost generation" — meaning they have inherited ambiguity, confusion, inconsistency, and are denied the opportunity to determine their destiny.

We become lost in the fogs of fear, anxiety, worry.

We become lost in the jungles of passion, hatred, addiction.

We become lost in the arena of political affairs.

Because we lose confidence in ourselves and others, because courage and integrity are so easily misplaced, we frequently become lost in human relationships . . .
and such institutions as marriage, business partnerships, church connections deteriorate and disintegrate.

Often in our search for independence, prominence, success, we lose ourselves in schedule, the organization, and daily commitments.

Parents are always in danger of losing their children, not only babies, but teenagers. Communications break down, barriers emerge. On a college campus not long ago I asked a young man of my acquaintance how his people were. He replied: "I don't know. They never write." On another campus a girl declared she could not talk with her parents. Referring to them as "plastic people" she said: "They never have time to listen."

Awareness of lostness has accompanied the human race. Man, at best, has been sensitive to his lostness and that around him. Realizing this frustrating reality

Jesus spoke to it in the parable of The Lost Sheep. The story appears in both Luke and Matthew.

Luke's rendering of the account was occasioned by the Pharisees who persisted in asking "why" he fraternized with the wrong people; "why" he received sinners. The story of The Lost Sheep in Luke's gospel appears along with stories of The Lost Boy. It is an attempt to justify the gospel against critics.

Matthew's single account of prevailing lostness is addressed not to Jesus' opponents but to his disciples, challenging, inspiring them to go after the missing brother with a persistence and dedication comparable to that of a shepherd who goes in search of a stray sheep.

Nowhere in the world are shepherds so obvious and unique as in the Judean hills. These picturesque, weather-beaten, courageous, faithful men moved Jesus to associate their familiar role with that of God. Jesus considered himself a shepherd. "For the Son of man came to seek and to save the lost" (Luke 19:10).

Clearly the shepherd in the parable did not consider prudence a primary virtue. Ninety-nine percent is well nigh perfect but he did not play percentages! Imprudent or not, the shepherd was impelled by an unshakable duty to take care of all his flock. So having accounted for all except one, he went and searched for the lost until it was found. And what happiness was his. . . !

This parable, you see, is actually addressed to the church. The Christian community not only has enormous responsibility for unreached, uncorralled sheep — people! — but also for the tedious task of keeping an eye on the entire flock, making certain that all members of the church are in the presence and spirit of the Master. By and large, no institution has a worse record of looking after its own than the average church. No wonder there are dropouts. We do not consider very seriously one another's needs. We are challenged, not to look after ourselves for the sake of looking after ourselves, but to build oneness, fellowship, and love that in turn will inspire us to bring others into communion with God. When the church loses its heart, it loses its way!

Church members are involved in a variety of marvelous undertakings in the community. These are worthy. They are a part of our task, but they are not the whole task. We give money, time, talent to the church, but we are reluctant to engage in the hard day-by-day task of keeping in touch with all the flock. To do so is difficult, enervating and discouraging . . . yet the parable challenges the Christian to become undershepherd to the Good Shepherd, seeking the strayed and the lost.

Jesus seldom used the word "sinner." He preferred the word "lost."

A few months ago I met an interesting man who is active in one of the Methodist churches of Washington, D.C. It developed that his particular responsibility, as a member of the congregation, was to coordinate the calling efforts of officers of the church on inactive and homebound members. Each officer of this strong metropolitan church is expected to make three such calls a week, or twelve a month. What a specific implementation of the parable!

Like sheep, people become lost not by design, not because they are bad, but because they become involved in their own patch of grass and nibble themselves out of sight. The lost sheep was not bad. He was simply lost.

The prevailing point of the ancient parable of The Lost Sheep is that God is Lord of the Lost! It speaks of a God who will not give up on a single soul. It reveals the truth that man is of absolute worth to God and He continues to seek him in redeeming love.

The uncomfortable teaching, therefore, for the church to which the parable was originally directed, is that the Christian community is expected to assume the role of good shepherd in a sophisticated society. It is just that incongruous and that imperative.

Back in 1961 an unforgetable experience was that of being guest for a week in the home of the former Prime Minister of Rhodesia, Garfield Todd. This man of marvelous bearing, mental superiority, and spiritual sensitivity, served as a Christian missionary for more than twenty years before entering politics in the belief he could do more for the black man in this role. He was so successful that his fellow whites did not send him back to office. When I was there, Garfield and Grace Todd operated a huge ranch.

Among the episodes he shared was his account of the most frightening experience of his life — that of being lost all night in the jungle. It happened just after World War II. Fencing wire was scarce, and he had heard of used wire for sale at a distant ranch and had gone to examine it. Arriving late in the afternoon he found the fence and started to follow it, examining its condition, and estimating the cost of removing it, prior to preparing his bid.

Time was later than he realized and suddenly he was enveloped in darkness. In following the circuitous path of the fence he had lost his sense of direction. Now he was alone in the jungle in the night. To survive he realized he must follow the fence and keep walking, for he could hear animals pursuing him. He reasoned that at some point the fence might reach a clearing where perhaps he could gain his bearings . . . better yet, it might reach the road and he could be rescued by his wife, whom he knew would be circling the jungle in the car.

After a most horrendous night he stumbled into a clearing and the road near dawn. Shortly thereafter came the lights of a car. It was Grace. Exhausted, clothes in tatters, body bleeding, Garfield Todd dropped at her feet, rejoicing. Love had persisted.

As love sought to find its way out of darkness, love searched diligently for the one in the darkness. The lost had been found.

This is the spirit of the Good Shepherd. This is the way of God. □

### The efforts of Vietnam veterans to become human again

# Homecoming

### by Chaim Shatan

Steve stiffened, looked around fearfully, and thought, "These people all look alike. How do I know who's friend and who's enemy?" Then he shook himself, remembering: "They are all your friends. This is Times Square, USA." Eighteen months after a nonpsychiatric discharge, following four-year Marine combat duty in "the Nam," Steve still suffers unpredictable episodes of terror and disorientation.

Coming around a bend in a Washington park path, Mike kept to the inside of the curve so that "hostiles" would not see him. He has observed this precaution automatically for five years since his service as a medic in Vietnam.

Vietnam veterans have recounted these and other sobering experiences to me and my colleagues in "group rap" sessions. These meetings were initiated in 1970 by veterans themselves, either because of their distrust of "establishment" psychiatric services, or because their disturbances manifested themselves too late to prove the "service connection" required for VA treatment.

Delay in the appearance of symptoms has enabled the administration to claim that the Vietnam war has produced fewer psychiatric casualties than any other U.S. war. Yet, in Congressional testimony, Army consultant Professor Gerald Caplan has corroborated our impressions that significant numbers of Vietnam veterans, especially those with extensive combat experience, are deeply troubled emotionally.

In the "group raps," certain commonly shared concerns have emerged. Since

Many vets feel deceived, used, and betrayed. They carry the burden of the war's unpopularity

they do not fit any standard diagnostic label, we refer to them loosely as the "post-Vietnam syndrome."

What are its basic themes?

Easiest to talk about are *guilt feelings* for those killed and maimed on *both* sides, and preoccupation with the fate of friends still overseas. Often veterans ask, "How do we turn off the guilt? Can we atone?" And they provide their own answer: they speak of "paying their dues" for surviving intact when others did not. They invite self-punishment through picking self-defeating fights, through provoking near ones to reject them, even through a high proportion of one-car accidents.

Another common complaint is that they have been *scapegoats.* Many vets feel victimized, initially by inadequate VA treatment and paltry GI benefits. But soon their gripes encompass society at large: they feel deceived, used, and betrayed. When they see senior officers exonerated for war atrocities without trial, they speak bitterly about the High Command's impunity. Meanwhile, the GIs — like the bearers of bad news since history began — carry the burden of the war's unpopularity.

*Rage,* the third widely shared feeling, follows naturally from the awareness of being duped and manipulated. In addition, counter-insurgency training unleashes violent impulses against indiscriminate targets. Once home, veterans have great difficulty mastering these impulses in the face of the ambivalent civilian reception.

*Combat brutalization.* "You get chewed up in the Vietnam war machine, and get spit out unfeeling. Then you are just the finger that pulls the trigger." Basic combat training — "harassing the troops" in Marine jargon — promotes obedience through humiliation and maltreatment. Only one permissible outlet is presented for the soldier's impotent fury: the dehumanized image of the "enemy." Under guerrilla conditions of universal terror, this dehumanization has no clear-cut boundaries. Hatred is then generalized to any Oriental, and eventually to any civilian, the more so when the GIs learn how expendable they are themselves. Only after discharge do many veterans begin to doubt the validity of their hate.

*Alienation* from their feelings and from other human beings: after systematically numbing their human responses, veterans find it difficult and painful to experience compassion for others. Painful because they must first thaw out their numbed reactions to the death and evil which surrounded them in combat. Unable to forget, they live through some things "forever," and often find inner peace through creating a "dead place" in their souls — a file where memories live on divorced from their unending emotional impact. The price of this peace is *alienation* from feelings in general, and relative inability to form close relationships.

The most poignant feature is an agonizing *doubt about their continued ability to love others, and to accept affection.* One veteran said: "You paid a high price for trusting other people in the Nam. Every time you acted human, you got screwed." And another: "I hope I can learn to love as much as I learned to hate — and I sure hated, man. But love's a pretty heavy word."

Are the self-castigation, torment, and rage which I have described an accidental grab bag of symptoms? Emphatically not. Clinicians will recognize them as the hallmarks of frustrated mourning, of submerged grief.

In extreme situations — death camps, active warfare — grief threatens the morale necessary for survival and combat effectiveness. Both intimacy and grief are actively discouraged in the modern military. Trainees are cautioned against close friendships lest a buddy should die. However, since combatants are human, too, brutalization can only suppress, but not eradicate, the normal mammalian response to bereavement.

During World War I, Freud elucidated the role grief plays in helping the mourner let go of a missing part of life, and acknowledging that it exists only in the memory. The so-called "post-Vietnam syndrome" confronts us with the unconsummated grief of soldiers — "impacted grief" in which an encapsulated, never-ending past deprives the present of meaning.

Unlike the World War II veteran, the Vietnam returnee is unheralded, unwanted, and all but unemployable. Lack of moral acceptance and defensive denial of his needs exacerbate the consequences of his failure to mourn. Must he be shunted into an emotional dead end of frustration, alienation, and solitude? Or can we share in his effort to become human once again, to reintegrate a new identity? □

# Can We Share the Vietnam Veteran's Burden?

The grief of soldiers returned from Vietnam is not theirs alone to bear; we are involved in it. We share in the responsibility for creating those agonizing circumstances which have led, in the terms of psychiatrist Chaim Shatan, to impacted grief. And once again we see that the toll of warfare reaches far beyond the theater in which it was conducted.

Consider what it means for veterans to return "unheralded, unwanted, and all but unemployable." Is this the situation of young men in your congregation and your community?

Within the Church of the Brethren seventy-three percent of the men facing the draft during the Vietnam era have entered the armed services, according to a recent survey. As these men and others like them in our respective communities return, are we aware of their plight, their anxieties, their struggles "to become human once again"?

Numerous groups, some adequate, others inadequate, are being established to help veterans surmount the problems. Responses at the local level are strategic in fostering the renewal of trust, in developing understanding, in providing employment, in expressing love and acceptance.

There are other tasks, however, to be pursued at a national and international level as well. One such group to which the Church of the Brethren and nine other denominations are represented is Emergency Ministries Concerning the War. Involved in a series of pilot programs, the Emergency Ministry sees as a beginning step the need to rap with veterans and respond at the points they regard as central.

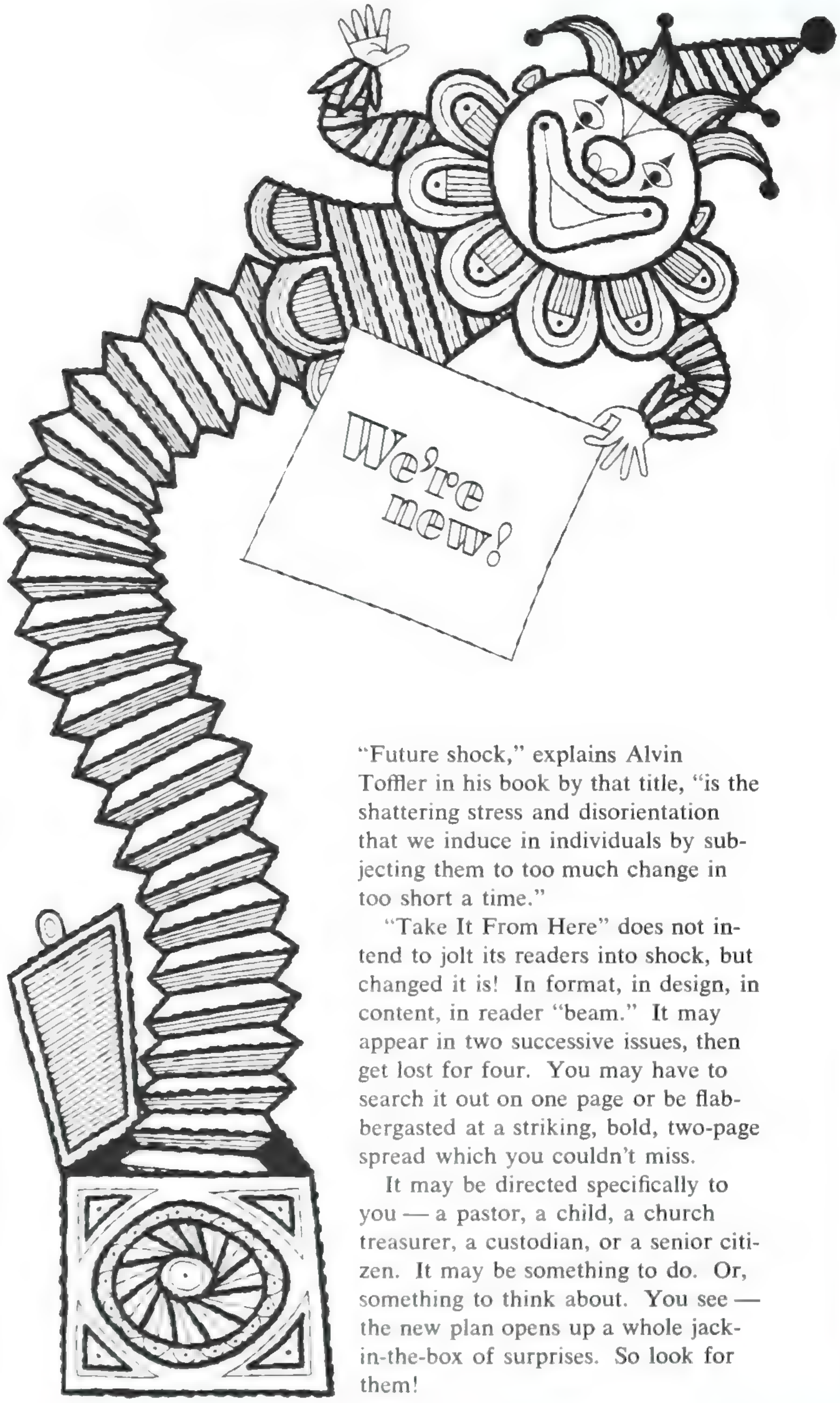
High on the list of concerns in many communities is widespread unemployment. The rate of unemployment among veterans age 20-29 is 33 percent higher than for nonveterans of the same ages, *The New York Times* reported last June. For veterans under 24, the rate of unemployment is forty percent greater than for nonveterans of the same ages. Among blacks, unemployment of veterans age 20-29 is 100 percent higher than for nonveterans of the same ages.

Of the nearly five million veterans since August 1964, one out of five has less than a high school education. They are competing for jobs in a nation where the formal education picture has changed drastically. From 1940 to 1970, the percentage of high school graduates rose from 38 to 75 percent of the population, college graduates from 6 to 16 percent.

What can we do? Beyond learning to know the men personally and engaging in local efforts, we can find out what is being done in other communities and nationally. We can act upon the conditions of the forgotten wounded, Vietnam and other war veterans, in VA hospitals (see *Life* magazine, May 1970). We can work with veterans to experiment with new forms of problem solving. And, most basically, we can participate in efforts aimed at eliminating the root causes of war. —

*Wilbur E. Mullen*, Church of the Brethren Ministry to Men Facing the Draft

# take it from here!



"Future shock," explains Alvin Toffler in his book by that title, "is the shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time."

"Take It From Here" does not intend to jolt its readers into shock, but changed it is! In format, in design, in content, in reader "beam." It may appear in two successive issues, then get lost for four. You may have to search it out on one page or be flabbergasted at a striking, bold, two-page spread which you couldn't miss.

It may be directed specifically to you — a pastor, a child, a church treasurer, a custodian, or a senior citizen. It may be something to do. Or, something to think about. You see — the new plan opens up a whole jack-in-the-box of surprises. So look for them!

### by Glee Yoder

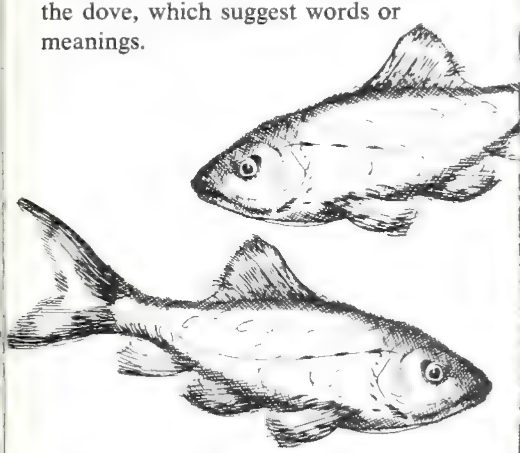
On the tv program *Directions,* a teen-ager struggled to express her idea of the Jesus way of life. "It's . . . it's . . . it's loving someone you'd just love to hate." A ripple of laughter, then a hush fell over the group. The silence was broken by an explosive "Wow! Loving someone you would just *love* to *hate?* But . . . that's it. Yes sir, that's it!"

I was reminded of Clarence Jordan's remarks in *Sermon on the Mount:* "Jesus didn't tell his followers to love their enemies because love would or would not work. The idea probably never occurred to him to raise the question of whether or not it was practical. . . . Being what he is, God can't help loving all men, regardless of what they are. Even so with God's sons. Their nature is not determined by the reaction of their enemies, since by virtue of their complete surrender to the divine will they no longer have the freedom to cease being what they are. Bound by this higher loyalty, the argument of practicality is irrelevant to them. They do not for the sake of convenience set aside their nature, any more than a minnow transforms into a bird when in danger of being swallowed by a bass."

## Now... let your imagination fly!

Clarence Jordan used his imagination. Why don't you? Away you go! Free and on your own! How about a banner or poster to brighten up some room on a dreary, wintry day? Once you decide on such a project, idea after idea will begin to pop into your mind. Some slogans? Look all around you. Listen carefully. In *Sound of Music* I heard, "Love is not love 'til you give it away." On a church bulletin board I saw, "All my tomorrows depend on your love." In the Bible I read, "Make love your aim" and "Love never ends" and "Love one another" and "God is love."

If making letters is not your cup of tea, unique color combinations, unusual letter shapes, and an unconventional arrangement of just the simple word — love, peace, hope, *pax,* or *shalom* — make eye-catching banners or posters. Or, use symbols, such as the dove, which suggest words or meanings.



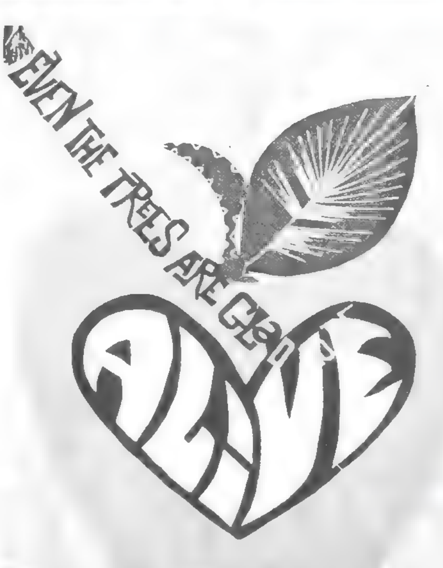
Kids, surprise your family; make and share with them your very own creation. Mom, perk up a "blah" wall with a brightly colored burlap banner — fringe and all. Or, wouldn't it make an exciting family project, accompanied by bowls of crunchy popcorn and some sweet, juicy apples?

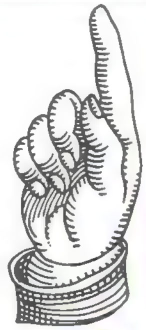
Burlap or felt provide the best background for banners. Designs or letters made from yarn, bits of felt, rick-rack, or buttons may be pasted or sewed on the material. A dowel pin across the top makes for an easy and attractive hanging. Fringe, tassels, braids, yarns, or various other trimmings added to the bottom make a festive banner.

Construction paper, using crayons, poster paint, chalk, or pastels, yarn, string, and bright odds and ends of paper may be used for a poster.

Keep the design simple but full of action and color. Letters need not all be the same size or shape, you know. Maybe a good photograph has caught your eye or a picture of your family is something special to center the poster around.

Do your thing! It's *the* thing! Banners and posters are the *in* thing!


EVEN THE TREES ARE GLAD
ALIVE



**Try a poster... or, choose brightly colored cloth for a festive banner**

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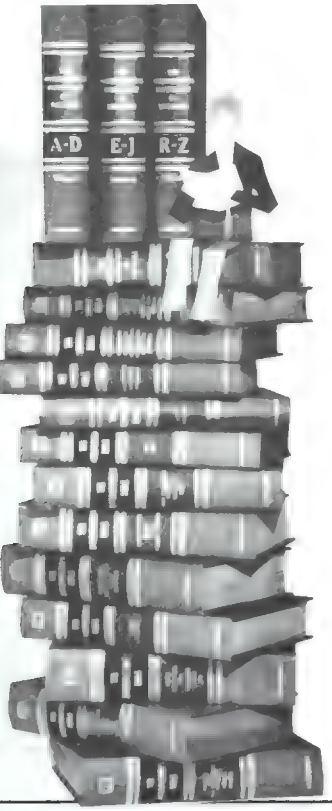

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# Objectors conquered by aliens

**DOWN IN MY HEART,** by William E. Stafford. Brethren Press, 1947. Reprinted, 1971. 94 pages, $2.50 paper

William Stafford's *Down In My Heart* is one of those rare books where the story the author is telling is more important than the way he told it, or whether or not he could have told it better. A collection of short stories based on Stafford's experiences in Civilian Public Service (CPS) during World War II, the title springs from a song the conscientious objectors sang, "I got that opposition to conscription down in my heart."

12,000 men were conscripted into CPS and sent to one of 150 "camps," where they worked under the joint care of a church agency (Brethren, Mennonite, or Friends), and a government service, like the Forest Service or the Soil Conservation Service. To the "campers," their new communities were as removed from the America they had once known as were Guadalcanal, New Caledonia, and all the places "where the war was being won."

It was not unusual for a camper to be transferred four or five times during the war, and unlike the present "two years of alternative service in lieu of military service," they were in for the duration of the war, and many of them even longer.

Perhaps the most predominant theme in *Down In My Heart* is the alienation the CPSers felt, an alienation that in some cases grew even stronger when the war was over. In the introduction Stafford writes: "Those of us who objected openly found our country conquered overnight — conquered by aliens who could shout on any corner or in any building and bring down on us wrath and hate more intense than on any foreigner."

In the first story, appropriately called "The Mob Scene at McNeill," Stafford brings the alienation into focus. It's about three CPSers sitting near the depot in a small Arkansas town on Sunday afternoon. One of them is painting a picture, another writing a poem, and Stafford is reading off and on in Walt Whitman's *Leaves of Grass.* Before the afternoon is over they are surrounded by sixty townsmen, accused of gathering information for a foreign power, and eventually rescued from violence by a local policeman and a passage from *Leaves of Grass.* (There had been accusations that the poem couldn't be a poem because it didn't rhyme and, therefore, was subversive information. Stafford had one of the townsmen read a passage from *Leaves of Grass* aloud to prove that poetry didn't have to rhyme.)

The story ends back at camp with the camp director, "a slow talking preacher of the way of life taught by Jesus Christ," giving the final word: "I know you men think the scene was funny, in spite of its danger; and I suppose there's no harm in having fun out of it; but don't think our neighbors here in Arkansas are hicks just because they see you as spies and dangerous men. Just remember that our government is spending millions of dollars and hiring the smartest men in the country to devote themselves full time just to make everyone act that way."

To most of us who have openly objected to the present war in Southeast Asia, such a confrontation as the "Mob Scene at McNeil" seems almost impossible. And yet all of us are capable of understanding the hate that Stafford is talking about. In a recent surprise visit to the National League of Families of American Prisoners and Missing in Southeast Asia, President Nixon said, "We are dealing with a savage enemy, one with no concern for humanitarian ideals." The implications in the President's remarks are as obvious as the irony. Anyone who would criticize "our dealings" with the "savage enemy" (animals less than humans) must not only be unpatriotic but immoral.

The wives of American prisoners were not listening to "hicks from Arkansas" but the political and "moral" leader of our country.

There are no heroes or villains in Stafford's stories. Most of the characters are like many of us in BVS who are confused by the effectiveness of our actions if not by our philosophy. As the war continued they began to question whether planting trees or fasting for a government health study was a constructive peace witness. An editorial in the November 1942 *Compass,* a publication written by and for CPSers, states, "It does not necessarily follow that, since these conscientious objectors have refused to bear arms against their fellowmen and have instead undertaken government assignment to do 'work of national importance,' they have found, and are finding, the ways of peace."

One of the most memorable characters in *Down In My Heart,* a man named George, struggles to find the ways of peace until it finally leads him to a prison and eventually fasting for prison reform. "A little man, about five and a half feet tall, with dark eyes and a dark wing of hair that liked to hang over one eye," George was "a searcher sometimes whimsical but with a streak of serious dedication to finding something . . . something." On the day the war ended George, Stafford, and another CPSer are walking down the street of a small city when the news came and the wastepaper began drifting down from every building and people were embracing in the street. It is while all this celebrating is going on that George asks the hard question: "How long will it be before all the soldiers still alive can come back. . . . Before there is no more fighting anywhere, no more intimidation of people in their own homes by strange uncomprehending men in foreign uniforms with foreign speech and foreign money. . . . No more forcing of unwilling boys far from home to remain in their barracks among the glares of the citizens, to defend institutions they hate against people they love, to stand guard over men who are where they belong, doing the jobs they need to do, trying to build a way of life for themselves? . . . How can we join in the celebration of the atom bomb?"

Perhaps the lines were sharper in 1944 — the men who disagreed with war were either in prison or prisonlike workcamps, and as Stafford noted, "They could be shouted down on any corner." But as the war in Southeast Asia is drawing to a close (for American personnel) it becomes increasingly clear that we have not answered George's question nor the concern raised by Stafford in the epilogue:

"I hope that some day everyone — the soldiers and the enemy and the displaced persons, and all people, everywhere — can have that peace. The real war doesn't end for us till they do." — TERRY PETTIT

## Deaths

Beach, William O., Leonard, Mo., on Oct. 19, 1971, aged 73
Bohn, Mrs. David, Linwood, Md., on Sept. 22, 1971
Boone, Sadie Price, Empire, Calif., on June 30, 1971
Bouch, Frederick, Shelocta, Pa., on Aug 19, 1971, aged 53
Brougher, Mary K. Wolford, Hanover, Pa., on Oct. 2, 1971, aged 82
Burger, Laura, North Manchester, Ind., on Sept. 23, 1971, aged 89
Cripe, Frank, La Place, Ill., on Sept. 27, 1971, aged 80
Dalby, Alma Frederick, Glasgow, Mont., on April 2, 1971, aged 58
Ebersole, Elmer E., Woodstock, Va., on Oct. 10, 1971, aged 67
Fouts, Elmer S., Modesto, Calif., on July 14, 1971, aged 91
Strom, Helen I., Worthington, Minn., on March 29, 1971, aged 59
Teeter, Calvin A., Hollidaysburg, Pa., on July 7, 1971, aged 65
Thomas, Ralph E., Ashland, Ohio, on April 8, 1971, aged 78
Throne, Sarah D., La Verne, Calif., on March 3, 1971, aged 85
Tressler, Myrtle, Hollidaysburg, Pa., on April 27, 1971, aged 54
Trimmer, Chauncey F., York, Pa., on Aug. 3, 1971, aged 86
Van Pelt, Jacob L., Richmond, Mo., on Aug. 13, 1971, aged 73
Wall, Carl F., Indianapolis, Ind., on May 22, 1971, aged 69
Wambold, Grover C., Ambler, Pa., on March 28, 1971, aged 78
Wickert, Samuel M., Dixon, Ill., on Aug 8, 1971, aged 77
Widegren, Anton W., Grand Junction, Colo., on Sept. 5, 1971, aged 87
Windmill, Mabel L., Larned, Kans., aged 87
Wingert, Emma, Covington, N.D., on June 4, 1971, aged 91
Wisler, Minnie Ziegler, Royersford, Pa., on July 1, 1971, aged 81
Yates, Anna Belle, Kinross, Iowa, on April 19, 1971, aged 89
Yoder, Wilbur L., Sidney, Ohio, on June 15, 1971, aged 56
Zartman, Sallie, Neffsville, Pa., in March 1971, aged 73

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editorial

# "If you think you can help our world a little..."

With the above opener, a prominent corporation has announced a program that strikes us as bold and imaginative. So much so, in fact, that we encourage the church and its institutions, and churchmen in business and industry, to take a studied look.

The plan is to grant leave up to a year at full pay to employees who engage in social service. Such service, according to Xerox, the sponsor, may be a program to help drug addicts, a government school project to improve mine safety, a school for retarded children, a co-op to market mountain handicrafts, a civil rights cause, a parole program, a literacy project in India or Ecuador or New Mexico, landmark preservation, electoral reform, housing. "Call your shot, here or anywhere in the world," the corporation suggests. "There is almost no limit to the kind of social service you can propose."

In weighing the applications of employees, Xerox seeks to assess the social worth of the proposed project, its relevance to "the dominant problems of this decade." What is it you as an individual want to do and why? the evaluation committee asks. How realistic are your objectives and expectations? Will the work you do make some difference in the situation you take on? Will you set a pattern others can follow? Will it encourage or affect participation by others?

Once on a social service leave the employee is not expected to submit periodic reports. Neither will the worker be formally monitored or measured. In the course of the year, however, the individual will be visited by at least one member of the evaluation committee.

What the social service leave does, in effect, is to take volunteerism as a personal commitment and extend it into the domain of business. The program speaks, to a degree at least, to young people who see today's corporations interested only in profits and devoid of a social conscience. It opens the door for teammanship between establishment and reform groups, releasing to often fledgling causes the resource needed most: people of talent, dedication, imagination, determination, and competence.

What is the corporation's stake in such a venture? Xerox admits to self-interest. "The man or woman who goes on social service leave is still delivering something of value to Xerox. To all of us. Whatever he does in the world to make it better does Xerox good."

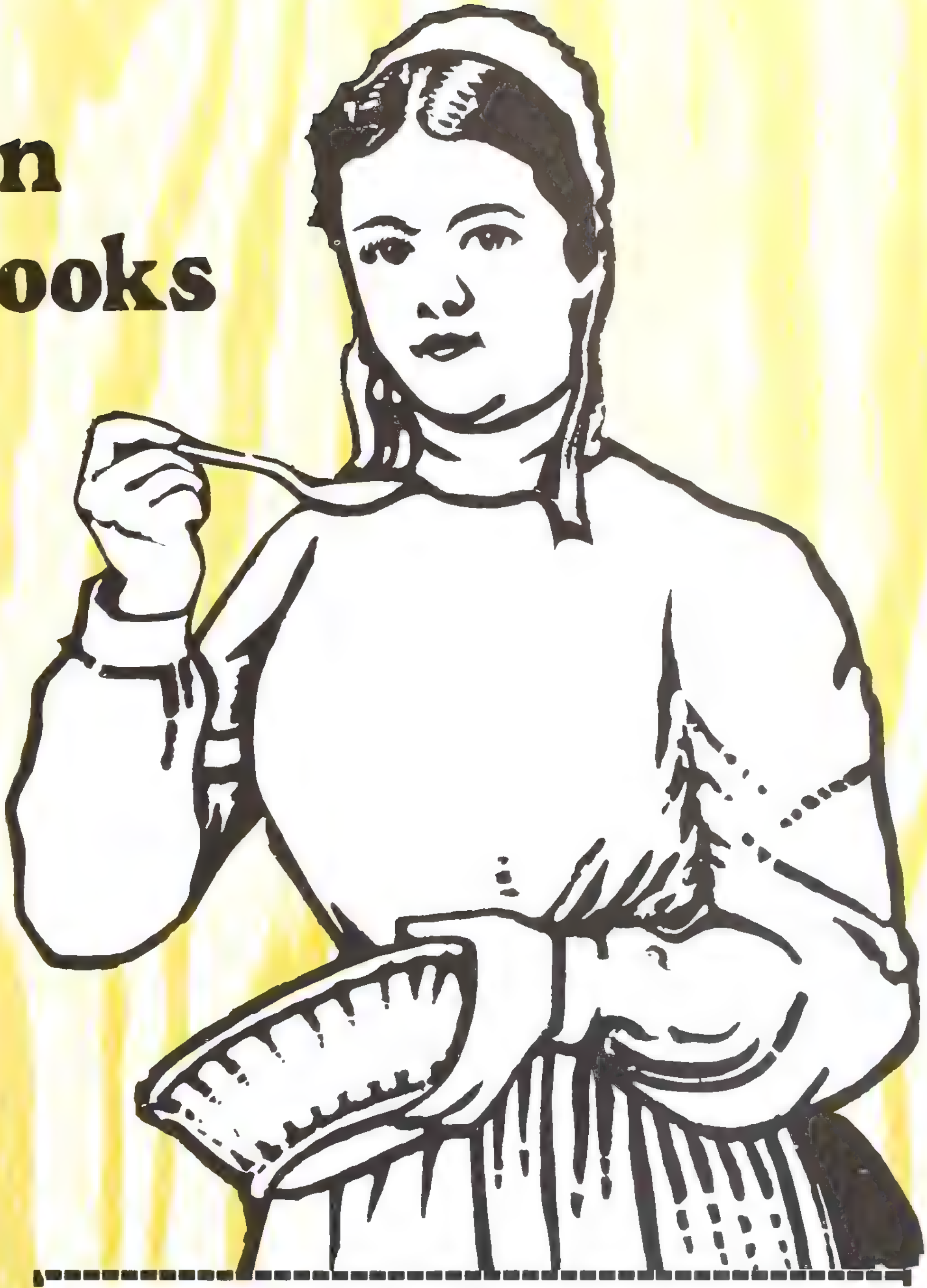
Each of us, like Xerox, has a stake in the development of people, in efforts dealing with hunger, discrimination, drugs, education, health, poverty, ecology, the preservation of heritage. Certainly now for some decades the church has demonstrated its concern at many of these points. But the fact remains that all too long we have looked upon involvement with the needy as the role of young or retired volunteers, of short-term workers, of career missionaries. The program inaugurated by Xerox says a year of full-time service is something a person can give in the prime of life.

Local pastoral boards, the General Board, educational institutions, and business managed by churchmen: Each and all will do well to examine policies regarding professional growth and to explore social service leaves as a viable option. Especially in the Church of the Brethren, where volunteerism on a personal basis has come to mean so much, does a concerted response at a corporate level seem appropriate.

Admittedly, such a program may be a formidable undertaking for nonprofit agencies to launch. On the other hand, social service leaves may offer one of the most promising thrusts in continuing education. It indeed appears within the charter of the church to reach out to and interact with "the least of these" in new and significant ways.

If professional leaves are valid, necessary, salutary, the church would do well to take this further stride toward creative service. — H.E.R.

# Brethren Cookbooks



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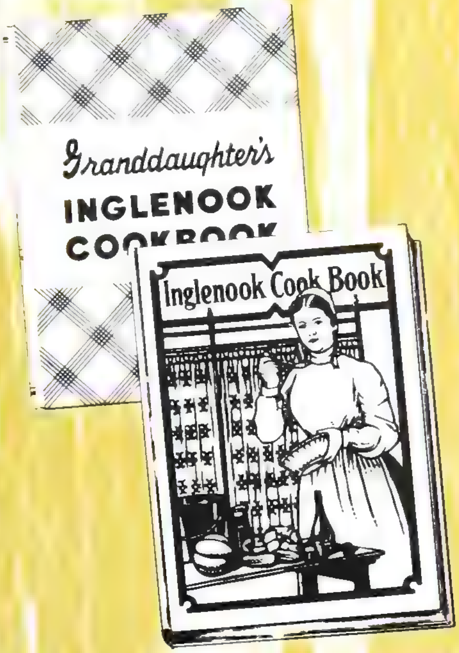

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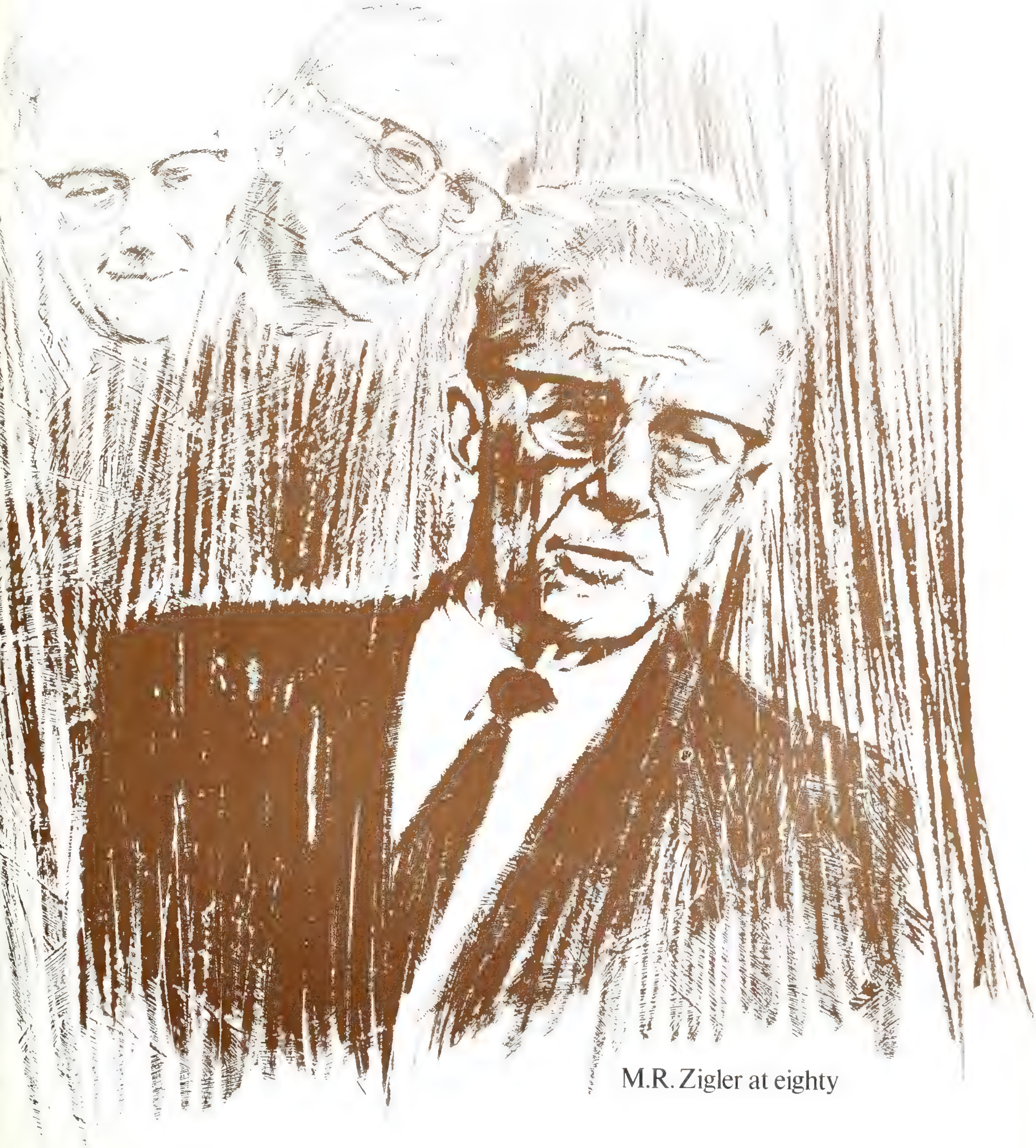
CHURCH OF THE BRETHREN MARCH 1, 1972



M.R. Zigler at eighty

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VOL. 121, NO. 5 MARCH 1, 1972

CREDITS: Cover, 15, 16 artwork by Mike Norman; 2 left Howard E. Royer, right courtesy of Bridgewater College; 3 Ronald E. Keener; 4 Mayhew Photographers; 5 Lawrence Bursley; 6 Edward Wallowitch; 11 (top, right), 12, 13 (left) courtesy of The Art Institute of Chicago; 11 (left) courtesy of The Smithsonian Institution; 13 (right) Religious News Service; 20 Kenneth I. Morse; 21 TeleKETICS Resource Guide

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second class postage paid at Elgin, Ill., Mar. 1, 1972.

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# letters

## SHARING CONCERN

I do not want to stir up controversy among the Brethren, but I have a definite concern to share, one that stems from the decision of the General Board to reverse its position on joining Project Equality. My views are not racist, as all those who know me might verify. In fact, I have the deepest respect for my black brothers and am especially appreciative of Brother Tom Wilson, who has abilities that far supersede my own.

But this action by the board disregards the sentiment the delegate body expressed rather clearly in the vote on the matter at the St. Petersburg Conference. In my years of experience with Annual Conference the voice of the delegate body has always been the final authority in making decisions affecting our denomination. What I consider to be a possible instrument of pressure in this matter is the strong expression of a vocal minority (some of whom are likely involved on the board and the Elgin staff) against the larger "silent majority" who feel (as I do) that we do not need to spend several thousand dollars to have someone tell us how to be brothers to our brethren. I feel that we can and will do this without such pressure.

As long as the delegate body, meeting in Cincinnati, has the opportunity to accept or reject this decision, we will be operating according to democratic procedures, as we have done in the past. I am also aware of the possibility that manipulation of issues and bureaucratic tactics in the handling of our common affairs can result in far deeper trouble than we want to encounter. I hope that we can avoid it!

In expressing my concern at this point, I would express also my appreciation to the board, the staff, our general secretary, and all others who labor so faithfully to conduct the business of the church.

N. W. CRUMPACKER
Roanoke, Va.

## A POSITION OF COMPLICITY?

In the Jan. 6 Des Moines *Register* appeared a news item of almost one full column entitled "Big Church Profits From War-Related Investments." This article revealed information from a study made by the "Corporate Information Center, a newly set up research agency of the National Council of Churches, to gather data to help churches in their growing effort to apply moral criteria in choosing investments. . . .

"The study found the biggest of the ten denominations, the United Methodist Church, has nearly $600 million invested in . . . military contractive firms. . . . Other churches and their investments in companies producing military hardware" were listed, including the Church of the Brethren.

This article gave rise to some discussion at our adult Sunday school class. Can you explain . . . how churches put themselves in "the position of complicity"?

Ada Ruth Cox
Ashton, Iowa

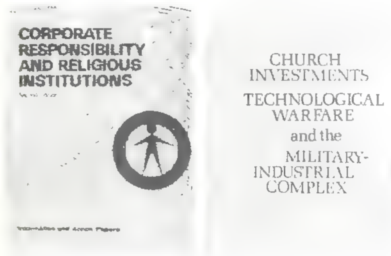
### A BELIEF IN PACIFISM?

The Des Moines *Register's* article concerning profits made by churches from the Vietnam war interested me immensely. I read it thinking that the Church of the Brethren was not involved. Little did I know. . . .

I have a very definite pride in belonging to the Church of the Brethren. In fact, when I explain a little of what "my" church is about, I mention that we believe in pacifism. That is what I thought, anyway. Now what do I tell my friends?

I feel that I need an explanation as well as deserve it. . . .

Ann M. Evans
Cedar Falls, Iowa



CORPORATE RESPONSIBILITY AND RELIGIOUS INSTITUTIONS

CHURCH INVESTMENTS
TECHNOLOGICAL WARFARE
and the
MILITARY-INDUSTRIAL COMPLEX

### REGARDING 'BRETHREN BOMBS'

*Time* magazine's top billing in its Jan. 17 religion section has given a good exposé of the Brethren as bomb-builders, and the sad picture of our church leaders wringing their hands after being caught holding major investments in the nation's military complex, as well as sizable government bond holdings (see Jan. 1 Messenger, From the General Board"). As I reflect on history, I feel kin to my German brothers in World War II when they realized how they got suckered into building the Nazi murder machine. From the Pentagon I, too, expect to be made a sucker; but from the investments of my tithe, no way!

Crimes of nations are really just accumulations of many little crimes of its people, including its "good church people." The insensitivity to the gut issues given by Treasurer Robert Greiner (who, *Time* reports, passed off the Brethren's bomb-and-missile-profit-taking with a pale "You can't get out of everything. . . . To be a purist, you could hardly stay in the U.S.") is strikingly contrasted by the *Time* writer's prophetic suggestion on how such purism could be accomplished. Quoting "that radical young Jewish rabbi in first-century Judea," the nation's leading news magazine reminds the Brethren — and other Protestant war-investors — of Jesus' suggestions: "Go, sell everything you have, give to the poor and come, follow me." . . .

True, we all live in this world, but our Lord challenged us not to use and be used by this world's easy cop-outs — like "making the most money possible, regardless of how you do it." We are free to make choices. If we choose to take the easy way, instead of the Way, then our organization's witness has damned itself. For what does it profit a church if it gains the whole blue-chip portfolio, but fails to witness to life, liberty, and love?

Come on, General Board members, help us get off our fat portfolios and follow Him, not the investment consultant. Don't you know we can't serve two masters?

Marvin Sherman
Fort Wayne, Ind.

### IMPROVE WHAT WE HAVE

As an adult participant of National Youth Conference '71, I was glad for the wide representation of our denomination, from the conservative to the liberal, even when some encounters were uncomfortable or even painful.

I think most of the conference participants "heard" the advice Dale Brown gave to us. . . . His words were a challenge to improve what we have. Unfortunately many of our churches have taken on a religious nature. We religiously attend services and business meetings and religiously carry out the duties; and we forget about the Christian part. We are too busy being religious to act like Christians.

I believe that Dr. Brown was challenging us "to live in such a *Christian* way that we might get kicked out of the church." If this is what must be done to wake up our members and get Christianity back into the church, then I, too, say, "Go . . . and live. . . ."

Lois A. Draper
Des Moines, Iowa

### PEACE IN THE MEDIA

My husband and I were very pleased to see a telecast recently about peace, sponsored by the Mennonite Church, the Church of the Brethren, and the United Methodist Church. This to us was a high way of publicizing our stand. We wish to praise those who were responsible.

Mr. and Mrs. Dawson Black
Dallas Center, Iowa

## page one

A high resolve of the Messenger team is to move out from the central offices into relationship with churches and churchmen across the Brotherhood. The desire is to lose some of our corporate anonymity, and for you as readers to lose some of yours, that together we may communicate more openly.

Hence in a recent fortnight one Messenger staffer covered the Ecumenical Witness of several hundred Christians and Jews in Kansas City, then shifted a week later to Miami for a Consultation on Hispanic-American Ministries and its Brethren caucus.

A second staff person was covering the nation's creative ministries in nonmetropolis, in Virginia's Shenandoah Valley, and prospecting in Kentucky for material for an upcoming Messenger special on Appalachia.

A third team member was presiding at a meeting of religious communicators in Fort Worth, and a fourth was scouting through art museums in Washington, D.C., and Chicago.

Another was working with a committee of the General Board on drafting a new statement on evangelism, and clearing schedules in order that he and his wife could join in a month-long caravan to smaller churches in July.

The upshot of such mobility, encounter, mutuality will contribute, we trust, to a magazine that is sensitive to the needs and concerns of readers, a magazine aware of the diversity and the unity within the church, a magazine uncloistered in its view of the world and of the faith.

That's the Messenger the staff is reaching out to produce.

And in the production of this particular issue, contributors include one staff colleague from outside the communications/editorial cluster. She is Hazel Peters, now coordinator of personnel at the General Offices. A veteran of Brethren Service both in the United States and Europe, Hazel knows the program and workers of the past twenty years as few others do. Building on this but looking ahead, she probed the mind of one of the Brethren Service stalwarts, M. R. Zigler. We are glad to present the resulting interview as the cover story. — The Editors

BANGLA DESH

## Syed Ally: Bangladesh advocate

An ardent spokesman for Bangladesh, the new nation of Bengalis being born in East Pakistan, is a member of the Church of the Brethren. He is Syed Ally, a state highway engineer residing in Elgin, Ill., and one of 150 Bengalis settled in the United States.

Since last March 25 when the assault of the Pakistan military government against East Pakistan began, Syed has invested virtually all his nonoffice hours in studying and interpreting the conflict. He has met with public school classes and church and civic groups, appeared on radio talk shows, and visited legislators in Washington, D.C.

Syed looks upon the U.S. administration's favoring of West Pakistan in the civil conflict as a gross error, an error he hopes will be rectified by the recognition of a separate and sovereign Bangladesh. In the context of democracy and human rights, he feels American support can go no other way.

When a churchgoer said to Syed, "What about this matter of secession — would we allow a handful of Texans to secede?" Syed responded: "Seventy-five million Bengalis is no handful. If 24 years of colonialism had preceded the secession, as happened with my people, 24 years of exploitation and oppression, you would say yes — very strongly yes."

He is convinced that 25 years ago at the time of the partitioning of British India, when he was a college student in what was then East Bengal, the Bengalis were supportive of a united Pakistan and contributed much to it. But support was reversed when the central government in 1971 withdrew its promise of granting East Pakistan a measure of autonomy, when it imprisoned the Bengalis' elected leader, Sheikh Mujibar Rahman of the Awami League, and when it launched a massacre last March 25 of intellectuals and top government officials.

Syed, his wife, the former Bettie Craddock of Bassett, Va., and their children Ronald and Phyllis made their first family visit to East Pakistan in 1969, eighteen years after Syed's coming to the U.S.A. for a master's study.

One of Syed's desires is to visit Bangladesh this spring again, perhaps for two months, to check out relatives and to contribute what he can to the development of a new nation. In the meantime, he seeks earnestly to help fellow Americans understand both the stance and the hope of his homeland people.

# intouch

## Gana Dibal: Determine

The educational odyssey of Gana B. Dibal began at age seven when two missionaries visited his Nigerian village and asked his father to allow him to attend a new school nearby.

He graduated at the top of his class and, teaching as a probationary teacher, he went on to Waka Teachers College, doing well scholastically and participating in athletics. Today, with the help of several friends in Nigeria and the U.S., he is a freshman at Bridgewater College in Virginia.

His father was reluctant to send him to school. "In those days anyone in our community who would send any of his sons to school was considered to be the most foolish man in the society," he recalls. "Also, a child who was sent to school was considered as an outcast of the family. He had no more value to the community again. He would not help farm or look after the animals."

Indeed, as Gana became more interested in school he had less time to help herd sheep and accompany his father on hunting trips. His father forbade him any more food until he stopped going to school, but his mother secretly fed him. His father refused to pay his school fees, but Gana raised chickens and paid his own fees.

Twenty-eight year-old Gana — he was born about 1942, but no accurate records were kept — was headmaster at a primary school for six months.

## learn

He then attended an advanced teachers college in Kano, Nigeria. In June 1970 he graduated and returned to Waka as "housemaster" in a dormitory and "sportsmaster," head of the physical education department.

At Bridgewater College, he plays intramural soccer on his dormitory team and may compete in track this spring. He ran the 220 and 440 competitively in Nigeria.

In order to come to Bridgewater, where he is studying business administration, he turned down an appointment by Nigeria's North-Eastern State as state athletic coach.

Gana is at Bridgewater on one of five foreign student scholarships and is holding down a work-study job. The Bridgewater congregation's commission on mission and service sponsored his transportation to the U.S. and arranges for dinners and weekend contacts with church families.

But most responsible for Gana's presence in the U.S. is Bridgewater graduate Kermon Thomason, who has been teaching in the Waka Schools since 1960.

Kermon has helped Gana and his wife in many ways, and in appreciation, the couple named their first child, now six, after Kermon. The Dibals have also a four-year-old son. Gana's family remained in Nigeria when he came to the U.S.

However difficult were his sociology, psychology, and western civilization courses in the winter term, Gana found Virginia's cold winter weather even more formidable.

## Mary Meyer: Art as therapy

Even before Mary Meyer contracted multiple sclerosis, her creative side was quite evident. But since the disabling illness confined her to a wheelchair 16 years ago, she observes that her painting and handicap are more a therapy than a hobby.

The Palmyra, Pa., woman not only pursues her painting at home — in her favorite medium of watercolor — but conducts a class in painting at the Palmyra Church of the Brethren.

"I don't know if I'm an artist," Mrs. Meyer says. "I just enjoy expressing myself." And she continues to do so for her friends and family, for the congregation, and through such public events as the arts festival of the Atlantic Northeast District.

She served on the planning committee for that event and was responsible for at least a number of entries by others that might not have been made without her appeal.

Enthusiasm, cheerfulness, and optimism have been Mary Meyer's marks on any situation in which she finds herself. Despite much in her life that would contribute to a less happy outlook, she neither magnifies nor dwells on her illness. Her pastor, Donald W. Rummel, observes that she works at being cheerful, and "because she works at it, it comes out very genuine."

Her art class at the church has more nonchurch members in it than members: "We invite everybody to come in. I think religion is open to everybody and we inject religion into our class — through opening devotions and discussions about nature and God through nature."

Much of her own work relates to landscapes and nature scenes and her next project will be a painting of Camp Pine Woods, the cabin and grounds of the church outside town that forms the backdrop to the Meyers' own home.

Mrs. Meyer, 56, has for many years been the crafts director at church day camps, especially among junior highs. She helped organize a community playground, where she has taught crafts.

For some 23 years she has attended an evening art class at Hershey, but has not had artistic training beyond that. She is an active member in the town's Women's Club and participates in an MS (multiple sclerosis) group in the Harrisburg area. She and her husband Ed toured Alaska last summer, making North Dakota the only state she has not seen. They have two married children.

Mary has given more of her paintings away than she can remember. And she won't sell them. "That bothers me," she says, concerned for the relational aspect with a recipient. "If I don't know the people, I'd sooner give them to friends." Genuinely cheerful, genuinely interested in persons, Mary Meyer remains the kind of person more mindful of others than herself.

## Brethren gather by the Ohio for 1972 Annual Conference

For a people professing to being "in the world" but not "of the world," Cincinnati, Ohio, may be an appropriate place for this year's Annual Conference. One Conference planner said she received the feeling of being "in the city" but not "of the city," so well had the city planners provided an openness in design.

Central Committee members, who met in Cincinnati in December, are genuinely excited about the Conference city and its facilities.

The Cincinnati Convention-Exposition Center, a $10-million complex built in 1967, has a spacious setting in the downtown area and expansive lobbies and hallways where fellowship can occur. Moderator Dale W. Brown noted that "for the first time all insight sessions, offices, exhibits, banquets, youth meetings can be held under the same roof as the general sessions." Such functions will occur in the 27 meeting rooms on the second floor.

Second level walkways allow one to go from the convention center to several major hotels and department stores without battling city traffic. Fountains and open spaces envelop the center.

Two huge walled areas above the exhibit hall entrances display the ceramic work, entitled "Space Walk," of local artist Charles Harper, highlighting a dramatic foyer of terrazzo tile flooring from Mexico and Italian marble walls.

Downtown Cincinnati is engaged in an inner city renewal program that has blended the old and new architecture, retaining the historic past but pointing to the future.

While there is no Church of the Brethren in Cincinnati, Southern Ohio is a stronghold of the faith. The Stonelick church, some 25 miles distant, is the closest Ohio church to Cincinnati. It is also the oldest Brethren church in Southern Ohio. Nearby on the Kentucky side of the river is the Constance congregation.

Brethren last conferred in Southern Ohio in 1886, in a clover field on the farm of Elder Jesse Stutsman in Darke County, east of the then new and thriving village of Pitsburg.

District executive Chester I. Harley notes: "Eighty-six years is a long time to go without a conference in Southern Ohio. The 1972 version will not be in a clover field, but the freeway cloverleaf will be used to get to the convention center on downtown Fifth Street." The Southern Ohio district has 12,000 members and 59 congregations.

*The Cincinnati, Ohio, skyline, dominated in this photo by the new riverfront stadium*

Past conferences in Southern Ohio have been in 1834 in Darke County, 1850 at Bear Creek, 1862 near Brookville, 1875 at Covington, 1874 at DeGraff, 1884 near Dayton, and 1886. The 1862 conference was attended by a phenomenal 30,000 persons and was moderated by Elder John Kline of Virginia.

"The Queen City of the West," Cincinnati was founded in 1788 and today has 1.4 million metropolitan area population. Even Winston Churchill called Cincinnati "the most beautiful of the inland cities of the Union." It is Ohio's second largest city.

For the Conferencegoer weary of a day's events or with a free afternoon, the city will offer such attractions as the art museum and free admission to galleries of world famous paintings, sculptures, textiles, glass, china, silver and pottery . . . the historical society, adjacent to the art museum . . . zoological gardens, with a collection of animals and birds living in their natural surroundings . . . riverboat tours on the Ohio . . . natural history museum and planetarium . . . the birthplace of President William Howard Taft, now a museum.

Then there is Mt. Adams, a restored section of town with its offbeat establishments . . . the University of Cincinnati, and other higher education facilities . . . the university's Showboat Majestic, where the summer season of hit musical productions will be in progress . . . the Carew Tower, where visitors may view the city from 48 stories high.

For the campers among the Brethren, facilities will be available in an easy drive from convention center. Within a block of the center are 5,000 off-street parking spaces.

Greater Cincinnati Airport, on the Kentucky side of the Ohio River, serves the city. Six major hotels and motels are within five blocks of convention center. Conference headquarters will be the Sheraton-Gibson Hotel, with Conference offices in the convention center. And restaurants abound in the downtown area.

With the charm of the old and the challenge of the new, Brethren will gather for their 186th recorded conference in the shadow of Fountain Square. If a Conference can be shaped by its host city, it is most likely to happen in Cincinnati.

## Board's investment policies among Conference business

Even as a concern over the denomination's investment policies grows as a potential issue at Annual Conference, the General Board this month will take up its own consideration of the matter, with a probable recommendation to the delegates.

Southern Ohio district is bringing a query to the Conference asking for a study of the payment of the telephone tax and the holding of U.S. government securities by the church's national offices.

Likewise, the Pacific Southwest Conference, at the initiation of some youth and the Lynnhaven, Phoenix, and Glendale, Ariz., congregations, has requested Annual Conference to "consider the moral question of holding United States Savings Bonds when we as a church are trying to divorce ourselves as far as possible from the military-industrial complex."

In another related item, the Manchester church and Middle Indiana district are asking that the Conference be provided an annual itemized report of General Board and Pension Board investments.

Another query expresses concern for the selling of beer, wine, and liquor in the public media and asks for leadership in giving suggestions to local congregations on working to end the advertising. Initiating the query are the Bassett congregation and Southern Virginia district.

Though there are few new items of business, last year's Conference left enough unfinished ones to keep the Cincinnati delegates busy . . . on an abortion stance, theological education, lower income housing, a social-economic basis for Fund for the Americas, among them.

## Brethren helping to fill lower income housing needs

In its first two years the Christian Housing Assistance Corporation in Waynesboro, Va., has aided seven lower income families in finding and purchasing homes.

Originally begun in 1969 by the Waynesboro Church of the Brethren and now involving 14 congregations and five denominations, the corporation makes loans to families for down payments on terms by which they can handle the repayments.

Waynesboro pastor Wendell Flory is chairman of the corporation, and a number of directors, including the officers, are Brethren. Four realtors also serve on the board.

Three black and four white families have been assisted thus far. One family of eight moved from a chicken shed to a four-room house when the corporation endorsed the father's $1,500 note and lent him the required $1,000 balance.

Another loan was made to a family of six for $2,000 to enable them to take over a mortgage on a home worth $14,000.

In each of the seven loans made, Mr. Flory says, "the family needed assistance in legal advice and procedures in obtaining homes. Some did not have the credit necessary for them to have secured loans in their own names." Follow-up contacts are made with the families. Mr. Flory points out that the program is not a giveaway, but that repayment is made.

The corporation has operated on $18,000 in assets. While five congregations have budgeted the corporation in their planning, most support comes from direct gifts, memorials, and mortgage payment income.

## Relief aid to Nigeria closed after $20 million in assistance

A little more than two years after the end of the bitter Nigerian civil war, the largest relief and rehabilitation program ever supported through the World Council of Churches is drawing to a close. In the two-year period, churches and their agencies around the world have channeled more than $20 million in cash and material aid as well as personnel to the program of the Christian Council of Nigeria (CCN) Rehabilitation Commission.

(The Church of the Brethren contributed $20,483 in Emergency Disaster Funds toward relief efforts in Nigeria, and Brethren field secretary in Nigeria, Roger L. Ingold, was seconded as assistant to Emmanuel Urhobo, the Nigerian director.)

*In Nigeria: Two years of medical aid*

A staff team of 573 Nigerians and 22 expatriates — including Japanese, Indian, Jamaican, European, and North American personnel — have carried out extensive relief work and 41 field rehabilitation projects and programs. The aim, said a CCN report, was "to give a shot-in-the-arm to the medical, agricultural, industrial, and social sectors, enabling them to progress by themselves."

Rural health centers have been reconstructed in five divisions in the East Central State and five hospitals enabled to function again. Medical teams have supplemented governmental health care. One of the CCN medical personnel from Japan has been carrying out visits to no less than 44 health centers, dispensaries, and maternities each month.

In the agricultural field, three rural training centers have been reopened after the devastation of the war. A rural reconstruction plan is also in operation which aims at the creation of ten or eleven cooperative farms in the East Central State, encouraging 150 young farmers.

Home industries have been another part of CCN's work. Seven weaving centers have been established and a regular and increasing demand is reported. Pottery is being produced at Isheagu under the direction of a Nigerian potter, and children separated from their parents by the war have been reunited after much patient tracing work.

## At 100, International Lessons still leading study materials

One hundred years ago next month in Indianapolis the International Sunday School Lessons were launched.

In April the present Committee on the Uniform Series, related to the Division of Christian Education of the National Council of Churches, will observe the anniversary in the same Second Presbyterian Church (but not the same building) where the lessons began.

Hazel M. Kennedy, Brethren consultant for curriculum materials, has worked with the uniform lessons since last November. Thirty U.S. and Canadian denominations cooperate in the preparation of the Bible lesson outlines for Sunday use.

Church of the Brethren utilization of the uniform lessons began 87 years ago and presently appear in *A Guide for Biblical Studies.*

The committee plans several years in advance in order that within any six-year period, for example, they can provide for "study of all portions of the Bible deemed most fruitful for group learning in the Sunday church school."

Brethren use of the uniform lessons started with materials intended for children with quarterly publication for adults beginning in 1885. Today up to 25,000 Brethren adults follow the interpretation in *A Guide for Biblical Studies.*

Miss Kennedy and other Brethren editors have helped plan lesson cycles, select scripture texts, phrase topics, and offer suggestions for writers. Freedom to interpret the texts is given to the denominational and independent publishers.

The series was conceived by a Meth-

## Agenda for the aging: Have churches 'sinned by omission'?

The White House Conference on Aging left an agenda of promises to older Americans. The ability of the Administration and the Congress to redeem them will determine the success of the gathering in Washington, D.C., in November.

Churches were vigorously involved in the planning of the 3,500-member conference, as well they should be. For even before the conference opened, its chairman, Dr. Arthur S. Flemming, observed that churches are a part of the problem.

"We have many older persons in our nation today who are isolated and ostracized from life and there isn't any doubt in my mind that wherever you find an older person in his own home, in a home for the aged, or in a nursing home who is isolated from life, there is within a block or two a local congregation, parish, or synagogue," he observed.

He called this lack of contact by the church with the older person a "very serious sin of omission." Where churches find isolated or ostracized older persons, he said, "I would hope they would establish contact, begin to determine what their needs are, and then be as helpful as possible in meeting those needs."

"But the most important thing for them to do," he emphasized, "is to demonstrate to that older person that someone *is* concerned for his or her interests."

One Lutheran participant, following the conference, observed that "in the priorities of the church the older person does not rise very high," still being too concerned with the "youth mystique." The church has shown little leadership in developing roles for the retired individual as a person who can contribute to a society.

Attending the conference for the Church of the Brethren were Olin J. Mason, administrator of Brethren Homes in Sebring, Fla., and Gaithersburg, Md., pastor Larry K. Ulrich.

The work of the conference centered around 14 sections representing the full range of needs and problems of the elderly. Each section broke into subsections; Mr. Mason was recorder of his subsection on housing.

Mr. Mason's involvement, if not typical, was indicative of the preconference planning that occurred. Over the past two years he was chairman of the Highlands County Forum on the Aging, on the advisory panel as a resource person at the regional level of the White House Conference, on the state and national Task Forces on Housing, and a delegate to the State White House Conference.

One of the sections Mr. Ulrich attended concerned the "Religious Community and the Aged." It brought six recommendations to the President and Congress:

✓ a national conference on spiritual well-being within two to five years to review the 1971 achievements,

✓ a broad-based community approach to the aged through multipurpose community centers,

✓ denial of tax exemption to those private institutions for the aged which abrogate civil rights laws,

✓ church-related retirement facilities adding to their staffs a retiree in the role of ombudsman-advocate working with older adults within the institution and the larger community,

✓ tax deductions for money given for the care of the aging, and education for couples in their middle years for bridging to later problems, including accepting death and preparation for widowhood,

✓ religiously-related educational institutions and laymen in teaching roles pro-

odist preacher, J. H. Vincent, and a Baptist layman, B. F. Jacobs, brought about its adoption. The first committee was created by the National Sunday School Convention.

Today the lessons are the foremost plan used by Protestant denominations for the development of Bible study materials in the church school.

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viding understandings of the processes of aging and the needs of older persons.

The section affirmed "the principle that responsibility for the care and affectional support of persons of all ages rest with one's immediate family and kinsmen."

Working during the week "Toward a National Policy on Aging," the conference sought a policy of financial support by the government that would enable stronger involvement of the nation's voluntary sector in programming for services to the elderly, Olin Mason said.

As one participant remarked: "The problem of the aging is still poverty" and many of the problems related to aging would be solved with an adequate guaranteed minimum income. Conference delegates adopted a resolution recommending that the elderly be guaranteed at least the minimum income cited by the Labor Department as adequate.

Curiously however, while churches tend to concentrate on institutional services to the aging — financial support of a retirement home and ministries to nursing home patients — the majority of the elderly reside outside such institutions. Indeed, the study being made for the 1972 Annual Conference of the Brethren homes for the aging appears to focus on the institutional rather than individual role.

A conference study book suggested that churches may overlook spiritual needs as they become aware of other problems of the aging, and may even accentuate problems among those they help.

The church by its own heavy institutional involvement, if not its spiritual assignment, has an agenda for the aging. The seriousness with which it takes its mandate may help determine national goals for the elderly.

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# underlines

*PEOPLE YOU KNOW* ... *Alvin P. Klotz* has accepted the executive directorship of Hoosiers for Peace, an arm of Clergy and Laymen Concerned, with offices in Indianapolis, Ind. His contributions to *Messenger* include guest editorials.

District executive *Joseph Mason* of Middle Pennsylvania is serving the Centre Association American Baptists while continuing his present responsibilities. The joint program with the Centre Association will continue for a two-year trial period.

*S. C. Miller*, 92, veteran school administrator who two years ago was proclaimed "Man of the Half Century" by fellow Kiwanians, died Jan. 2 in Evanston, Ill. An active church leader, he first came to Elgin in 1911 to edit the *Inglenook* magazine.

Another longtime churchman, *E. M. Hersch*, died at La Verne, Calif., Jan. 16. He was 77. He was a former manager-treasurer of the Brethren Publishing House.

Hillcrest Homes administrator *M. R. Smeltzer* has become president of the California Association of Homes for the Aging.

Pastor of Akron, Ohio's, First church, *Raymon Eller*, is on the Akron Ministerial Association's campus ministry at Akron University, representing the Northern Ohio District. He served similarly at Wichita State University in his former pastorate.

At Springfield, Mo., *Donna Carson*, member of the Good Shepherd church, received the city's Outstanding Layman Award ... and in Bakersfield, Calif., Layman of the Year is Church of the Brethren member *Tom Dunham*.

*A POTPOURRI* ... In the Southeastern District of the Church of the Brethren, *Camp Carmel* becomes the first American Youth Hostel in the state of North Carolina. The hostel program, overseen by American Youth Hostels, Inc., aims to provide young persons with opportunities for simple modes of travel and recreation, along with experiences in developing self-reliance and goodwill among persons of different backgrounds.

Brethren in Fort Wayne, Ind., observed their 75th anniversary Feb. 13. Separate and combined services were held by the *Lincolnshire congregation*, organized in 1897, the *Beacon Heights congregation*, organized in 1952, and the *Kairos House fellowship*, begun in 1970.

You'll want to watch *Some Kind of Presence* March 12, one program in a series of specials offered on Sunday afternoons by NBC television. *Allen Sloan's* documentary details the changing concept of the ministry today.

*Best Sunday School Lessons* is the tentative title of a book being edited by Claude A. Frazier, M.D., whose appeal for materials goes to *Messenger* readers. Persons who have prepared and presented unique, original, or outstanding *church school lessons* for children, youth, or adults may submit them to Dr. Frazier at 4-C Doctors' Park, Asheville, N.C. 28801.

The *La Verne, Calif., church board* voted to support the Southern California Telephone War Tax Suit, involving the withholding of the ten-percent federal excise tax.

# Project Equality: 'Not a Closed Issue'

by RONALD E. KEENER

Ned Crumpacker's letter, printed in the front part of this magazine, is an example of several concerns expressed about the General Board's decision last November that the denominational offices affiliate with Project Equality.

The issue that has evolved from that action since then also indicates how confusing and confounding can be the parliamentary processes of Annual Conference.

It seems clear that what delegates *thought* they voted on last June regarding Project Equality, and what they *did* vote on were two different matters.

Project Equality, Inc., is an interreligious agency, begun in 1965, that seeks equal opportunity in employment by religious bodies and avoidance of purchasing practices that subsidize discrimination. It is active in about 23 states.

At the St. Petersburg Annual Conference last year, the General Board responded to a query assigned to it the previous year. The reply, which was adopted by the delegates in a 560-295 vote, proposed study and witness to the evils of discrimination and the need for jobs for minority persons. The reply suggested membership for "congregations and agencies of the Brotherhood" in Project Equality "when volume of business and number of jobs would justify participation."

Thus the final delegate action skirted the question of immediate membership in Project Equality in favor of a "wait-and-see" policy. In November, however, at the urging of the church's professional staff, the newly constituted General Board reconsidered Project Equality and voted to join.

The questions that arose from this series of events came in the mail of General Secretary S. Loren Bowman. One wanted to know whether "the Board's decision was an override of the Conference action." Another questioned whether "the Board appears to be going in an opposite direction from the decision of Conference," a concern echoed many times, including Mr. Crumpacker's letter, since Annual Conference is the final authority in matters of policy for the denomination.

"The precedent of the Board changing something Conference acted upon so soon will certainly create many problems for us pastors," another wrote.

A careful relistening of the debate on the issue from the official tapings of the delegate body, and an examination of the motions before the delegates, indicate that one's interpretation of the sentiment of the delegate body was different from the action which they finally took.

Sentiment appeared to reject denominational membership in Project Equality. Yet the final action left that door open to the General Board on its "serious consideration of the possibilities/values of membership in Project Equality," the wording of the implementing part of the query's reply.

Indeed the original query received at the 1970 Conference was not put in the terminology of membership in the group. Rather, it spoke to the study of *endorsing* and *cooperating with* Project Equality by Brotherhood organizations and church-related institutions in the areas of investing and expending funds and in fair employment practices.

Of the General Board's study of Project Equality and its report to the delegates, the minutes simply say "The report was adopted."

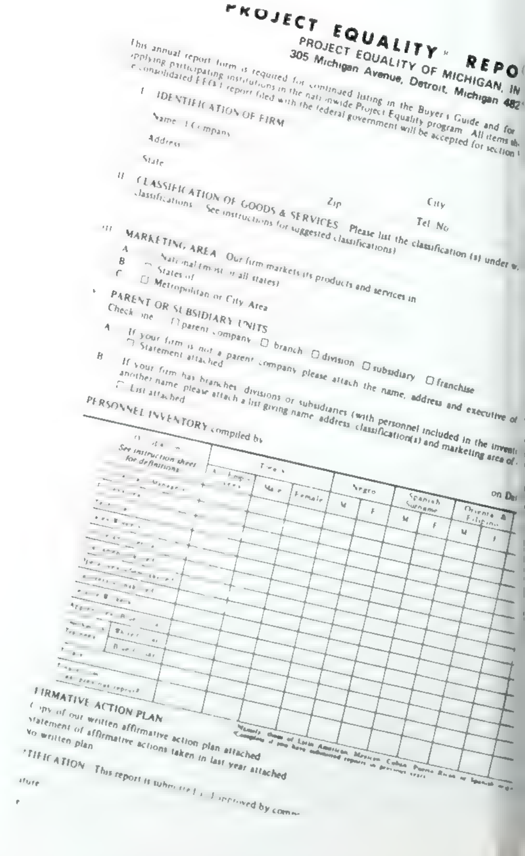
Did the action prohibit the General Board and other Brotherhood agencies from joining Project Equality?

As impartial a view as possible must observe that the action itself did not. Nor did it deal decisively with the matter of membership at all.

Concluded S. Loren Bowman: "Membership in Project Equality was left open and the General Board — along with other agencies of the church — was commended to continue its study of the possibilities/values of becoming a participating member. This was viewed as an option for the reorganized board as it met in November."

It can be asked whether the General Board should have dealt with an issue so recently before Annual Conference.

Furthermore, and even more to the point, it is hazardous to suggest that the Conference did not speak at all on the



PROJECT EQUALITY REPO

PROJECT EQUALITY OF MICHIGAN, IN

305 Michigan Avenue, Detroit, Michigan 482

This annual report form is required for continued listing in the Buyer's Guide and for applying participating institutions in the nationwide Project Equality program. All items th consolidated EEO-1 report filed with the federal government will be accepted for section

I IDENTIFICATION OF FIRM

Name of Company

Address

State Zip City Tel No

II CLASSIFICATION OF GOODS & SERVICES Please list the classification (s) under w classifications See instructions for suggested classifications)

III MARKETING AREA Our firm markets its products and services in

A National (most or all states)

B ☐ States of

C ☐ Metropolitan or City Area

PARENT OR SUBSIDIARY UNITS

Check one ☐ parent company ☐ branch ☐ division ☐ subsidiary ☐ franchise

A If your firm is not a parent company please attach the name, address and executive of ☐ Statement attached

B If your firm has branches divisions or subsidiaries (with personnel included in the invent another name please attach a list giving name address classification(s) and marketing area of ☐ List attached

PERSONNEL INVENTORY compiled by on Da

FIRMATIVE ACTION PLAN

Copy of our written affirmative action plan attached

Statement of affirmative actions taken in last year attached

No written plan

TIFICATION This report is submitted and approved by comm matter of membership in Project Equality. In essence, one could say that the sentiment of the Conference was well known to the November Board meeting.

During the debate on the Board's position, a substitute motion was offered that the church, through its General Board, become a full participant in Project Equality. By a division vote of 506 nays and 295 yeas, the delegates defeated the call for full membership.

Moderator Harold Z. Bomberger, in announcing the vote, said "that means you [the delegates] have decided not to authorize the Board to become part of Project Equality."

Yet subsequent action on the query did not make this vote an official part of the response to the query. Indeed, General Secretary Bowman assured the delegates that the "issue is not a closed issue," but remained open to reexamination and participation.

Then too, while the Conference defeated a proposal to *instruct the Board to join* Project Equality, it can also be argued that it *did not tell the Board not to join* if new evidence or argument caused it to reconsider membership.

Obviously the Board could feel that it was under the mandate of continued study being commended to the entire church through Annual Conference. From last June's delegate action it apparently felt that it was free to act as it did last November.

"If you were at St. Petersburg," Mr. Bowman said recently, "you may feel with considerable justification that membership in Project Equality was the item being decided. Most of the speeches on the floor were by persons pressing for the church to become active in Project Equality at every level of its life.

"Little attention was given to the content of the Board's report and almost no discussion was given to the specific recommendations. Even though a careful analysis of these recommendations would seem to indicate quite clearly that Conference did not act decisively on Project Equality membership, it is likely that many delegates felt it had done so."

Somewhat incongruous, the content of the Board's report was very supportive of Project Equality, while at the same time the Board declined membership in the organization, preferring to work toward the same goals within its own structure.

It was this contradiction that led the Board's General Staff, following Conference, to ask for a reconsideration of membership, operating under the guidelines set forth by Annual Conference in its adoption of the Board report.

In a critique of the report, a staff paper noted:

"1. In the face of the great and urgent need outlined in the query, the Board's recommendation to the Annual Conference was anemic considering the problem with which it purported to deal.

"2. The Board's recommendation was illogical. It is mathematically impossible to add all the positive factors of the Board's expressed feelings about Project Equality and arrive at the negative conclusion which it did. The sum total of a number of positive factors can never result in a negative.

"3. The Board has not stated explicitly (even in its recommendation to Annual Conference) a list of reasons for *not* joining Project Equality."

Among arguments expounded by the staff paper for joining Project Equality were feelings that "it is the strongest and most effective program of its type to appear on the horizon." Furthermore, "membership commits us to do in deed what we have said in words. It provides a systematic way of making concrete our good intentions."

Out of these concerns the General Board turned again to consideration of membership and voted decisively to join.

It is pertinent too, though somewhat a moot question now, to ask who should have decided on membership. In a normal course of events, such a matter would likely not have come before Annual Conference. It came before the 1971 Conference only because of a query. If there had been no query, the route of decision-making quite normally would have gone to the General Board. Seldom are matters of such limited concern dealt with by the Conference.

Districts already members of Project Equality are Illinois-Wisconsin, Northern Indiana and South/Central Indiana, through the Indiana Cooperative Board, and Western Plains, from where the original Annual Conference query came.

Membership of the General Board in Project Equality began in January and will be held in both the state and national organizations, but without additional expense for the dual alignment.

"The costs will not be a fixed membership appropriation but a service fee based upon the time which will be required to assist the Board in developing detailed plans for working with our suppliers and for planning to achieve our employment goals," Loren Bowman said.

The cost of participation in the first year will approximate $2,000, somewhat lower than originally projected, and possibly higher than succeeding years. The first year's costs will come from Part II of Fund for the Americas in the U.S. After the first two years, the board will evaluate its participation in the program.

Even before the Board's action, the General Secretary and the General Services Commission executive were determining compliance with Project Equality guidelines of major suppliers and firms with which the Board deals.

The General Secretary provided to staff a list of airlines which comply with Project Equality guidelines for hiring of minority persons. And Galen B. Ogden has received positive statements of compliance with suppliers' guidelines from five of the six major suppliers to the General Board. They are book publishers Abingdon and Harper and Row, R. A. Newhouse Co., a church supplies firm, and two paper products companies, Whitaker Paper Co., and Image Supply Co.

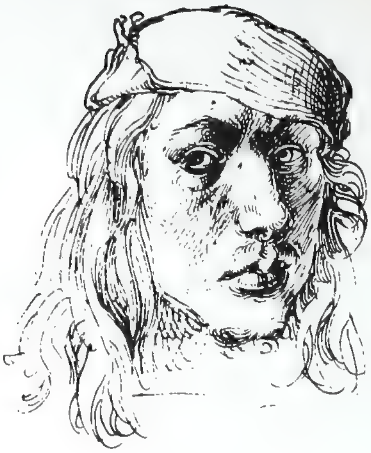
It is believed that the Brethren inquiries to the paper companies were the first acquaintance they have had with Project Equality. They expressed immediate willingness to comply, inasmuch as they were already equal opportunity employers.

Negotiations are still in process with a sixth major supplier.

So where to from here?

Delegates to this year's Cincinnati Conference will have the opportunity to review the decision of the Board when the delegates take up the report of the Board, wherein membership in Project Equality will be contained. If the delegates are so inclined, contrary instructions on Project Equality membership could be given.

Whatever the outcome, it will have been more than a lesson in deliberative law. ☐



# The Sometimes Praying Hands of Albrecht Dürer

## by Kenneth I. Morse

Mention the name Albrecht Dürer, and most persons will think at once of a drawing of two hands, pointed and arched in an attitude of prayer. These "praying hands" originated as one of the preliminary sketches the German artist had developed for an altarpiece he had been asked to provide for a Frankfort merchant. What he drew in his study of *The Hands of an Apostle* may have represented only a minor element in the execution of a masterwork. But apparently Dürer deemed his drawing worthy of saving, and therefore he dated it (1508) and marked it with his monogram.

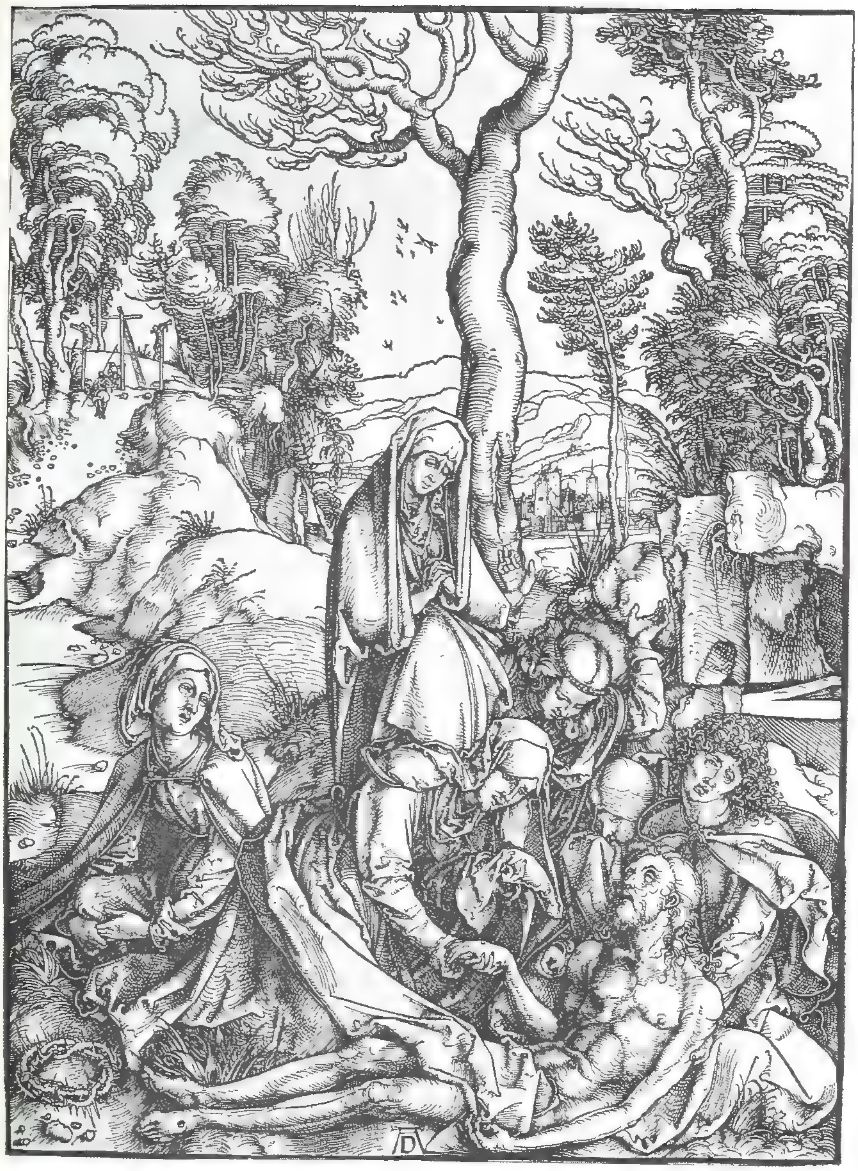
Around his *Praying Hands,* a legend has developed which finds little support in Dürer's biographies but which is appealing just the same. It suggests that Dürer's early success was facilitated by an agreement he made with an older artist. The friend's menial labor would support Dürer until such time as the young man could work and in turn enable his friend to develop his talent. According to the legend, Dürer suddenly came to the realization that his friend's hands, having toiled on his behalf, would likely never acquire such skill as he had attained. Observing his friend praying, Albrecht Dürer felt impelled to show his gratitude and also to honor the sacrifice of his friend by drawing these toil-worn but devoted hands in a gesture associated with prayer.

During the past year art galleries around the world have held a series of special exhibitions to honor the 500th anniversary of Dürer's birth. It is an appropriate time to take a closer look at the artist and the scope of his work. This may cause us to discard some legends, but at the same time it will surely confirm our feeling that Albrecht Dürer was a profoundly religious person, acquainted with prayer. And merely to glance at a sampling of his woodcuts, paintings, and engravings is to discover his fascination with hands — his own, the hands of other artists, the hands of those he pictured as apostles, and also the hands of Christ.

The son of a goldsmith, Albrecht apparently decided quite early in life that instead of following his father's craft, he wanted to be an artist. At the age of thirteen he drew his own portrait, exhibiting even then a lively curiosity about himself. As an apprentice to a local painter he remained in Nuremberg for several years before deciding, at the age of nineteen, to travel elsewhere in Germany and to work with other artists.

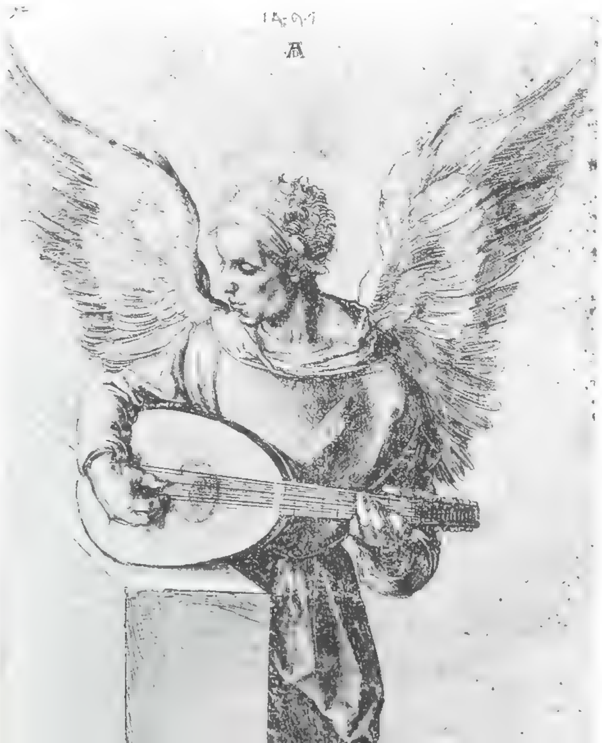
Five hundred years ago the Middle Ages were ending. A Renaissance was beginning. Dürer's paintings and drawings often reflect the landscape and the architecture of the Middle Ages, and some of his preoccupation with death and damnation, with superstition and fear, with the realities of war and pestilence, may be due to the times in which he lived. But he was also a Renaissance man. He traveled in Italy and learned from artists who were celebrating a new kind of humanism. In Central Europe he became acquainted with the new means of communication that accompanied the development of printing and publishing.

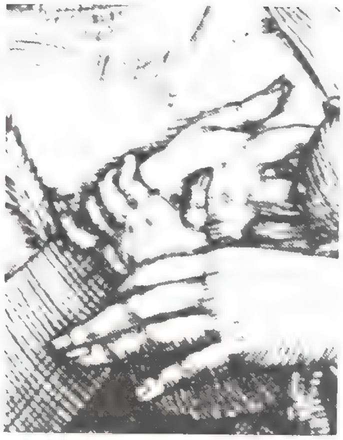
If it is correct to see both medieval and Renaissance values in Dürer, it is equally appropriate to view him as a



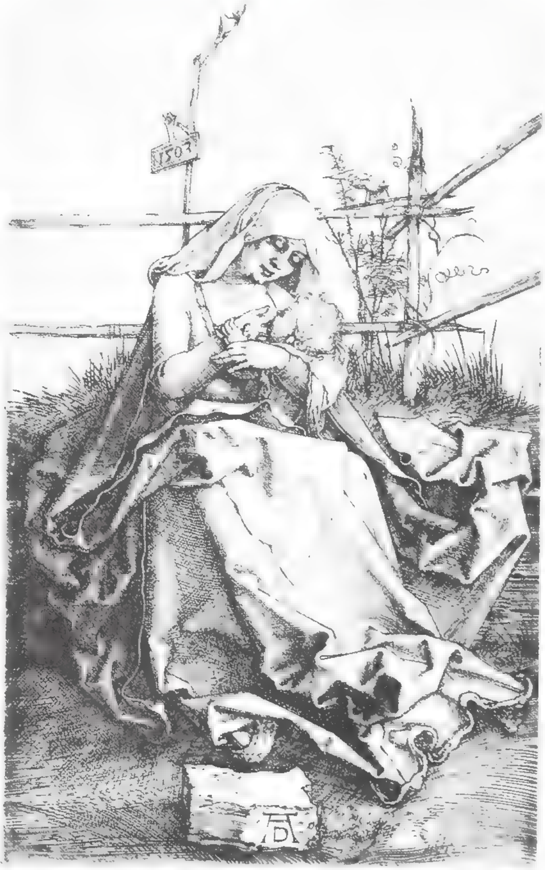
*The Lamentation*

*Angel Playing a Lute*

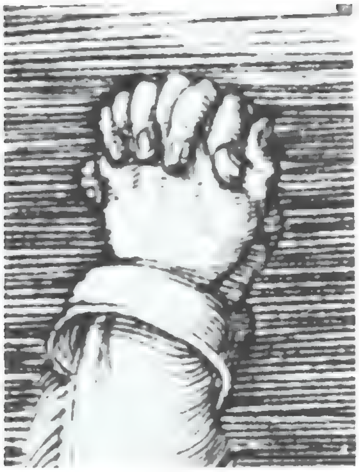




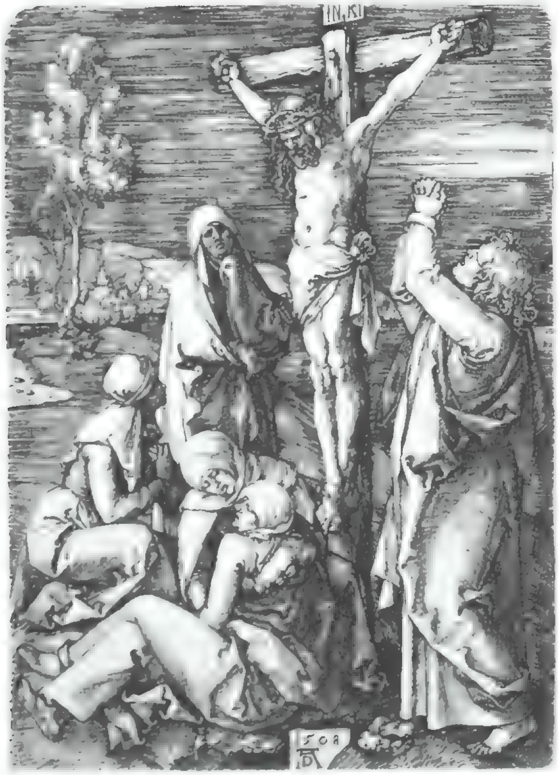
detail from *Virgin Seated on a Grassy Bank*



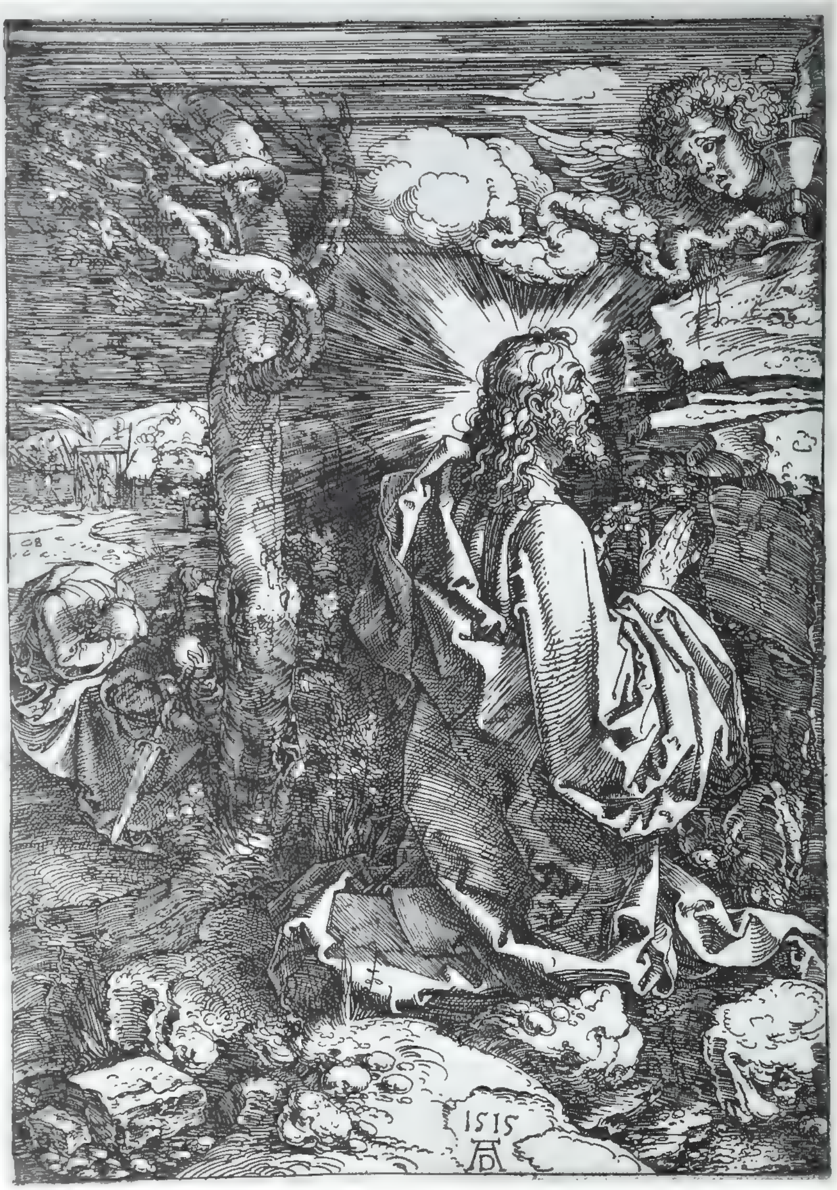
*Virgin Seated on a Grassy Bank*



detail from *Christ on the Cross*

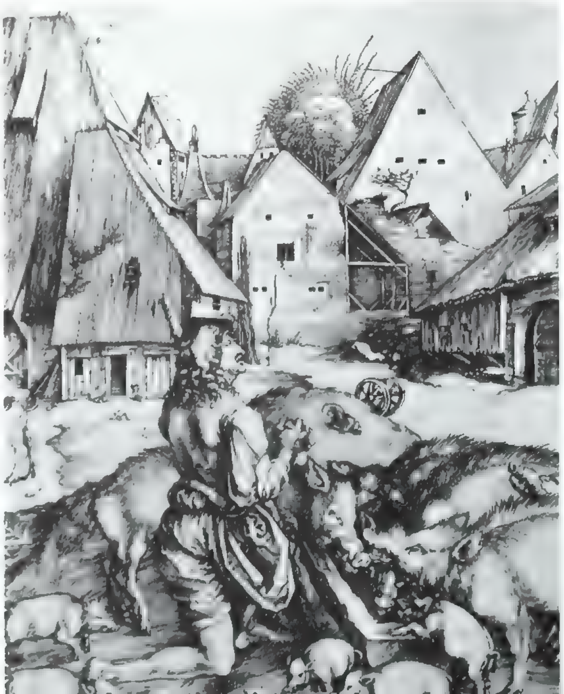


*Christ on the Cross*



*Christ on the Mount of Olives*

*The Prodigal Son*

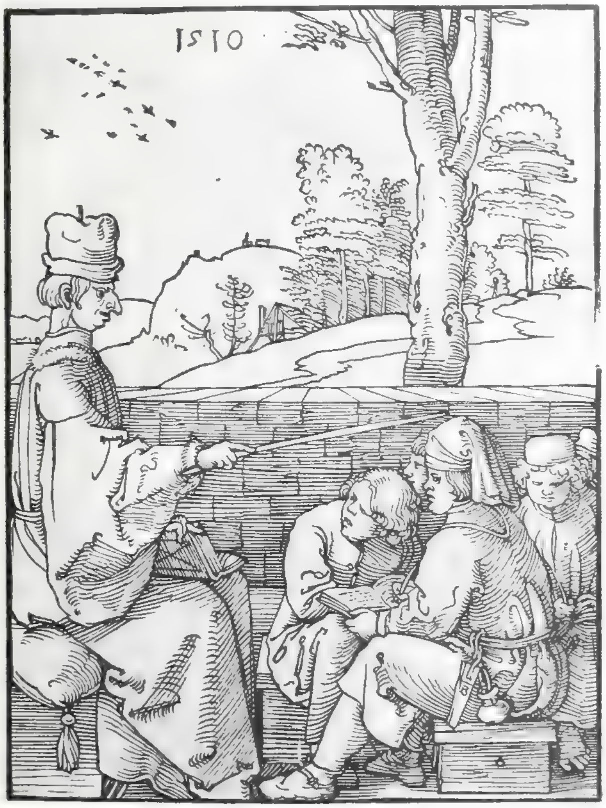


devout Roman Catholic who was open to the new spirit and the new dynamics of the Protestant Reformation. The subject matter of many of his paintings, commissioned for churches, reflected the faith of the Middle Ages. Early in his career he created a series of woodcuts illustrating the apocalypse. He published also engravings and drawings depicting the life of the Virgin Mary and two series devoted to Christ's passion.

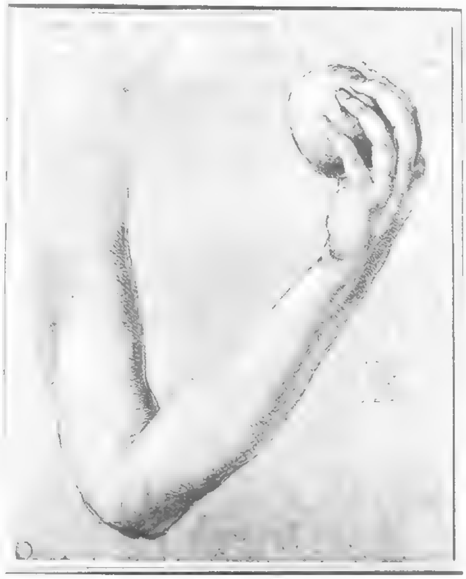
But Nuremberg, where Dürer was the leading artist and where he remained for most of his life, was soon touched by the Reformation. At one time he wanted to paint Luther's portrait because the reformer "has helped me out of great anxiety." A few years before his death Dürer painted "The Four Apostles" in two panels (John and Peter on one, Paul and Mark on the other), and he gave the work, which many critics regard as his best, to the town of Nuremberg after it officially became Protestant.

The hands of Albrecht Dürer maintained mastery over many techniques and were equally skilled with brush or pen, chalk or charcoal. That same mastery he applied to the remarkably sensitive ways in which he could portray the hands he wanted to picture. You can observe many different hands in his painting of *Christ Among the Doctors*. Here several of the doctors with whom Jesus argued in the temple use their hands to grasp or utilize the books of the law they are quoting. At the very center of the picture are the slightly chubby pink hands of the young boy Jesus. His fingers are contrasted with the sallow aging hands of the oldest of the doctors. The hands here do far more than express symbolic gestures. They reflect age and experience coming together with youthful vitality.

Some of Dürer's pen and ink drawings portray hands that are fleshy and stubby, but far more frequently he elongates the fingers so that they seem flexible and free, as one would expect an artist's hands to be. But these are the same fingers that, when tipped together in a gesture that Dürer associated with prayer and discipleship, form a kind of Gothic arch. Yes, as a master draftsman, Dürer could fashion muscular arms and aggressive fists, but most of his hands, whether those of laborers or angels, of sinners or apostles, were capable of turning to prayer. Which is only to be expected of a man who wrote, "An artist is but the mouthpiece of God." □



***The Schoolmaster***



***The Arm of Eve***

# M. R. ZIGLER AT EIGHTY

## by Hazel Peters

## Reflections by one whose devotion is to the church not as it is, but as it ought to be

On Nov. 9, 1891, there came into the world a premature baby so small the odds were against life. But life remained, and M. R. Zigler grew up in the John Kline country around the Linville Creek Church of the Brethren in Broadway, Virginia. The house in which he was born was recently established as a state and national landmark. The man continues to leave his mark wherever he goes — at home or abroad.

M. R. Zigler went to Elgin in 1919 as the first Home Mission secretary; later he became also the secretary of the General Ministerial Board and of the Board of Christian Education. In 1941, with the beginning of the Brethren Service Commission, he was appointed its first executive. In 1948 he was named the church's representative in Europe and to the World Council of Churches, with offices in Geneva, Switzerland. Though he has been heavily involved with and supportive of cooperation in the ecumenical movement, these relationships have increased his desire that the Church of the Brethren remain a strong, independent denomination with a witness of peace and brotherhood in the world.

Following some years of physical decline, M. R. gained in strength and vitality after surgery in 1970. It was on the occasion of his eightieth birthday celebration in Virginia that we talked together.

*What priority do you feel the Church of the Brethren and the church generally might be giving to peace, reconciliation, nonviolence?*

The church is on trial because of the two world wars, fought among Christian people primarily. War has been conducted largely in those areas where the churches exist. Therefore, if the churches will declare peace and ask each individual to participate in peacemaking in the world and work toward reconciliation, I'm convinced certain things can be done without violence. There are very few people on this earth who really want a war. There is enough strength in the Christian world to bring peace. Nonviolence is essential to Christian living. My hope is that we may now unite for peace by reconciliation between churches and the churches with governments.

*For you, are evangelism and reconciliation distinct tasks or aspects of essentially one task?*

The supreme task of the Christian church is to build a community of Christians that expresses brotherhood at the deepest levels. Therefore, the main objective of the church, independent of all other things, is evangelism. By that I mean the direct act of going out and securing an increased number of members of the church to build a brotherhood that will not break. This brotherhood must have the characteristics of a society that you would like to build. The church then becomes a kind of a pilot project in brotherhood and declares this message to the community. If the community accepts, there will be peace in that community and it will be awake to the needs of the world and will serve.

Service is not evangelism. This comes after people have accepted Christ; it comes after a church has dedicated itself to evangelism, to a proper evangelism.

*At the beginning of World War I you were of draft age, but as a theological student, you had military exemption. If you were now 18 would you go in the military?*

If I were 18, I would not go into the military. My experience of the two world wars reveals that there is hardly a position I could take in the military in terms of my Christian attitude toward war.

As you indicated, at the time of World War I, I was a theological student at Vanderbilt University. An invitation came for volunteers to go into YMCA work. The YMCA had responsibility for the recreational and religious activities for military men both in America and abroad. I volunteered for this and went to Parris Island, South Carolina, to work with the men in the U.S. Marines. The YMCA program was civilian but was tied in with the military.

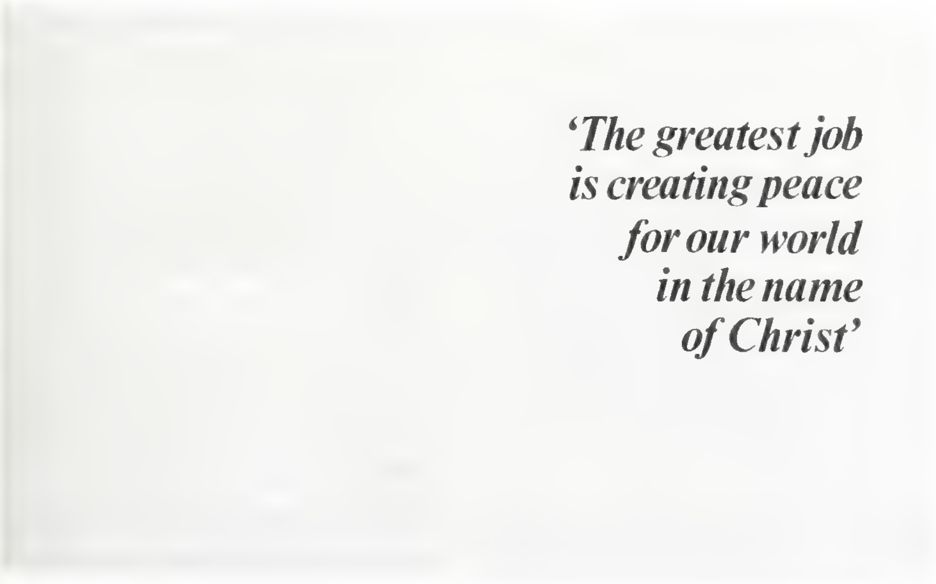
I don't know what I would say about following the same pattern again. At the time I thought I was doing right. After I got out of the YMCA work, I wondered whether I could say I did not participate in war. I doubt if I would again go in the YMCA program.

*Do you feel the church is giving sufficient support to men regarding the draft — whether they choose the military, 1-W service, or the resistance movement?*

Because the church believes in religious liberty and the right of conscience, it carries a responsibility to all. I think it has heavy obligation to those who go into the military. We have never taken the position that those who enter the service cannot be members of the church. But some who did felt they had left the church. At the congregational level has there been encouragement to keep close contact with members regardless of the position they take in wartime.

The General Brotherhood Board and Annual Conference took an active part in relating to men in the military, though this program was not as strong as the one involving alternative service workers. The support given conscientious objectors was wonderful. There was of course the position of some that churchmen should go to jail rather than participate in either military or alternative service.

Administratively the church was faced with all these points of view. Its response was a type of conservation and a hope for reconciliation that someday we would understand each other in the body of Christ and in brotherhood build the kingdom of God on earth when the war was over.



*'The greatest job is creating peace for our world in the name of Christ'*

*Do you favor youth having a more influential voice in shaping the direcion of the church? How would you answer the cries of those who might object?*

The U.S. government says youth can vote at 18. If you can vote, you should be able to speak for yourself and to set objectives for community living. The church needs to set the objectives that ought to be rather than just condone what is going on at the present time. I have often said that I belong to the church as it ought to be, not as it is. And that will give a clue to my feeling about a community also. I must live in a community and I must live in my church, but I doubt if I will ever find the place where everyone will agree with my point of view. It's along this line that I think that both adults and youth must work together in creating the common objective.

I would like to see a goal set for the year 2000, which is only one generation from now. Many of us are too old to get anything done in the next 25 years, but we must support the youth. Youth somehow should get hold of objectives at this moment that they would put into operation in their lifetime and be willing to die for. Any other objective will not match the war cry of giving a life, and I feel that our youth are ready to do this.

I would like to see adults give their entire attention to developing with the youth a program for the Church of the Brethren that will take this generation the next 25 years to accomplish. To do this, let's invite the youth in our local churches who have been in the army, in alternative service, in prison, and adults who have directed youth ministries to consider what they would give their lives for on this earth. The day is ripe for that to be done, to give youth an opportunity to speak under guidance.

The Valparaiso youth conference used the term "Courage to Be Brethren." This should be followed up quickly before the spirit of that occasion dies out. This is a very important year for the Church of the Brethren to set goals. If the young people will set their goals and dedicate their lives and say, "Here am I; send me," we should be ready to send them. And I would like to see at least 1,000 young people go out every year during the next 25 years. There ought to be ten people out over the world finding spots where they can work.

This is so important that I would put as my first objective for the Christian church, beyond evangelism, setting aside the church program to inspire youth to create objectives with the adults promising support. I feel personally that the greatest job is the prevention of war or, to put it positively, creating brotherhood, creating peace for the world in the name of Christ. This is our job. The youth are ready. I think the world will listen.

*What do you mean when you say the young people should meet with adults and should speak under guidance? What is your definition of guidance? And could you be more specific about how young people should set objectives and the kind of service they might render?*

I would like to see youth and adults together use the New Testament as the guideline as the Brethren did in 1708 at Schwarzenau. Together we would commit ourselves to support a program for the creation of brotherhood. Brotherhood: this is the word I would use more than peace in future planning. This brotherhood must begin in the local church and in the local community. Then can we point to the kind of brotherhood in which a world can exist without war. Our literature should be filled with this idea of loving one another and practicing and learning how to do this love thing that we're talking about these days.

Adults should participate in the development of the goals so we will not be in disagreement at any point. Yet we need recognize that we will be taking chances, but even so, we will say to youth, "We are willing to pay the price; we'll finance you; we're too old to go, but we'd like to help you."

Christian people are still looking for pilot projects in brotherhood.

*You implied that, when adults and young people meet together and study the New*

*Testament and plan objectives, there should be no disagreement. How would you handle the situation if there were disagreement?*

That is like a war that you can't stop. We must have faith that by due process we will come to an agreement on both parts — adults and youth. Now if there isn't an agreement, the only thing I know to do is wait.

The National Service Board for Religious Objectors was about as delicate a thing as you could ever put together in this world, but we agreed when we first started that we would not do anything that we didn't concur on. In my lifetime I have discovered that the best way to test every proposal is to try it. We generally have enough time to see whether it works. Also there's a possibility of having two types of programs going at the same time, going different ways, under one administration. Paul and Barnabas had their problems. They had to separate to do their work. But they didn't quit. Good leadership can almost guarantee the winning of the game.

*Do you feel the leadership being given presently by the Church of the Brethren General Board to peace concerns is adequate? And what of the local churches?*

How much can be done? I know that we're not doing enough. Primarily, we must find our objective and define what our schedule will be. The General Board should set great goals for the future, and it should draw on the unity that exists already among youth groups in local churches. The church papers, the church school literature, youth discussions should become aflame with the vision and goals. I do not feel the leadership has come from anywhere in the Church of the Brethren to inspire youth or adults to do what I have been advocating in this conversation.

What will the local churches do about it? They can do only what the General Board plans unless somebody disagrees and goes independent. I would like to see the Brotherhood take the leadership that would demand all the energy any group or any person has, so that we'll not be divided in our strength. So often the best leaders are off on a binge by themselves instead of representing the church. The board must send out ambassadors to every local church so that each one will participate in this effort of creating a brotherhood around the world.

When we talk about local churches in the Brotherhood, after all, there isn't anything but the local churches. The overhead is only something that works for the local churches. Anything that is done that isn't for the local churches is probably irrelevant. Unless you maintain the strength of the local congregation you do not have strength in the overhead.

Dialogue must go on. Following up the Annual Conference with the Valparaiso youth conference is perhaps a way to describe what I'm trying to say. How can these two lines of thinking be knit together in something that is better than either one of them? Here's where the General Board must see beyond the debates at either one of these types of conferences.

*What degree of ecumenical activity or level of relationships do you see as appropriate for the Church of the Brethren today?*

That's a question that should be implemented just as vigorously as our denominational program. The historic peace churches have a great opportunity to represent the peace movement, or the brotherhood movement, to our fellow Christians, denominationally speaking. Now is the time to act.

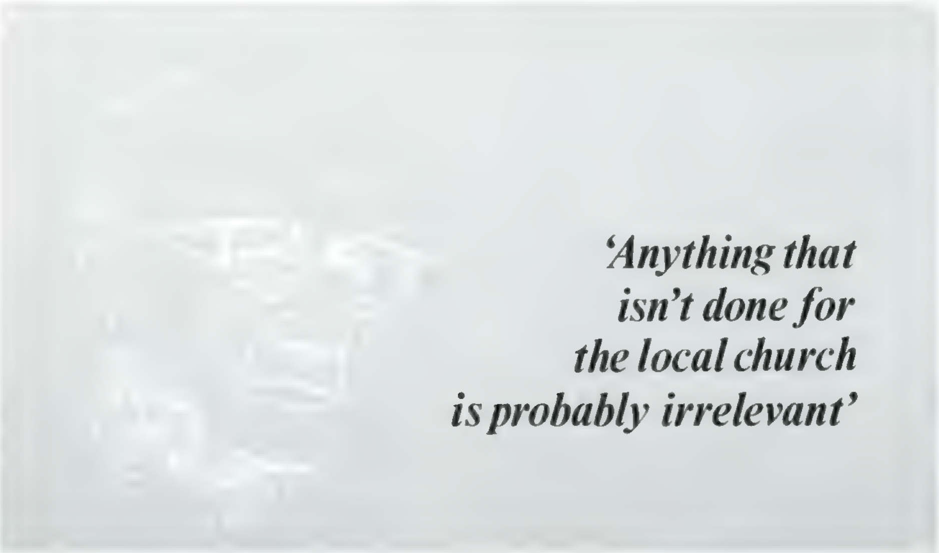
The World Council of Churches and the National Council have been weakened and local councils are practically nonexistent. To me it's a pathetic scene, and I regret it very much. One of our urgent objectives is to mobilize the resources within Christianity, among denominations, as quickly as we can so that we will feel strength and not weakness.

The time has come for the Brethren to say we're going to pull ourselves together now because we have been broken also. We can come back again to take our place. Adults and youth need to think through this problem very seriously and quickly.

If I had a personal say on what to do, I would keep a strong man at Geneva and put a youth there with him to work with the World Council of Churches and with the United Nations auxiliaries in Rome and Paris as well. I would put another strong person and a youth in New York to work with the United Nations and the National Council of Churches. I would continue a strong personality in Washington and a young person working with him. These jobs would center on both Christian organizations and governments. There these three groups could join together in a creative research study of how to meet the world and to find the places of service for those we'll send out and support.

I would revive the movement to go to the general conferences of other denominations. We have invited many to our conferences, but we should seek invitations to go to other conferences to give our message of peace.

Wherever we can work with other



*'Anything that isn't done for the local church is probably irrelevant'*

bodies, we should work with them — but not lose our own identity.

*Of the ministries performed by the Brethren Service Commission, what do you regard as the most significant breakthroughs?*

However much we would want to change our relationship to the U.S. government during wartime, I would say our biggest breakthrough came when the government forced the historic peace churches to work together. We didn't do it because we loved one another so well, or because we wanted to get together; but we had to, and that was good.

The National Service Board for Religious Objectors has been a tremendous and valuable institution. But I have a hunch that we're letting down on that. We ought to double our efforts in NSBRO [now the National Interreligious Service Board for Conscientious Objectors] to work with the government and develop a program so that if another war occurs, we'd be ready. And don't let anybody think we're not heading toward another war.

Of course, we've made many mistakes. Let's list them; then let's throw our lives into creating what ought to be. We ought to keep a program going, doing something better everyday, trying to find new light, and daily getting something done for conscientious objectors during peacetime. Then if war comes, we can say to the government, this is what we want to do and if you don't let us do it, put us in jail. I would not mind going to jail if we were doing a really heroic job. I believe the government would let us go on working during wartime doing what we ought to do if we have a good program. That would be a part of my ongoing objectives immediately.

*You commented that the government had forced the Friends, Brethren, and Mennonites to work together in relation to conscientious objection. Dr. Visser 't Hooft of the World Council of Churches did a similar thing when we were trying to get the World Council to give attention to peace. Is that not true?*

It is true. He suggested that we ought to do something for the conscientious objectors of Europe, and cooperatively we set up EIRENE in Germany, Morocco, and other countries. He said we were the only ones to do it, because we were the only ones that had the charter for it. We've got the charter for peace now.

*What vision of the church do you feel would be most challenging to the Brethren today?*

My vision would be that by the year 2000 we double our membership. We must lift our message up and let what we believe be known. Of course we've got a lot of homework to do before this can be done. I'd like to see the seminary and the headquarters at Elgin unite in one staff and face, as a research group would, a problem like ours and find out how it is possible to get people to create a brotherhood that won't break and be so good people will want to join it, want to be in it, and wouldn't be satisfied to be out of it.

*What do you regard as the most gratifying experiences in your own career of churchmanship?*

This sudden answer today might be different from what I would reply next week, but I will say this. I've had such a good experience with the Church of the Brethren ever since my childhood, even though the members then were very conservative, that I can't help but feel that belonging to the Church of the Brethren has been a Godsend to me. But I don't think that's what the question implies.

In terms of my own work for the Church of the Brethren, in every job I had it took me ten years to be trusted by the constituency. That's a hard statement to say, but I think it's true even of pastors. To be trusted, you have to be with a group at least ten years. To be strong you must have your constituency with you. To fail to do this means disaster.

The biggest thrill of my lifetime with the Brethren is that I was in a job where I was given a lot of liberty. I accepted the liberty and moved out on it and was more or less supported. I don't know how I could express my appreciation for the constant support of the Church of the Brethren from December 1919, when I went to Elgin, to 1958, when I retired in Geneva, Switzerland. And since then I have never felt any break in my relationship with the church.

Going back to the question of breakthroughs, a major breakthrough came when we began to work in the council of churches and other agencies to get certain things done in the world. My lifetime covers the period of the Brethren relationship to other religious bodies. There was some before 1919 but not much. I have found that we were welcomed all the way as long as we took our position, knowing full well that we could not expect everything we would like to have done. The councils of churches were more patient with us than many groups would have been and we ought to appreciate it.

Also, our relations with the government have been tremendous. There are some of our people who think we ought not to have anything to do with government, but personally I want to be a citizen, a good citizen, and I would like for my citizen brothers to allow me to have freedom of conscience. In some respects it is easier to get respect for freedom of conscience from government than from some Christian bodies.

Among the churches and among governments, the thing that put us through was our program. We had a program to offer, we had something in our hands to give, and we had youth to back us up. The program that is developing in the world for conscientious objectors was started primarily in Europe by representation of our youth being in Europe as conscientious objectors. Now when we have COs from Germany in our program here, the circle has been made.

What we need now is a breakthrough in local congregations to the communities in which we live.

*What suggestions do you have for a local breakthrough?*

I would reiterate that we must let the people of the community know our program, our objectives. We should ask the community to join with us in many of our objectives in ways that would not require them to join our church to be with us. We don't have to have people join our church to follow our message. We need to work with government at all levels, to hear its counsel, and to offer our counsel. Government is very good to us in my judgment. We ought to express appreciation for the good things that have been done and then ask for better things! ☐

# RECONCILIATION in a Palestinian village...

The village of Deir Ammar five years ago was an area of tension and conflict in the Arab-Israeli war. Last summer Christian and Moslem children came to the small village, 35 miles northwest of Jerusalem in the Israeli-occupied West Bank of Jordan, to participate in a recreation camp and, to some extent, to work at reconciliation. Many of the children had lived their entire lives in refugee camps.

Brethren Service in Europe, cooperating with the United Nations Relief and Works Agency for Palestine Refugees and the Quaker Service Middle East Youth Program, for the past two years has sent Brethren volunteers as counselors to this summer camp.

Last summer Quaker volunteers and Brethren Service workers Kenneth Smeltzer and Frederick A. Schmidt Jr. worked with the co-directors of the Deir Ammar summer camp, Robert and Eva Minnich.

Mr. Minnich has been employed part time since last October as Brethren Service Representative for the Middle East.

Working from Ljubljana, Yugoslavia, Mr. Minnich is investigating opportunities for Brethren program through the World Ministries Commission.

Seeking to make their visit to the West Bank and Israel the medium for a balanced firsthand impression of the Middle East conflict, the foreign volunteers from Deir Ammar participated in a weeklong seminar in Jerusalem sponsored by Quaker Service.

During the seminar they talked with Israeli spokesmen and students, visited their homes, and journeyed to a kibbutz. Through these discussions they were able to analyze their West Bank experiences and learn about Israeli attitudes, especially regarding the Palestinians and the refugee issue, Mr. Minnich said.

Through voluntary contributions, labor, and cash donations, including one by the World Ministries Commission, the UN agency has been able to provide 200 boys aged 11 to 14 and 65 girls aged 10 to 12 with an opportunity to leave their refugee camps for two or three weeks.

Jammed into the limited time are instruction in personal hygiene, training in athletic and scientific skills, folk art, leadership training, wholesome meals, and hiking and excursions to historical and religious sights.

Each day is closed with the children, who about evenly represent both faiths, reciting readings from the Bible and Koran in Arabic.

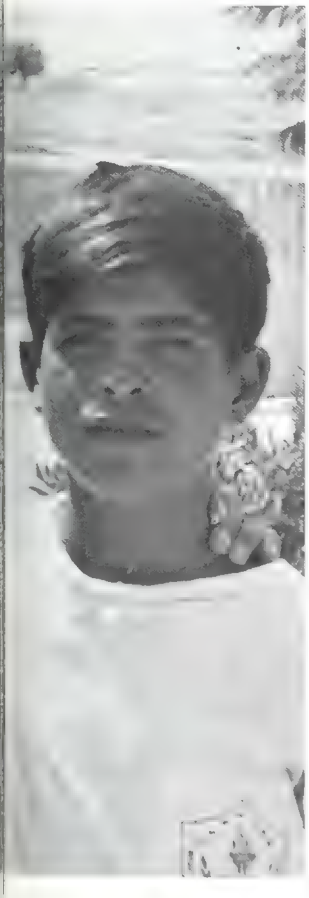
Four Palestinians, never before outside the Middle East, were also sent by Brethren Service to international work camps. Two of the counselors who went to England, where they worked with mentally retarded children, had been on the Deir Ammar staff for three years. The other two, going to Denmark and Northern Ireland, were building a youth center north of Jerusalem.

One of them, a tax collector by profession, observed on his return that for the first time he believed that men of different nations can work together constructively, beginning as volunteers.

Another, a medical student, discovered how a small volunteer group can awaken the beneficence of a community and provide services that cannot be bought with salaries.

Of the Brethren involvement in the Middle East in the last two years, Bob Minnich said: "It has shown that outsiders are welcomed by both parties to the conflict when they come seeking reconciliation through open-minded study of the isssues.

"Should not Brethren seek in that part of the world, which is the home of their faith, to pursue the spirit of Jesus who once walked some of the same roads that BVSers tread the past two summers?" ☐



# in a Marburg ghetto...

The best view of Marburg, a university town in West Germany, is from the grounds of an ancient castle crowning a hill over the city. From this vantage point you can locate university buildings (among the 10,000 students last year at least twenty came from Brethren and Mennonite colleges through the Brethren Colleges Abroad program) and you can look down on the twin towers of St. Elizabeth's church, an imposing example of early Gothic architecture, dating back to the 13th century. Best of all, you can see in the castle itself the setting of a famous conference, important in the history of the Protestant Reformation. For here Martin Luther, Philip Melanchthon, and Ulrich Zwingli came to agreement on most matters of doctrine, but failed to harmonize their views on the Lord's Supper.

These are the features a guide will point out in one picturesque German city of 50,000 population. What he probably won't show the tourist, however, is a small ghetto area (yes, European cities have their slums too) close to the town but cut off from it on different sides by the Lahn river, by railroad tracks and a junk yard, and by an expressway under construction.

My guide to the Marburg ghetto, one sunny day last April,was Fred Schroeder, a graduate of Yale University, then in his second year in alternative service as a BVSer. Listen to his description of the area where he had chosen to work as a volunteer. Here is no picture of "romantic Germany" but rather "five brick barrack buildings one story in height, two wooden barracks, one small building used as a kindergarten, and two primitive

*German children, like their American counterparts, can make a playground out of a jungle gym and a sliding board, especially with the help of a friendly BVSer. Right, preschoolers, whose drawings decorate the walls, make new discoveries with a scale*

toilet buildings (unheated, no plumbing). For the 177 people, about 100 rooms are available — rooms that are wet, causing rugs and furniture to rot, and with walls so thin that neighbors are easily disturbed by one another. The rooms have no running water and no drainage system. Water is fetched from three pumps in the courtyard."

At that time Fred was working with a community group including some of the residents of "Am Krekel," as the slum area is known. A few years ago, as an American student living in Berlin, Fred had some questions about military service, and he turned to a BVSer he met in that city for draft counseling. When the draft caught up with Fred, he asked for alternative service and was permitted to stay on in Germany, beginning what was then a new BVS project under the sponsorship of the World Ministries Commission.

The day of my visit was a typical working day for Fred, his time mostly taken with guiding the activities of slum children. Many of his young friends were playing hopscotch and marbles in the open spaces near one pump where some of their mothers and sisters were doing the family washing. Nearby was their kindergarten room (not in use that day because of the Easter holidays), perhaps the most pleasant room in the whole area. The room doubles as a meetingplace available for social activities of the residents.

At that time a kindergarten teacher came each day to give instruction to children between four and seven. But for a time after his arrival on the scene Fred shared that responsibility with other untrained persons. On that April morning several preschool children gathered in a room that could have been quite dismal but which was made colorful by their creative finger painting, by the grass gardens they had planted, and by the flowers they had grown. Fred explained that he and a local social worker, who was available part time, tried hard to put these children in touch with growing things.

During the afternoon Fred worked mostly with children who were in the early school grades, helping them with their homework and directing periods of play. Field trips under his direction frequently provided a way for them to experience a different environment as well as to learn new skills. He was eager also to spend more time with the twenty teenagers in the community who have few social activities and for whom no recreational activity is provided. At least once a week in the evening he met with a small group of residents, including the parents of some of the children he saw every day.

In many respects Am Krekel is no different from the ghetto areas you find in the United States. The problems are almost identical. Many families are on welfare, but the checks come only every two months, and the adults do not always spend them wisely. There is a housing shortage in most German cities, and young persons seeking to escape from a slum area find it difficult to locate elsewhere. There is little money available to provide the materials and equipment that Fred and other volunteers could have used to advantage. Children coming from the ghetto encounter difficulty in school, not through lack of native intelligence, but because they need more verbal skills.

As Fred looked back over the months he had spent in Marburg, he could see some positive results from his efforts. The preschoolers with whom he worked all passed the maturity test required for admittance to school. And he added, "The children showed marked progress in verbal and motor skills."

On the occasion of my visit I shared a midmorning snack with two young girls, Uta and Barbara, and with two active boys, Bernd and Thomas, whose last name is Sauer. As I examined Thomas' freely executed painting on a portion of one wall, I wondered if he might even remotely claim any relationship to Christopher Sauer, the talented printer who once lived near Marburg but who came to America to become a colonial publisher and to participate in the early history of the Church of the Brethren.

One of the current ministries of the Church of the Brethren is to sponsor the volunteer activities of conscientious objectors like Fred, both as a testimony to the alternative ways of peace and as a means of helping persons in need wherever they live. In recent years the exchange of volunteers between countries has been extended so that young volunteers from Germany, for example, have made a significant contribution to programs designed to assist Americans living in their own urban ghettos. Most of these young volunteers, like Fred Schroeder, are keenly aware of their limitations as professional social workers or educators. But amateurs though they may be, they offer something vitally needed, a personal identification and a presence that can extend meaning and hope where living situations appear to be hopeless.

Just before Fred completed his service in Marburg a few months ago he reported that "a German conscientious objector is beginning in the kindergarten. . . . He has brought a fresh outlook . . . and this is healthy for the project program." Having spent part of a busy day with Fred, I know that what he and other volunteers, German or American, bring to many of our tired old communities with their seemingly insoluble problems, is indeed a "fresh outlook" and a reason to thank God for persons who choose peaceful ways of change. ☐

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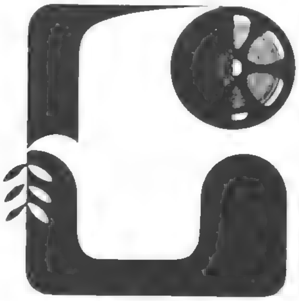
# Sharing the Sights and Sounds of Love

Finding just the right film for the classroom, worship, or discussion can be a frustrating piece of guesswork. Many religious films are wordy, dogmatic, or simplistic, and it is often hard to tell from a brief description whether a film will meet our needs. The number of film producers and rental outlets has expanded so that lists of audio-visuals have become longer and more numerous, making the task of accurate selection increasingly complex.

One source of imaginative, open-ended films for use in the church is the Franciscan Communication Center, the producer of TeleKETICS films. The pastor, teacher, or program planner can depend on TeleKETICS to communicate forcefully and creatively, stimulating persons to search, encounter, celebrate, witness. In the words of the TeleKETICS Resource Guide: "Because the Good News cries out to be communicated . . . TeleKETICS in film and song and loud bright colors, crying out the news . . . that Christ is here amidst morning coffee and bleak headlines — that life holds hope — that we can reach out to each other, our world, our God . . . Here! Today! Crying out the Good News — to make a joyful noise against the sounds of silence, to speak the Word to the world, to share the sights and sounds of love."



TeleKETICS' "Modern Prophets" series traces the simplicity of lives lived in Christ, in the belief that all persons are prophets who share the Word in every action. For example, the "Dancing Prophet" Doug Crutchfield, dancer and teacher of dance, shares his vision with the crippled and the elderly. His faith and love are translated into his encouragements, his support, his commands to these unlikely students.

Christ taught his message through drachmas and sheep and wedding banquets and mustard seeds. The "Parables" series uses the scenes and objects around us to make Christ's message come alive for our own time. In *The Stray,* twelve first-graders spend a day at the zoo, where one boy strays and becomes lost. His terror in being lost is balanced by the gruff concern of the bus driver who searches for the boy and brings him back to the group. This modern parallel to the parable of the lost sheep brings new insight and meaning to the truth that God cares for us. "Once upon today. . . ."

Sacraments are found everywhere. They are more than ritual, and can be seen in every human action, made holy by an awareness of the Spirit. In *Baptism,* Alfredo, a Mexican orphan tragically scarred by fire, is drawn by the warmth and love he sees among the children of a home. He pleads to be accepted into this family and the children themselves answer with the simple declaration, "You are my brother." In *Holy Communion* the free-flowing images invite the viewer to recreate the meaning of the Eucharistic mystery. It explores everyday human encounters as the celebration of Christ's death and resurrection.

Revelation is continuous action, the constant rediscovery of the face of Christ on the face of the earth. In *Let the Rain Settle It,* two young boys, one black, the other white, are thrown together by circumstances. The cautious beginnings of their friendship celebrate Christ revealed to us as we reveal ourselves to each other. In *Turned Round to See* an adolescent boy finds himself in a discotheque, torn between the demands of the music and the images of a slide show which epitomize his memories and his fears. Stifled by his agonizing loneliness in the midst of a dancing crowd, and the terrible burden of his perceptions, his confusion becomes his revelation, and his gesture of hope for the world.

Christian encounter is, by its very nature, a human encounter. Time after time we see Christ looking back at us in the faces of our friends, our families, the man on the street, the hungry migrant worker, the children of the world. To be a Christian is to encounter Christ in the fullest sense, to take him into our homes and our lives. As in *Workout,* where the physical competition in a workout session between father and son becomes a symbol of the emotional and ideological contest between them. As in *Encounter,* a series of one-minute TeleSPOTS that deal with family communication and interpersonal relationships. Infusing communication with understanding concern, finding the search for God in the avenues of human experience, transforming irritating situations into moments of witness: these are the concerns of the "Christian Encounter Series."

This style of lifting up life's moments of concern, searching, and witness is what gives TeleKETICS its special usefulness in a wide variety of situations. It is a style typified by the many TeleSPOTS, in which the Franciscan Communication Center had its beginnings, and which still make up the core of their offerings. TeleSPOTS are thirty- and sixty-second messages of faith, hope, love, but never preaching. They were originally created as public service spots for television and range in subject from psalms to safe driving, from family relationships to the horrors of war.

The genius of the TeleSPOTS is the ease with which they can be inserted into worship, a learning experience, a group discussion, or a presentation. They are concise, keenly sensitive vignettes that lift up a slice of real life and challenge the viewer to explore the meaning of faith in that moment. The husband sharing good news from the office, finds his wife has fallen asleep in the middle of his story, as his letdown at her disinterest is reflected in the dismayed "Darling, are you listening?" A montage of space photos and stills of people of all nations takes on broader meaning in the context of Frank Borman's words upon landing on the moon: "We saw the earth the size of a quarter, and we realized then that there really is one world." A small boy's attempt to awaken his parents with a kiss is rebuffed, but he persists, bewildered: "I didn't come to bother — I only came to give you a kiss."

In these and other spots, we find ourselves quickly, sometimes poignantly, reflected, magnified, refracted. Our encounters, our searching, our witnessing are opened up for examination, and we are challenged to measure them by faith, love, and hope.

Frequently the task of choosing film resources is confusing and frustrating. But with a resource like the Franciscan Communications Center, that job is transformed into an experience of excitement and discovery. Even the catalog is a surprise! It speaks to our needs and tastes in many more ways than simply listing products, numbers, and prices. The TeleKETICS Resource Guide is in fact a program planning guide with celebration and education ideas backed by a full offering of films, spots, records, and banners.

The multimedia library of The Brethren Press now carries a stock of TeleKETICS films for rental, as well as copies of the Resource Guide (price: 50c). In addition, a consultation service in program planning and workshops in communications education is also available to districts, local churches, and small groups. For more information write to Mediascope, The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120. — John G. Fike

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editorial

# The church and investment ethics

What is a peace-loving body like the Church of the Brethren General Board doing with stockholdings in corporations having military contracts?

The question is a crucial one, and one that quite properly should evoke soul-searching, as letters in this MESSENGER suggest.

But the question is also a tricky one, maybe even a little devious. For it readily can prompt more rhetoric than reason. It can spawn not only indignation but arrogance. It can sweepingly indict the corporate church but ignore altogether the responsibility of the individual churchman.

For the record, a few facts and observations are in order. First, to imply that ten denominations were exposed and chastised by the report of the National Council of Churches Corporate Information Center is to miscomprehend what has taken place. The study of the churches' stockholdings in companies manufacturing war hardware was in effect instigated by the denominations through a division of the National Council, by staff spokesmen who believed the study would spark a timely review of the use of investment resources and possibly open ways of witnessing to industry. The element of surprise came when the findings were released to public media before reaching denominational officials.

Second, to suggest that ten churches are guilty of thoughtless complicity with the war machine is to overlook the fact that a number of agencies like the Church of the Brethren General Board have been examining the problem of investments for some time, attempting to reduce if not eliminate their ties to the military-industrial complex.

Third, to assume that the question is summarily resolved by withdrawing all investments in companies engaged in defense production is a simplistic response. In this era of diversified conglomerates, ascertaining which companies are involved in defense and to what extent is a complex undertaking. Disentanglement comes hard. The task will be aided now by the Corporate Information Center listing of the top sixty firms in military sales.

But were the Center to pursue the study in greater detail, and were the regard for complicity taken seriously at the personal level, it could well suggest the individual's foregoing of a vast array of everyday products. Moreover, the individual would inquire of his bank, his savings association, his insurance company where their investment funds are placed. He eventually may question citizenship under a government which is the biggest party of all in the defense business.

Still, whatever attention has been given to the examination of investment holdings by the churches in years past, the time is ripe for a more intense look. After all, war profiteering is an uncomfortable charge, especially among those who have denounced so vehemently United States' action in Vietnam, and even if, as in the case of the General Board, it represents only ten percent or less of total investments.

In reporting on investments, General Secretary Loren Bowman confirmed the data from the CIC report and added that for the year following, 1971, the General Board had common stock of $957,199 in ten companies listed as having defense contracts. In addition, in the Pension Fund $761,883 of common stocks were with thirteen corporations having defense ties. The level of military sales to total sales for these companies ranged from 1.3 to 11.5 percent.

Whether to divest of all such holdings, or to move as Clergy and Laymen Concerned is doing and deliberately select stocks in companies majorily involved in the aerial war in Southeast Asia and as stockholders challenge the social responsibility of the corporations, are alternatives the churches need weigh. The matter is to be before the General Board at its March meeting.

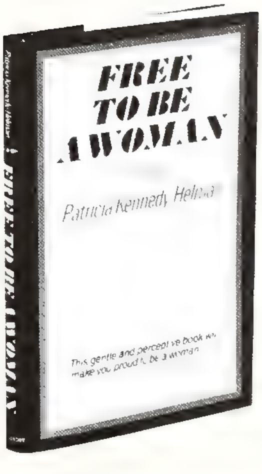
Whatever course is taken by other churches, it seems highly desirable that in the Church of the Brethren the General Board either drop its military-related portfolios altogether or move openly but decisively into an advocacy role on corporate social responsibility.

With the facts at hand, policies must be reviewed and perhaps revised, practices watchdogged if necessary, and above all, principle and performance kept in tow. — H.E.R.

# Books for every woman

by Brethren author — Patricia Kennedy Helman

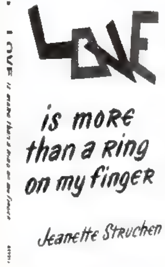
**Free to Be a Woman**


FREE TO BE A WOMAN
Patricia Kennedy Helman
This gentle and perceptive book will make you proud to be a woman

If the roles of home and/or career have failed to integrate a woman's life into a satisfying whole, it is because, though the letter of the law may have been satisfied, the spirit has not. It is this spirit, that as-yet-unfound "self," that this book seeks to discover. With realism and candor, tempered by Christian insights, Mrs. Helman explores a woman's aspirations, duties, and rewards in a book that thoughtful women everywhere will find inspiring and challenging. Marjorie Holmes says, "This gentle and perceptive book will make you proud to be a woman." Mrs. Helman is a graduate of McPherson College and the mother of two daughters as well as a provocative public speaker. Her husband is president of Manchester College.

**$4.95**

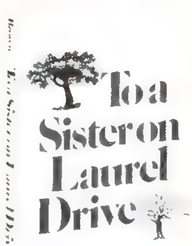
**Love Is More Than a Ring on My Finger**
Jeanette Struchen



The very private quality of love, its hidden meanings, its creative warmth, its joy and humor, its wistful elusiveness and sometimes terrifying solitude — all are told here with great clarity in contemporary phrasing, very much today in word and attitude. And yet, the universal quality behind each poem reveals a timeless message readers will recognize and relate to. The crisp illustrations are by the author herself, mirroring her own clarity of thought, and her particular ability to express a big feeling in just a few short strokes — exactly as she does with the written word.

**$2.95**

**To a Sister on Laurel Drive**
John Pairman Brown



To his countless sisters on all the Laurel Drives across America — dissatisfied and bored in their meaningless, disintegrating suburban world — the author's eight sensitive letters bring sympathetic understanding, encouragement, and hope. This book identifies the causes of women's despair today, and touches on real concerns — family unity, individual peace, and peace among nations, the preservation of human and physical resources, racial justice, a workable faith — and gives women helpful guidance toward bringing these ideals closer to reality, and toward recovering the lost center of their lives.

**$3.95**

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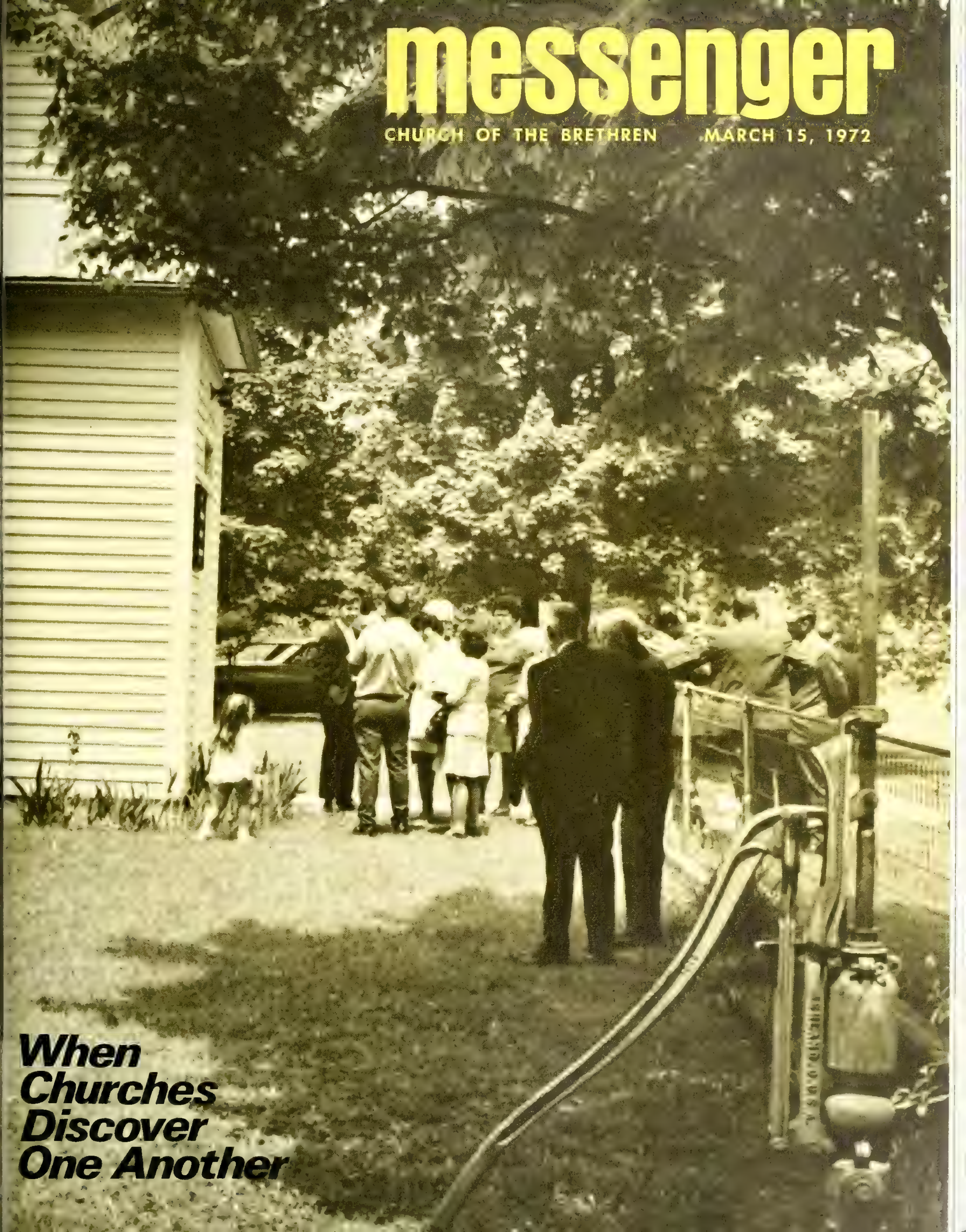
CHURCH OF THE BRETHREN MARCH 15, 1972



# When Churches Discover One Another

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**6** **A National Turnabout on War?** An Ecumenical Witness called 600 Christians and Jews to Kansas City to question the morality of the Indochina War. Ronald E. Keener details events

**8** **When Churches Discover One Another.** In the Shenandoah Valley of Virginia 115 churches are finding out that they have gifts and resources to share with each other and with their neighborhoods. Norman L. Harsh is coordinating the outreach that is unfolding there. Linda Beher reports

**13** **A Messenger Guide to Parish Ministries.** Encounter Series. Lab training experiences. Fund for the Americas. Mission and peace education. Congregations all over the Brotherhood can feel "cared about" by the General Board and its Parish Ministries Commission, whose staff work on multiple concerns. You'll find details and persons to contact in this special section assembled by Kenneth I. Morse

**17** **But Why Did You Do It?** The Christian faith means we are all related, and that we need each other. Doris E. Caldwell narrates a personal experience that answered the question "why?" for her

**18** **From the Ashes: Petals Again.** To dream the impossible dream is not naive but realistic, if one accepts the Christian view of our creation and redemption. by Glenn R. Bucher

*Outlook* features the Church of the Brethren Capitol Hill offices, cites Heifer Project work in India and the Dominican Republic, focuses on Metro-Parish, a shared ministry for Plains Brethren, notes the death of churchman E. M. Hersch, brings up to date LAFIYA's reach toward a $300,000 goal, and introduces a BVS exchangee in Poland (beginning on 2). . . . David S. Strickler, Lena Willoughby, and Michael Hemmis offer *poetry* (21). . . . Reporting that a *Study of Giving Reveals Gratitude and Goodwill* is Donald L. Stern (22). . . . "Film-Art: How Responsive, How Responsible?" asks LeRoy E. Kennel in a *review article* (25). . . . Ronald E. Keener editorializes on *Government vs. a Denomination* (24)

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VOL. 121, NO. 6 MARCH 15, 1972

CREDITS: Cover, 8, 9, 10, 11 Frank A. Kostyu for *United Church Herald*; 2 Roy Hartman, 7 Ronald E. Keener, 14 Don Honick, 15 Howard Royer; 16 Clark and Clark, 19 "The Hand of God," marble statuette by Auguste Rodin, courtesy of The Metropolitan Museum of Art, gift of Edward D. Adams, 1908

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Mar. 15, 1972.

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# letters

### WHITE HOUSE FEET WASHING

The White House feet washing (Jan. 15) strikes me as quite out of place. When Jesus sent several disciples to prepare for the Passover, he did not say, "Pick out a nice place where two roads meet so we can make a suitable display of our Passover." Instead it was an intimate family sort of occasion where Jesus wanted to teach humility and service.

To me the love feast and communion is perhaps the most sacred of all the ordinances we observe. Its place is in the Lord's house, not out in the street. And observing it out in public does not add to the reverence and sanctity that should characterize it, *no matter what was the aim that prompted it*. . . .

CHARLES L. ROWLAND
New Oxford, Pa.

### SWALLOWED UP

After reading the Jan. 15 issue of MESSENGER we offer this short statement:

Help! We are being swallowed up by Baptists, Mennonites, Church of God, Unitarians, Auslanders . . .

Our leaders have died or left us . . .

We are being jazzed up for the burial . . .

Are there any Brethren left, anywhere? Help!

L. CLARK
Modesto, Calif.

### LET'S NOT DRAG FEET

Forty years of uninterrupted church work is taking its toll on Inez Long (Jan. 15). . . . She is not singing, "Stop the church, I want to get off." She's going to stay on with one foot on the brake and the other dragging.

She is in motley company. First of all there is our paradoxical moderator who, if memory serves me right, discarded his necktie, grew a beard, and goes hatless or wears a hat with a broad brim.

Then there are those who really want to go back to the Brethren rather than forward to where the Brethren can go. They not only put on the brake and drag feet but slam the motor in reverse.

She also joins those who, in season and out, try to outdo themselves criticizing "that Elgin bunch." In her case, however, she heroically confesses her past in being one of the "bunch." It might be well for those who were "partners in crime" to come forward in similar confession.

But only those who have never carried responsibility for policy and decision making would contend that "the Elgin bunch" should have been able to have had the wisdom to guide the church in all the ways we should have gone. Let him who never made a wrong decision cast the first stone.

If Mrs. Long will look far enough, she will see herself in company with those who believe in the religious commune. They really have what it takes to slow things down.

We don't need more brakes and dragging feet. We need better steering. We need to go forward under power. We are strangers in a new world. We must have a part in it. We are farmers gone to the city. We are awkward and make wrong decisions. But don't underrate the influence of the farmer on our American life. We need to better analyze our strengths and capacities and go forward with courage rather than with dragging feet.

CHAUNCEY SHAMBERGER
Weiser, Idaho

**REPEATED READINGS**

I have given criticisms to MESSENGER in the past. Now I want to express appreciation — for Vernard Eller's and Inez Long's articles (Jan. 15) and for the articles in the Feb. 1 issue.

Of course, I do not agree with all that is written in these issues. But they are articles which have drawn me back for repeated readings. I am thankful for these two issues. They alone are worth the subscription rate.

D. LUKE BOWSER JR.
Distant, Pa.

**BEAUTIFUL PIECE OF WRITING**

I am writing to congratulate MESSENGER for the excellent article on W. Harold Row (December). I liked it for several reasons.

It was a beautiful piece of writing, from every standpoint.

Many people knew something about Harold. Many hundreds more will now understand and know him much better.

It showed the breadth, and scope of his interests, and his influence beyond his own church.

There seemed to be a time when more of this type of work was done for church leaders. Most Brethren will remember Harold because of your article.

I served under Harold on the Brethren Service Commission and was also chairman of the Foreign Missions Commission when he was with Brethren Service.

The first three articles of that issue alone are worth a year's subscription to the MESSENGER.

V. F. SCHWALM
North Manchester, Ind.

**NOT ANOTHER CATALOG**

I'm sorry some MESSENGER readers didn't realize that the gift brochure (Oct. 15) was *not* just another Christmas catalog.

I'd like to quote from a new SERRV brochure, "Toward a Flowering of Human Dignity." In spite of many efforts by government and private agencies to solve the poverty problem, hunger and disease caused by poverty still plague most of the world's people.

"Today's way of helping a person in poverty is to help him discover how to solve his own problem, if possible; to draw out from within him the will and the resources with which to break the degrading cycle.

"Handicrafts are one way for disadvantaged persons to improve their own welfare. Over the years a unique self-help marketing program called SERRV (Sales Exchange for Refugee Rehabilitation Vocations) has been developed for such craftsmen, in cooperation with overseas denominational and ecumenical personnel in more than forty countries. Most of these craftsmen would otherwise not have an adequate market for the work they produce."

Did not Christ say, "As you did it to one of the least of these my brethren, you did it to me"?

DELMA WITKOVSKY
Westminster, Md.

**BRETHREN BUY BULLETS?**

I have just read the article published by the *Times* of the Hammond, East Chicago, and Calumet City area near Chicago, headlined "Protestants Buy Bullets," reporting on the findings of the research agency of the National Council of Churches. . . . Our son who resides in Hammond, Ind., punctuated his revolt by calling our attention to the article involving the Church of the Brethren. We don't blame him! And that he has turned sour on the church is understandable. More people ought to know what is going on within our Brotherhood that for years has been double talk. . . .

ROBERT WINKLER
Astoria, Ill.

**A WORTHY CAUSE**

Is there any new interest or concern of church people about the mentally retarded people of our country and within our own church fellowship?

It seems the church should take an active and helpful place in caring for those who deeply need aid. The state does a very poor job in caring for these people. Adults and children both need better homes. The church budget goes for many causes. Surely this is a cause worthy of some real concern and help. . . .

ESTHER G. ROYER
Westminster, Md.

## page one

High on the list of priorities for MESSENGER is informing you readers of issues and developments in the life and program of the denomination. Hence in recent months there have appeared the Lafiya treatment of the Nigeria medical program (November 1), a draft of the statement being processed by the Annual Conference Study Committee on Abortion (January 1), periodic ads on Brethren Volunteer Service, and, in this issue, a four-page guide to the program of the Parish Ministries staff.

Credit for the new interpretive supplements goes especially to associates Morse, Keener, and Brumbaugh, working in concern with related staff at the General Offices and in the field. Behind the approach is a desire to enable you better to know and assess the work of Annual Conference and the General Board. Your direct participation is being sought through various responses: study, opinion, offerings, joint planning.

parish ministries

Who cares about the congregation?

And while organically MESSENGER is close to Annual Conference and the General Board, in no way does the magazine choose to report or represent only those interests. MESSENGER is a servant of the church that is local and district as well as of that which is centralized. Thus even while zeroing in on specific thrusts of the Brotherhood, MESSENGER aspires to champion the whole church and to interact in terms meaningful to readers.

In this issue, guest contributors include *Glenn R. Bucher* of the religion department of the College of Wooster in Ohio, *Donald L. Stern* of the stewardship enlistment team of the General Board, *LeRoy E. Kennel* of the Bethany Seminary faculty, poets *David Strickler* of Manchester, N.H., *Michael Hemmis* of Frostburg, Md., and *Lena Willoughby* of La Verne, Calif., and *Doris E. Caldwell*, a worker at the Christian Family Service Centre in Hong Kong.
— THE EDITORS

# outlook

## Heifer Project work in India, Dominican Republic is cited

Heifer Project, Inc., earlier this year received two accolades for work in India and in the Dominican Republic.

The United Nations cited Heifer Project for its major contribution to the sheep and wool industry in India. It was among the ten major achievements of the UN Development Program report of its first decade.

Heifer Project's contribution of more than 400 Rambouillet rams and ewes to a project in Rajasthan, India, helped develop new and upgraded bloodlines in the sheep. Rajasthan produces more than 42 percent of the country's wool. The program also provided training for local shepherds in modern fodder and pasturing techniques.

The improvements have sharply raised wool exports, doubled income for shepherds, and added new jobs for wool shearers and graders.

The Dominican Republic government awarded Heifer Project a first place in milk production on the island-nation.

The award went to the Dominican Development Foundation which runs the dairy center established more than nine years ago by Heifer Project. The award mentions the Holstein breed which has produced the highest milk yields of any dairy breed in the country.

HPI began its program in the Dominican Republic in 1963, at a time when there was no Grade A milk production on the island, and the next year established a model dairy center. In 1969 HPI handed the management of the center to the foundation and in 1970 was named the country's number one dairy farm.

HPI, founded 28 years ago by the late Dan West of the Church of the Brethren, today is an ecumenical self-help program in some 90 countries and 17 US states.

## Metro-Parish provides unity, fellowship for Plains Brethren

Brethren in the Kansas City-St. Joseph area are working together as a Metropolitan Parish Council to provide a unified witness and draw the scattered Brethren closer together in fellowship and unity.

The "Metro-Parish" was begun in late 1968 originally to provide a shared ministry for the Messiah church in Kansas City, Mo., First Central church in Kansas City, Kan., and the Missouri churches at St. Joseph and Plattsburg.

But when each of the churches found its own pastor, two of them part time,

## Washington Office: Making an IMPACT on government

Churches are becoming increasingly sophisticated on national issues — in interpreting them and in influencing legislation and administrative decisions involving them.

The Washington Office of the Church of the Brethren has become a participant in one such approach called IMPACT. The interfaith legislative information and action network is designed for the denominational and ecumenical groups to speak quickly to selected issues raised in the U.S. Congress and Administration.

The Brethren helped create IMPACT three years ago but had not participated in it. The network consists of selected committed persons in Congressional districts. Given action materials on specific issues, they are asked to contact key legislators or administrators by letter, telephone, telegraph, or personal visits on critical public policy issues.

Ralph E. Smeltzer, Washington representative since last October, and district executives are nominating for the national IMPACT network pastors and key laymen from those Brethren congregations most sensitive and active to the ministry of social witness.

*In the Washington Office, Nancy Long, staff assistant, and Ralph Smeltzer, Church of the Brethren representative; right, Mr. Smeltzer at office entrance*

WASHINGTON OFFICE
CHURCH OF THE BRETHREN
RECEPTION

the Metro-Parish turned its attention to developing lay leadership, coordinated youth programming, and increased fellowship among the widely separated churches.

Last November Bob and Nancy Faus of Wichita led a worship leadership experience for the Metro's Lay Academy program, that brought together some 25 laymen for training and growth sessions.

The academy was planned by both laymen and clergy and participants were recruited by personal invitation.

The four congregations have also had joint programs for youth and young adults. And a year ago the congregations shared in a love feast and communion service at the Messiah church. Their witness was extended on that occasion by a lengthy story in the Kansas City *Star*.

The Metro-Parish is still in its initial phase and the council, chaired by Wilbur Bastin of the Messiah Church, a salesman with an envelope company, is now looking at future directions. Among them may be another six weeks' evening course on various topics of basic understandings of the church, of witness, of leadership. An initial course in the Lay Academy centered on "openness."

## E. M. Hersch, formerly on national staff, dies at 77

"Crisp, with a swift pace, impatient, impetuous, E. M. was forever charging ahead, confronting the world. And in death, also, he did not dally."

So was E. M. Hersch spoken of by his pastor and fellow Rotarian, Leland Wilson, on Mr. Hersch's death Jan. 16 at age 77.

A charter member of the La Verne, Calif., Rotary Club, he had been a Rotarian for more than 30 years.

Elmer Hersch was in the insurance business in Elgin, Ill., when, at a personal financial sacrifice, he became manager of the Brethren Publishing House, guiding the business successfully from 1940-49. When he returned to his business a Brotherhood citation called him "a living example of a devoted Christian layman, loving and serving his church."

A leader in the group insurance concept, he organized the insurance plan that today covers Church of the Brethren pastors and employees of the General Board and its agencies, as well as others at the colleges, homes for the aging, and seminary. Mainly through his early efforts many in church life now have adequate insurance protection.

Mr. Wilson recalls the visit of Con-

---

Similar Brethren networks are being organized on church district and Congressional district bases as well. A standard of participation for Congressional districts is where there are at least 300 Brethren members or three congregations.

The persons in the Brethren Congressional network will relate to the Congressional district contacts of national IMPACT. Together they will plan the most effective ecumenical information/action strategy for their district.

The national IMPACT board will inform and act only on those domestic and foreign policy issues where there is a large measure of ecumenical consensus. On other issues where the Church of the Brethren has a special concern and wants to act quickly, the IMPACT network will be used alone or in collaboration with those religious groups who agree with the Church of the Brethren position.

Working with Mr. Smeltzer in the Washington Office is staff assistant Nancy Long. She is the daughter of the J. Henry Longs of Elizabethtown, Pa., and a political science graduate of Knox College in Illinois. A second assistant, Jerry Shenk, served in the office until late January when he became director of the National Council to Repeal the Draft. The second staff assistant slot will be filled soon.

Mr. Smeltzer gives one third of his time to Washington representation and the remainder to his second portfolio for social justice.

Each of the three has taken responsibility for different concerns based on their priority as issues in the government/public decision-making process, as being under consideration by Annual Conference or the General Board, and as program priorities by the General Staff.

Most of the concerns fall within three task forces of the 50-member Washington Interreligious Staff Council (WISC). It is WISC which operates the IMPACT program.

WISC includes the National Council of Churches staff in Washington and the Washington-based staff members of NCC member denominations, plus Friends Committee on National Legislation, Unitarian-Universalists, Roman Catholics, and Jewish religious groups.

Most of their offices are in the United Methodist Building on Capitol Hill at 100 Maryland Ave., N.E., where the Brethren office is located.

Of the groups only the Friends Committee is required to be a registered lobbyist. Mr. Smeltzer believes that in most cases three quarters of the effort of the church office in Washington goes toward the constituencies — in education and interpretation to help members understand the issues. The remainder goes toward lobbying actions on the Hill.

Mr. Smeltzer doesn't mind the use of the term lobbying applied to his work, but asks that it be understood. "We're not lobbying for our own special interests — for money, contracts, special privileges — but on behalf of concerns which are for the good of the country or our whole population or for those groups who can't represent themselves — such as the poor.

"Also, we work mainly on those concerns on which the Church of the Brethren, through Annual Conference or the General Board, has spoken and wants us to represent them," he explains.

The church's Washington Office was established in 1961 at the request of Annual Conference.

In the months ahead Mr. Smeltzer will be establishing meaningful relationships with Brethren persons in significant or policy-making government and private agency posts in the capital.

He will work at involving Brethren delegates at White House and other government or private agency conferences as they relate to the church's priorities. He will also work at engaging Brethren in strategic consultations, conferences, seminars, and Congressional hearings.

gressman John Rousselot to the La Verne Rotary Club:

"Mr. Rousselot had made some comments about welfare mothers and 'illegitimate children.' When he finished, E. M. with a blistering anger said, 'I want you to know there are no illegitimate children. There may be illegitimate parents, but the children have no say in what happens.' Mr. Rousselot stood silent a moment, and then quietly replied, 'I'll never use that term again.'

"Despite his blunt directness, E. M. was never one to walk away in a huff. Nor did he permit differences to grow into grudges or bitterness so far as he was concerned."

Born on a farm near Waterloo, Iowa, he was one of 13 children and was educated at Mt. Morris and McPherson colleges. Since 1967 he had been residing at Hillcrest Homes in La Verne, moving from Elgin.

He is survived by his widow, Sudie Swartz Hersch, two children, seven grandchildren, and three great grandchildren. Memorial gifts will benefit the Woods Memorial Convalescent Hospital in La Verne, an institution he helped to establish.

## LAFIYA program begins reach toward $300,000 goal

"The medical work carried on by the Church of the Brethren through the years has been an extraordinary demonstration of compassion and love to the people of our mission area in Nigeria — many of whom have become our brethren in Christ."

Dr. Homer L. Burke was endorsing the LAFIYA/Nigeria Medical Program that has been undertaken by the General Board's World Ministries Commission. Dr. Burke and his wife, now living in Milford, Ind., were the first Brethren medical team to Nigeria when they arrived at Garkida on May 11, 1924.

"In cooperation with the Nigerian government and other organizations we need to continue both curative and preventative medical services" he said.

Dr. Burke was host to the first area gathering last September in a long-term schedule of meetings being held by the Stewardship Enlistment Team.

Special gifts are being sought to obtain the $300,000 needed by December 1973, beyond Brotherhood Fund budgeting, for the medical program.

A quarterly newsletter being sent to contributors and other interested persons reported six weeks ago that more than $44,000 in cash has been contributed, with $14,000 in pledges, and nearly $18,000 in additional intentions to give.

Beyond this, one couple placed $10,000 with the General Board in a gift annuity agreement with the residue designated for the medical program.

In developments for the medical program in Nigeria, business manager Roger Schrock has been named medical coordinator in that country. Mr. Schrock and his wife Carolyn taught for three years at Waka Teacher Training College.

Dr. Daryl Parker of New Madison, Ohio, left in late January for Nigeria to serve three months at Lassa Hospital. He and his wife previously served short terms there, and formerly were missionaries to China and workers at Castañer, P.R.

Also taking a short-term assignment in Nigeria were Dr. and Mrs. David S. Stayer, Irving, Texas, whose departure was postponed while he had heart surgery. Dr. Raymond Strayer, a dentist from Denver, Pa., is also on a short-term visit to Nigeria, one of several he has made since 1964. Each of these doctors has gone to Nigeria at personal expense.

One important aspect of the LAFIYA program is the training of Nigerian personnel for medical work. This month M. Mbursa Mshelbwala, a nurse at Garkida, will attend the Institute of Child Health at the University of Lagos on a scholarship from the Church of the Brethren.

Nigeria field administrator Roger Ingold said that the three-and-a-half-month course will qualify Mbursa for new responsibilities in child health work, a part of the thrust of the medical program. Mbursa is an ordained minister and a longtime member of the Garkida nursing staff.

Funds needed beyond regular budgeting for the medical program, explained in a Nov. 1, 1971, Messenger insert, are being sought from individuals, rather than congregations. Stewart B. Kauffman and Donald Stern of the Stewardship Enlistment Team will respond to persons interested in how they can participate.

## Exchangee in Poland finds Catholic youth inquisitive

Thomas R. Bross has learned in his nearly two years in Poland that exchange programs can indeed have an impact for world peace and understanding.

A BVSer in the agricultural exchange program of the Church of the Brethren, the 24-year-old Lebanon, Pa., man says that his "everyday actions, reactions, habits, and discussion serve to represent his American background in the eyes of the Poles. This is the most direct function of an exchange program."

Tom has been working as a lab assistant at the Institute of Plant Breeding in Krakow, Poland. His work includes English language editing on reports at the institute and letter writing in his native language. He holds a physics degree from Lebanon Valley College in Annville, Pa.

Recently Tom stepped from the world of laboratory work into the church in Poland when he accepted an invitation from a country priest friend to speak with a group of youth of the Catholic parish.

He expected only a few youth, but 50 about his own age came with the church organist, crowding into a small room for the two-hour exchange, some standing the whole time.

The opportunity to speak freely with

*Thomas R. Bross, center, exchangee at Krako*

an American Protestant interested the Catholic youth. Tom found their questions exacting and sophisticated, and often difficult to answer. "What are your church's sacraments, its view on abortion, celibacy, baptism, birth control, and original sin," they asked.

Said Tom: "I think my opinion on anything theological was asked, from pergatory to predestination." Then too there were questions on America's race problems, narcotics and youth, and crime. As well as how the unmarried Bross liked Poland and also Polish girls.

Tom found it an invaluable experience and his audience enthusiastic. "Who would have ever expected that I would talk two hours on religion, but then whoever expected that I would be in Poland?"

He is in Poland as an American exchangee in the Brethren Service-Polish Agricultural Exchange Program. It provides a year of study for Polish agriculturalists in US universities and opportunities for Brethren Volunteer Service workers to fulfill the exchange.

With Tom in Poland are five American exchangees and three more are being placed this spring and summer.

Tom Bross comes on strong for the opportunity Brethren Service has in Eastern Europe for mutual understanding through the exchange program. It can mean a broader understanding not only between countries but between churches.

*land, conversing with Catholic students*

# underlines

*ALL ABOUT PEOPLE* ... Named director of development for Florida Brethren Homes is *Galen B. Sargent*, Sebring. ... Retiring at year's end as administrator of The Cedars home in McPherson, Kan., is *Orval Wagoner*.

*Mr. and Mrs. Henry B. Gibbel*, Lititz, Pa., last fall were elected to offices of the National Association of Mutual Insurance Companies, he to the board of directors and she as president-elect of the ladies' auxiliary.

Brethren worker in Nigeria *Roger Ingold* is the hero of the cover story in the January issue of *Outdoor Life*. He saved the life of the story's author, a Christian Reformed missionary, attacked by a wild buffalo in the Cameroon.

In Southern Pennsylvania *Elmer Gleim* was approved as writer for the district history, being produced by a five-member publication committee.

*THE PASTORAL SCENE* ... This must set a record: *Levi A. Bowman*, Martinsville, Va., preached his 3,336th sermon on his 97th birthday Feb. 13. Ordained in 1905, he has served in the pastoral ministry since 1903. He "retired" in 1956.

One Californian and three Southern Pennsylvanians were licensed recently to the ministry: *David W. Hunter*, La Verne, Calif., by Modesto congregation; *Marlin Bricker* and *Duane Hawbaker*, Back Creek, Mercersburg, Pa.; and *Timothy Mann*, Waynesboro, Pa.

Four pastors and spouses participated in a seminar, "Pastor and Wife in the Context of the Congregation," hosted by Bethany Seminary in January: The *Paul Alwines*, Roanoke, Va.; the *James C. Boitnotts*, Middlebury, Ind.; the *Carl B. Cawoods*, Ashland, Ohio; and the *Ira W. Gibbels*, New Enterprise, Pa.

An opportunity for you: The Bible and Ministry will keynote a two-week summer institute at Bethany Seminary Aug. 21--Sept. 1. Pastors and persons who have not had seminary training are invited to the intensive prosessional growth experience. More details may be had from the seminary, P.O. Box 408, Oak Brook, Ill. 60521.

*FOR HIGH SCHOOLERS* ... Five hundred youth will gather on the campus of Bridgewater College April 22-23 for the eighty-first southeastern regional Youth Roundtable. Registration deadline is April 10 for the event, featuring small-group discussions on such topics as pollution and dating practices.

*CONGREGATIONAL COLLAGE* ... The *Bella Vista Church of the Brethren* in East Los Angeles, Calif., will celebrate its fiftieth anniversary of founding May 6-7.

At La Verne, Calif., Brethren voted to support the Southern California telephone war tax suit, which involves the withholding of the ten-percent federal excise tax.

Brethren congregations in the Roanoke, Va., area are among six denominations and the Roman Catholic Diocese to develop and coordinate an ecumenical ministry in the valley. One project has been the distribution of food to the elderly.

## AN ECUMENICAL WITNESS

# A National Turnabout on War?

by RONALD E. KEENER

Six hundred Christians and Jews had come to Kansas City, Mo., to question the morality of the Indochina War and to look beyond to new national policy.

Their "Message" declared: "Seeking to be faithful to God and his self-revelation in history, inspired by the values and authority of the biblical revelation and united in our belief in the sacredness of all human life, we insist that United States involvement in the war in Southeast Asia is unjust and immoral."

The present hostilities had brought An Ecumenical Witness together in mid-January. Dr. Robert Bilheimer, coordinator of the interfaith conference, suggested that it was time to get beyond a pro- or anti-war argument to the deeper level of basic moral assumptions of foreign policy.

"On the basis of the announced intentions of the United States the war has been lost," said the 2000-word "Message," adopted with another lengthy "Action Strategies" paper.

"We have not defeated communism in Indochina nor have we defended freedom. Imposing our will on distant lands and poor and nonwhite peoples, we have participated in their destruction while thwarting their self-determination.

"The guilt is not ours alone, but guilt is ours."

The concerns for guilt, contrition, penitence, repentance weighed heavily on the conference with the conviction that the war is unjust and immoral.

The "Message" witnessed to that immorality, spurred during the four days by a presentation on the stepped-up air war in Vietnam, that had replaced a dwindling ground war.

"Chemical herbicides have been applied to nearly one seventh of South Vietnam, destroying essential crops and mangrove forests. One out of three persons in Vietnam is a refugee," the paper said, also acknowledging that North Vietnam and the National Liberation Front have terrorized villages and committed atrocities.

But, the paper continued, "the massive terror and atrocities of the B-52s and fleets of helicopters are ours. The napalm and CS gas are ours. . . . Our anti-personnel weaponry, refusing to distinguish between military and civilian targets, has inflicted hundreds of thousands of casualities on Asian people. All of this is immoral."

The conference resolved that the "only morally acceptable course" is military withdrawal and refusal to supply further aid, "which has simply postponed the political solution the Vietnamese people must ultimately, in any event, find for themselves."

Was the conference, in taking on the mantle of guilt for the war, reflecting a feeling of many Americans? One participant, Thomas Wilson of the Church of the Brethren staff, thinks not: "I don't sense that there is any real guilt feelings on the part of American society about what we are doing in Vietnam." Indeed, Robert Pickus of the World Without War Committee declared during debate that "I don't feel guilty. I came here to see why we failed." For some Americans, the guilt lies in our not having won the war.

Guilt in the context of the war is more than an emotion, a feeling of self-rejection, said W. Robert McFadden, chairman of the philosophy and religion department at Bridgewater College, after the conference. Guilt implies some call to action, a responsibility.

A German, one of 40 foreign nationals participating, agrees, in discussing an earlier statement to the conference. For him the recognition of guilt implies a motivation for action, for analysis of the war's origin — "otherwise it doesn't make sense to talk about guilt."

"Can you call this war an episode, a lapse, and can you pick up the ends of normality, a normal American way of life where they have been left in the 60s before the war started? I don't think that's possible," he responded.

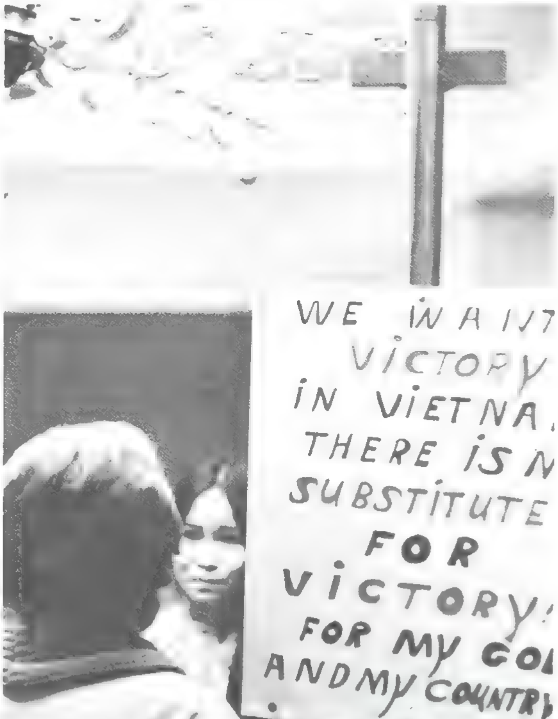
The war for him is a "reflection on what kind of society you want and not just an issue by and of itself. I'm hearing here that if you get a sufficient number of people voting the right way, then everything will be okay."

Rejecting this, he feels that the "system of coordinates" in the political and domestic life of the country which permitted the war must be examined. Otherwise, a new war is all too possible.

Embracing the war as both a moral and political happening, he predicted a moral vacuum — "a disorientation as to where the society is moving" — at its conclusion.

Fearful that the war will be considered just another episode, "as a mistake that can be corrected," he urged Americans to make a "kind of analysis of the society which encourages and maybe provides a new vision of what the society can be all about — what values you want, how

*More on 23*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An Ecumenical Witness participants, clockwise from top: Andrew Young; Dom Helder Camara; protesting the thrust of the conference, a lone dissenter confronting Vietnamese woman; Al Hubbard, Vietnam Veterans Against the War, left, and Thomas Wilson, Brotherhood staff

### New opportunities for outreach unfold

# When Churches Discover One Another

### by LINDA BEHER

From the lookout tower above Woodstock, Virginia, the seven bends of the Shenandoah's North Fork curve in and out of farmland, rich with fence rows and ordered fields. To the west neat rows of apple trees, winesap, golden delicious, Jonathan, fill the low hills.

Brethren and other German folk trekking down from the north during Revolutionary War years stopped near the river and stayed. They built their homes and churches on or near the limestone outcroppings that fertilize the red soil.

The little towns of Shenandoah County cluster in the bends of the river that, long before the Indians named the land "beautiful daughter of the stars," drained the wide valley between the Blue Ridge Mountains and the Alleghenies. From the lookout point it is easy to spot their water towers and the steeples of their churches.

In fact, the countryside of Shenandoah County is filled with churches — 114 Protestant ones and a lone Roman Catholic parish. The people who attend them are like the quiet land that surrounds them, has shaped them for generations: yielding only a little to the pressures for change that an urban society is bringing to bear on a long-rural culture. Conglomerates, councils (notably councils of churches), mergers — all are regarded with suspicion where fierce individualism and the comforts of tradition are highly valued.

But the churches in the county struggle to stay vital. Many of their pastors experience a sense of isolation from one another, in spite of a fairly active ministerial association. And denominational executives wonder what to do with the churches that cannot afford full-time pastors.

Closing is not the answer. So rich are they in family lore that some stand empty far out in the country until Sunday mornings when families drive twenty-five or fifty miles to get to the meetinghouses of their childhood. Grandfathers and second cousins are buried in the crowded little cemeteries. Those churches mean *home*.

The story of Shenandoah County Interchurch Planning Service — SCIPS to most countians — is the story of one way in which those churches have begun to fulfill their ministries more effectively, both individually and together. With task groups working at a resort ministry, overseeing a project with prisoners at the county jail, establishing neighborhood church clusters, and extending a fellowship to migrants, lay persons and pastors from a dozen denominations participate in new ways in the ongoing life of the county.

*Norman Harsh interpreting SCIPS symbol*

Shenandoah District Executive Stanley R. Wampler had a hand in SCIPS' beginnings in 1967. "Bernie Zerkel (executive for the Shenandoah Association of the United Church of Christ) and I kept bumping into each other as we worked with our churches in the county. It began to seem to us that we could do some of our ministry together. We suggested to the Virginia Council of Churches that it call a consultation of the county's denominational executives to study our situation."

Local pastors and laymen became involved. And together they worked intensively to produce "A Study of the Churches of Shenandoah County." Its profile of church membership, size, location, and pastoral supply confirmed what Stanley and Bernie had guessed in the beginning: an overlapping of energies and efforts by nearly everyone.

"We visited various neighborhoods in the county to get clusters of churches together," Stanley recalled. "In almost every meeting people would say, 'We know we have too many church buildings. But we don't know what to do about it.' "

The study period continued for about three years, while pastors, laymen, and executives pondered "what to do about it." They dreamed of an agency which would have funding from each judicatory at $100 a church, and from individual churches, as each could, according to

size. For its twelve churches, the Shenandoah District of the Church of the Brethren contributes $1,200 a year.

And finally, in July 1970, SCIPS officially debuted as a two-year experimental program, with Norman L. Harsh as coordinator.

People in Shenandoah County quickly labeled him "Mr. Church Closer."

"The idea was never to close churches," Stanley emphasized. "The idea was to look at a mutual ministry: what we could do together rather than separately."

And closing churches would simply not fit the nature of Norman Harsh. A soft-spoken West Virginia native, Norman pastored the Barren Ridge Church of the Brethren for ten years before moving down the valley to Woodstock.

He came to his new post well prepared to take on administrative tasks, having served as district executive secretary for churches in West Virginia and western Maryland. He participated in an experimental program in church renewal sponsored by the General Board among congregations in Virginia and California. He served as a member of the board for five years. A sense of modesty, typical of the people in the valley, characterizes Norman. He worries about communicating creatively and effectively. But he doesn't have to fake a love and respect for the rural valley and for the people and their fears and hopes for their churches.

*Kathy Coffman: "A tradition of helping"*

He knew, though, that his task would not be an easy one. Roger Combs, pastor of Valley Pike Church of the Brethren, describes the situation Norman faced: "There is a fear of being tied into something larger; there is a fear of the *size* of things."

Lutheran pastor Leonard J. Larsen's reaction typifies early response to SCIPS. "When SCIPS first came here I had some reservations about it. I asked, just what was it going to do? I later realized that the same question being asked about SCIPS could be asked about the churches in this county: 'What are they doing?' The only reason that the question isn't asked about the churches is that the churches have been here for as long as people can remember. And so they simply accept them and don't question the reason for their existence."

"Combining capabilities rather than organizations" is how Norman would explain the function of SCIPS to skeptics who feared it had come to their valley to create superchurches. "People's fear that their small church is not all it should be, struggling as it does, grows out of their devotion to the church. One of the possibilities of SCIPS is to help smaller churches examine new ideas and cooperative approaches toward faithful witness and service."

An early SCIPS effort at new approaches focused on the seven tiny churches in Powell's Fort Valley. About 1,000 persons live in the spoon-shaped depression in the north end of Massanutten Mountain. Roads to the other side of the mountain, and the towns, are few. But the Fort Valley Interchurch Council is working to combat the sense of separation that people there could feel. Two laymen from each congregation comprise the council; there is no resident pastor there.

Hilda Tamkin runs the Seven Fountains post office from an alcove in her home in the Fort Valley. She is a strong woman with a shy but ready smile. On the council she represented her United Methodist congregation last year. "The Interchurch Council began doing some things that we had already done," she reflected, "like the sunrise service every Easter. But vacation Bible school — without the council, Bible school could not have happened, at least for our church. There weren't enough kids, and no one to teach.

"When the council began, some people didn't accept it; but we couldn't have had the Bible school without it."

Lawrence Helsley was elected to the ministry in 1919 at the Columbia Furnace Church of the Brethren. He still drives over the Massanutten to the Fort Valley once a month to preach a service at the Church of the Brethren there, and supplies other pulpits on the other Sundays. During the week he operates Wayside Grocery, where you can buy anything from rubbing alcohol to homemade coconut candy. He doesn't mind reminiscing about the valley where he has lived all his life and where he reared his twelve children. "At my age I'm content to let the young folks take over," he declared, though he counts himself among staunch supporters of SCIPS. "People need to work together."

"SCIPS attempts to provide ways to bring people together across all kinds of 'barriers,' like denominational lines, in order to foster communication and contact," Norman pointed out. "It's developing a sense of responsibility for caring about what goes on in our neighborhoods. The Fort Valley Interchurch Council is an example of these ideas being put into practice."

Bringing people together works in another way when Shenandoah County residents attempt a ministry at Bryce Mountain Resort.

Skiing and summer recreation at Bryce draw a monied crowd from Washington, D.C., and Richmond, persons wealthy enough to build handsome second homes on the steep and wooded mountainsides, or to buy one of the condominium apartments the Bryce Corporation is putting up.

The gaps between longtime residents of the area and the newcomers are painful.

*SCIPS' ministry to county jail has support of law enforcement officials; reactions to ministry at Bryce Resort have been mixed*

Local people who missed out on the profit that resulted from buying the land cheap and selling it high in small lots tend to regard their new neighbors as intruders, different and alien.

When some SCIPS advocates saw a place for a ministry at the resort, a task group went to work. Roman Catholic mass celebrated at a Lutheran church, a coffeehouse setting at the ski lodge with folk singing and conversation, and, this year, Saturday evening Protestant services at nearby Trinity United Church of Christ are ongoing wintertime activities.

Trinity pastor John Ware, co-chairman of the resort ministries task group, commented, "People in the county are beginning to realize that the affluent skiers are really just people, with the same very human kinds of problems and frustrations." Until the resort ministry, Roman Catholic participation in efforts at cooperation had been nonexistent. It is significant now that Father Salvator Ciullo is a full-fledged member of the SCIPS team.

More than the other ministries SCIPS is enabling, though, the Bryce Resort ministry has its detractors. One is David C. Derby, pastor of the Strasburg Christian (Disciples of Christ) Church. "Let's face it: The people who go to Bryce for weekends are trying to escape the church." Pastor Derby, who last fall was named a pastoral delegate for his denomination to SCIPS' administrative council, sees more value in such efforts as the Interchurch Council in the Fort Valley. But he pushes for a new focus on activities like family counseling. His frustration runs deep at not being able to pique similar excitement in other Strasburg pastors in such a venture for their own community. But he is not sure that SCIPS is the agency to work at it.

Grade school teacher Harold Ebersole, church board chairman of Valley Pike church, admits that SCIPS has risked general approval by engaging in a ministry like the one at Bryce. "People don't identify with the skiers. The ministry is not one from which they feel a direct return. You know, people ask, 'What do we get out of it?' And maybe there's not much that an individual person or an individual church does get out of it. This is a wrong attitude that we have about much of our giving. But this is the attitude we have, and we have to accept it, and work with it, even if we think it's wrong."

Twenty-five churches and 120 of their Sunday school teachers and superintendents did "get something out of it" last fall in a leadership training workshop. Harold chaired the task group doing the planning, and a new group is being formed now to undertake similar efforts.

Another kind of willingness to reach out developed when a SCIPS task group found direction in the biblical injunction, "When I was in prison, you visited me." Its members began planning ways to minister to prisoners at the county jail.

Placing copies of Today's English Version of the Psalms and the New Testament in the jail and chaplaincy counseling were early efforts. And at Christmastime gifts like after-shave lotion and toothbrushes went to prisoners from drugstores in the county. Task group attempts to tie into Offender Aid and Rehabilitation of Virginia (OAR) were successful, and SCIPS volunteers trained with OAR personnel experienced in counseling prisoners in supervised settings. So far Norman has received no negative feedback from persons who might feel the SCIPS ministry is "making it too easy" for the prisoners. Jimmy R. Robinson, pastor of the Pleasant View and Wakeman's Grove congregations of Brethren, noted that "SCIPS enables churches to have a part in ministry to the county — like the jail ministry — which, individually, they would not have begun."

Jimmy has participated in SCIPS since its beginning in Shenandoah County. He can communicate enthusiasm for its "missionary" quality to neighbors of the county like the prisoners and the skiers at Bryce. But he is enthusiastic, too, about his current involvement with other Edinburg-area churches in an experimental cluster, initiated by a task group on strengthening town and country churches. When Edinburg pastors met last fall to discuss the possibilities of a cluster experiment and the hope it might hold for church renewal, it was their first meeting in two years.

"The SCIPS task group prepared materials on clustering only as an excuse for these pastors to get together and begin their own process," Norman indicated. The pastors have met again to define their common problems and to determine how to proceed. Lay involvement is occurring in three Thursday night meetings during Lent. Denominational executives are eager for more interchurch clusters to happen, particularly because of the significant relationships they encourage. Even talking about cluster experiences seems to enhance relationships: "This task group has made no headlines," Norman laughed. "But its members have related well."

Maxine Rosen, whose family-owned tire sales company has been near Mount Jackson for years, is one of the eight lay persons on the town and country churches task group. But her involvement with SCIPS extends beyond that. Her congregation, the Cedar Grove Church of the Brethren, collaborated with the Valley Central United Church of Christ a hundred yards away in a self-study period. The results are joint Bible school classes, supper meetings, and Easter services. A summer weekend camp experience with the young people of both congregations proved so successful that entire families plan a similar outing next summer. The two churches have agreed to support a joint pastoral program. While they seek a minister, Dr. Warren Bowman, president emeritus of Bridgewater College, is serving as pastor on an interim basis.

Both congregations participated, too, in the fellowship extended to the migrant workers in the New Market and Woodstock areas who harvest the rich crops of apples in the county. "Through SCIPS we invited the migrant workers to three evening picnics. Our people have been very appreciative of the work with the migrants," Maxine affirmed.

Response from some of the ninety workers who attended the picnics point to their delight at being accepted for a change in one of the communities where they work. One woman paying her tire bill at Rosen's said that the picnics were the first community events anywhere to which the workers had been invited.

One member of the migrant ministry task group — now disbanded until next harvesttime — was Kathy Coffman, a young city-dweller-turned-rural when she came with her husband to the valley where he was born. "Here you can't escape your neighbors who are in need. They are too visible. Every morning that I come to work during the harvest season, I pass the migrants in the orchards.

"There's a tradition about helping here. Migrants contribute a lot to the economy of this county. Part of the year they are our neighbors, and we have a lot to do to make them feel at home."

What of the future? Begun as a two-year pilot program, SCIPS has received the go-ahead from its administrative council to continue a third year. Jimmy Robinson reflected, "Even though SCIPS is going into its second year, it's still a 'babe.' Each time we meet we try to see what direction we're going."

New directions are not difficult to see. Cletus Lindamood owns and operates a mill in Edinburg. He has been a member of the Pleasant View Church of the Brethren since 1916, and as chairman of Shenandoah County's board of supervisors has watched the county's deepening recognition that persons must work together for the good life. "This is healthy for the county," he maintains. Miller Lindamood sees SCIPS finding ways to enrich home and family life — "the one institution that needs the most consideration in any community." He hopes that SCIPS can become an agent for good at the county farm, where some residents have lived since they were children.

Youth ministries, a day care center, and work with retarded youngsters are among other tasks that SCIPS may be able to undertake in the next fifteen months.

"When you start something new, people are slow to get the vision, not because they are against it, but because they resist change," Stanley Wampler said. "But where there is an opportunity for ministry that people can see, they are glad to share in it."

Getting the vision may mean coming to a new understanding of what the church is in Shenandoah County. Listening to Norman Harsh comparing the church to a tree — "The roots and branches spread out from the trunk, where they have unity. They go in all directions, but the fruit is the same" — recalls Jesus' words, "I am the vine," and Paul's description of the church as the body of Christ.

Harold Ebersole noted, "At the first SCIPS meeting I attended I realized that the fourteen or eighteen persons there were from at least ten denominations. The fellowship before the meeting — the chairman usually had to call for order more than once; as we worked through a series of problems; and later, after we had come up with answers — this fellowship was amazing.

"It seems as if we can cooperate in work, in play, in education. But we can't in church!"

In Shenandoah County cooperation has become a sign of life for 115 churches whose members are working and dreaming — "not in lockstep," according to Norman Harsh, but "responsibly, whether separately or together." ☐

# A MESSENGER GUIDE TO THE parish ministries OF THE CHURCH OF THE BRETHREN GENERAL BOARD

## Who cares about the congregation?

You do. Your district office cares. And so does the General Board. Its Parish Ministries Commission believes that your congregation is a community of faith with unique resources and its own style of living and witnessing. The Parish Ministries staff believes the help it can offer should begin where your congregation is and use resources already within each group. This means following procedures that allow congregations to struggle with who they are and what they really want to do. The staff itself is a significant part of the commission's program, operating with congregations in a consultation style. To see the Parish Ministries Commission at work, take a look at the vignettes which follow. They are a sampling of programs, services, and ministries all related in some way to the local congregation. Obviously, PMC staff members carry multiple responsibilities. Please note that your district executive has firsthand information about these services and how you can utilize them. Keep in contact with him. But note also that staff members will welcome direct inquiries at any time. The box on page 16 is keyed to the programs described and will tell you whom to contact.

1

**ENCOUNTER SERIES.** "We like the Encounter Series." It was a matter-of-fact statement offered to the visiting speaker by the pastor's wife in a small church in Kansas. Later in the day he sat down to a basket dinner in a basement room that doubled for a classroom. Over his head waved a mobile created from the Teaching Kit that provided resources for fifth and sixth graders. In other classrooms he noted that curriculum materials were helping elementary school children discover how God is at work in the church and in the world.

The Encounter Series, offering graded church school materials for all ages from nursery to adult, has been developed by several cooperating denominations, including the Church of the Brethren. It assumes that teaching and learning are a shared adventure, that "the teacher serves the learner by uncovering the crossing points, the places where concerns of the gospel and the concerns of the learner intersect."

2

**FAMILY LIFE.** Too many happy weddings wind up in sorry marriages — mostly because the couples fail to develop the basic skills for getting along together. That is one reason why Mennonites and Brethren have cooperated to produce a radio series you can make available to your community. *Choice III* (five 3-minute spots per week for 13 weeks) provides the encouragement many marriages need and breaks through with a Christian perspective but without a denominational slant.

Inquiries prompted by the broadcasts are followed up with a free book (*Cherishable Love and Marriage*, by David W. Augsburger), the offer of a Bible study course, and counseling as requested. Church school classes and fellowship groups interested in sponsoring these broadcasts should write for a listing of themes and additional information.

3

**TEACHER TRAINING EVENT.** The three district leaders were on hand when the plane arrived. At the airport they greeted the leaders from outside their district: a seminary student, a seminary teacher, and an Elgin staff person. As they drove toward the camp where the "teacher training event" was scheduled for the weekend, they shared their hopes and dreams for the time together.

Soon all the participants were involved in activities calling for positive interaction: listening and paraphrasing, studying and discussing the Bible, sharing creative ways of learning, teaching, and worshiping. Not all questions were answered, but most would agree with the one who said, "I came to the realization the church should not die." Nor need it, when church school teachers find what another called "enthusiasm for a fuller life" and get real satisfaction out of sharing that joy.

4

**SPECIAL MINISTRIES.** A two-hour meeting every week to study the Bible and discuss community concerns. A year-round youth program, directed by a youth staff, working with a teen center, day camp, and after-school enrichment programs. Direct involvement in community and congregational efforts to improve housing, control crime, upgrade health services, and aid economic development.

These are just a few of the activities of the Capitol Hill Group Ministry, involving the Washington City Church of the Brethren and six other churches near the US Capitol. Donald Leiter, a Brethren minister, serves as coordinator and full-time staff member.

The Group Ministry depends on the financial support not only of participating congregations but also of the Mid-Atlantic District and of the Parish Ministries Commission, which this year provides $4,000 as a special ministry support. The Commission is committed to encouraging and undergirding several such special ministries as well as helping to support ongoing pastoral programs.

5

**THE ART OF CELEBRATION.** You can see it in a tie-dyed worship center at Annual Conference, in banners and posters in many a church sanctuary, in woodcuts and drawing in church publications, in art festivals devoted to religious painting and sculpture, in the design of new church buildings.

You can hear it in choral concerts, in new oratorios, in verse-speaking choirs, in congregational songfests, in contemporary folk services, and in the use of old and new instruments dedicated to praising the Lord.

What you see and hear gives evidence that the creative arts can assist worshipers in expressing freely and openly their joy and their faith. The celebration team of the Parish Ministries Commission stands ready to help in such ways as providing financial support for specialized art ministries, consulting with district and local leaders, planning workshops in the arts in the church, reviewing choral music, making new songs available on worship bulletins, and studying the church's needs in music.

6

**LAB TRAINING EXPERIENCE.** "What a discovery! That other persons in a group, even the most secure and self-assured, have feelings just like mine. And that with their confidence and trust I can work through my fears and anxieties to find a stronger faith."

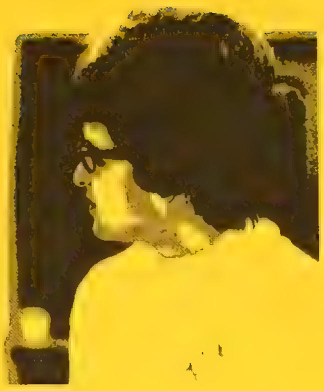
So writes a participant in a laboratory training experience, where Christians, in the words of the New Testament, discover what it means "to be in training" in order to respond faithfully and creatively to the demands of the gospel. In life labs, groups of from 25 to 40 persons spend a short time (a weekend to five days) learning, working, living together. Programs are developed to focus on such areas as marriage enrichment, constructive use of conflict, personal growth, and in consciousness-raising experiences for women and senior citizens.

7

**EVANGELISM ENCOUNTERS.** Choose whatever term you want — call them *workshops, clinics, encounters, retreats,* or *consultations* — in any case what they have in common is a basic concern about evangelism and an opportunity for training in evangelism.

The calls come from districts all across the Brotherhood. In response the members of the Evangelism Team of the Parish Ministries staff have logged thousands of miles in travel and spent hundreds of hours in planning and assisting local and district leaders. Local participants come for one session, for several sessions, or a series of weekends. They worship together, celebrate their faith, discover and share talents, study and discuss methods of evangelism, go home with enthusiasm and commitment.

What does an evangelism encounter offer? For some a broadening understanding of new and old ways of sharing the good news. For others a deepening experience of the work of the Holy Spirit. For many a new anticipation and excitement regarding possibilities for the church.



8

**FUND FOR THE AMERICAS.** "In the last few weeks we completed eight homes." The director of the Christiansburg (Virginia) Housing Corporation, an all-black effort to aid minority persons to build attractive low-cost homes, went on to say that preliminary plans were ready for 56 more.

The Christiansburg project, which provides jobs as well as homes for the black community, was the first housing project funded by FAUS (Fund for the Americas in the United States). It receives support also from the Virlina District. But it is only one of 38 projects that received financial aid in the two years FAUS has been in operation.

In making funding decisions the FAUS staff team strives to keep faith with the priorities of community organization and economic development while at the same time responding to the total needs of minorities. To insure that spiritual needs are not neglected, projects involving evangelism and religious development of and by minorities are also considered.

9

**PASTOR-CHURCH RELATIONS.** You can imagine what tensions can develop when pastors spend their time in one way, when they would like to use it differently, and when their congregations think they should be doing still something else.

As a means of narrowing the "understanding gap" between pastors and congregations, the Southern Ohio district last November sponsored two districtwide workshops involving pastoral couples, ministerial commissions, and church board chairmen. Leadership came from Brotherhood offices in the person of the Parish Ministries consultant for the professional minister and congregational life. At the same time pastors' spouses explored the role which is unique to them.

Chester Harley, district executive, summarized one conclusion of the workshop in these words, "When pastor and congregation clearly negotiate working responsibilities, not only will more be accomplished, but overall pastor-church relationships will be strengthened."

Caring about the congregation means caring about pastors, too.

## 10

**LAY TRAINING.** Think of several churches you know — small, sometimes remote from other Brethren congregations, composed of loyal members but not served by a full-time or a professionally trained minister. Think also of committed laymen you know — interested and willing to serve, but lacking in experiences and unfamiliar with ways of caring for needed ministerial functions.

Can these dedicated laymen help in their own or neighboring churches? Yes, if they receive specific training for ministry. As a means of helping train lay men and women for ministerial functions the Parish Ministries Commission is working with three districts currently (and with others as requested) to set up workshops. The model proposed will emphasize experiences in *L*iturgy (leading in worship), *E*dification (learning from and using the Scriptures), *A*dministration (developing skill and sensitivity in working with others), and *D*iscipleship (gaining maturity as a Christian). The capital letters underline leadership — and that is what it's all about.

## 11

**YOUTH MINISTRIES.** Patterns of youth are constantly changing. Once there were highly programmed youth departments (BYPD), action-oriented youth fellowships (CBYF), a national youth director and cabinet, with conferences, conventions, rallies, and retreats at all levels, designed to involve youth in all aspects of the work of the church. Now many of the old patterns are obviously inadequate. Yet the need for youth ministries continues.

Last November the General Board called Ralph McFadden to the Parish Ministries staff to serve as a consultant for youth ministries. Ralph has no ready-made answers for youth problems, but he has some goals — to work with district and congregational youth cabinets to enable them to realize their objectives, to develop resources they can use, to work with parents as well as youth in understanding the generation gap, and, perhaps most importantly, to enlist, encourage, and challenge leaders of youth. Ralph says, "The leader-adviser must not only be an understanding adult. He or she must genuinely desire to work with and for youth. The key to youth work is leadership."

## 12

**MISSION AND PEACE EDUCATION.** "Where can I find out what's happening on the mission field? . . . Please suggest resources for a series of Sunday evening meetings . . . How can the young people in our church learn more about the peace stand of our church? . . . The older folks, too, want to take a new look at what the Bible says about peace. Any suggestions?"

The Parish Ministries Commission responds to queries like these. Resources can be recommended to local leaders. And many of the suggestions that come give guidance to writers and educators in preparing new materials.

**FOR MORE INFORMATION**

Circle number and mail to person named. Address: 1451 Dundee Ave., Elgin, Ill. 60120

1. **Encounter Series,** Hazel M. Kennedy
2. **Family Life,** Clyde E. Weaver
3. **Teacher Training Events,** Shirley J. Heckman
4. **Special Ministries,** Thomas Wilson
5. **Art of Celebration,** Wilfred E. Nolen
6. **Lab Growth Experiences,** Carl W. Zeigler Jr.
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11. **Youth Ministries,** Ralph G. McFadden
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Name ______________________________ Congregation ____________________

Address ______________________________ State ____________________ Zip ____________

### When I looked up Ching Sz asked me in a determined voice:

# 'But Why Did You Do It?'

### by Doris E. Caldwell

It was a simple kind of encounter, but it set my mind to recalling an incident to share with friends in America. At the annual General Meeting of the Hong Kong Council of the Church of Christ in China, a tall man originally from North China came over to where I was sitting and asked if he could get me a cold drink. My cold drink already was on the cement floor beside my chair. But his asking was as though he wanted me to know he was there, wearing a name tag with a bright red ribbon indicating that Mr. Ching Sz was an official delegate. As he walked away I began remembering many things.

But primarily, I was recalling Ching Sz's story, which I want to relate to you. And he has since granted me permission to do this, to tell it like it is, even using his real name, for both Ching Sz and I are proud to tell it.

Before our Christian Family Service Center moved to the Kwun Tong sector of Hong Kong, we worked in small apartments in the Mong Kok area. One day I was asked to come quickly to visit an old man who was ill and who lived in a bed space. When I arrived I found a large room where double-decker beds were lined up, perhaps fifty bed spaces in one room. Most of the occupants were out to work, so I soon found the elderly man who was ill. He needed to go to a doctor; I would need to find a taxi.

As I was helping him get ready, I noticed a young man in the upper bed across the aisle. He appeared very uncomfortable and a little frightened. When I asked how he was he said he had been ill for some days and his friends, who visited him often when he was working and had some money, did not come to see him now. Also, he was sure he had lost his job in the factory for he had been absent for nearly a week. I asked if he would like to go with the older man to the doctor. "Oh, yes," he said, with no hesitation.

When we got to the doctor's office we had to walk up a long flight of stairs. With every step the younger man moaned softly. It was a busy day for me and I wondered if he was being overly dramatic. After all, I had never seen the man before and his story could be phoney, but he did look ill, I told myself.

The doctor suggested I go back to work and he would call me after he had examined both men. In two hours he called with his report. The older man could be treated but the younger man, registered as Mr. Ching Sz, gave him some concern. "Every breath he takes is agony," the doctor said. "Could I hospitalize him at your expense?"

"Yes," I replied, knowing that our center had One Great Hour of Sharing funds available for just such emergencies.

After a week in a general hospital Ching Sz was transferred to a tuberculosis sanatorium, operated by a group of Protestant churches. The Christian Family Service Center was asked to pay the medical fees for Ching Sz who was alone in Hong Kong and who had no resources to help himself.

One busy morning, four months later, a very different looking man came into my office and sat across the desk from me. When I looked up Ching Sz asked in a clear, determined voice: "Why did you do it? You are not even related to me."

I remember trying to explain how all of you, the supporters of One Great Hour in America, care for people in need. But Ching Sz looked blank. Continuing, I said it was part of our Christian faith. Christians believe we are related, that we are one family and that Christ meant us to help each other in whatever way we need help. He wanted to know more about this faith, so we arranged for him to join a class at the Mandarin Church where he could study with the minister and discuss his questions with others who also wanted to understand why.

We also discussed part-time work. The doctors had said he could not go back to the factory but he could do some light work. When I asked what he would really like to do, he replied, "I would like to find a job singing Chinese opera, as I used to do in China." I am sure neither of us was surprised that no such opening could be found.

As a start, however, we applied some of the One Great Hour of Sharing funds to paying Ching Sz a small wage to do clerical work for the Hong Kong Christian Welfare and Relief Council. After some months we invited him to take charge of the Council's filing department, where he has been ever since.

There have been ups and downs, of course. He suffered a relapse and had to be hospitalized a second time; also he had a number of personal problems to work out. Through it all he was faithful in his study of Christianity. He became an active member of the Mandarin speaking congregation of the Church of Christ in China. Soon he became our choir director and, more recently, a member of our church session.

Just over a year ago Ching Sz invited me to his wedding. He described the bride-to-be as "quiet, reliable, and a strong Christian woman who teaches in a Christian school."

His love of music continues. At the mid-autumn festival for 120 elderly persons who met in our courtyard, Ching Sz sang some of the familiar tunes from Chinese opera. At Christmas he led a group of young boys in rehearsing carols.

Ching Sz now understands that among other things, the Christian faith means we are all related, and that we need each other. And this is the story I have to share with you who are part of this faith. ☐

To dream the impossible dream
is not naive but realistic
if one accepts the Christian view
of man's creation and redemption

# From the Ashes: Petals Again

by Glenn R. Bucher

What can we say about man from the perspective of the Christian faith? Who is essential man? The idealist who tries to live peace and goodness and thereby to look for such qualities and elicit them from others? Or the realist who is convinced that practical men get things done, that the lesser evil is usually the only choice?

And what shall we say about man's condition? Is he saint, sinner, or a complicated mixture of both? In a way, the answer is obvious — saint and sinner. But there remains with us in this society a pervasive hangup on the normativeness of man's fallen nature, and we come to expect morality consistent with it. What needs to be said is that, in light of the Christian message, the burden of proof still rests with the moral realists, who in the final analysis, may be neither moral — in terms of the biblical emphasis on goodness — nor realistic.

To be sure, the moral realists have on their side one thrust in the Judeo-Christian tradition. Man is corrupted by pride and self-centeredness. His efforts at doing good are often distorted by self-interest, by will to power, by desire to be God. But this view of man does not constitute the first or last word, not the most important, not the *Christian* word about man, and that it is not the "good news" for this time.

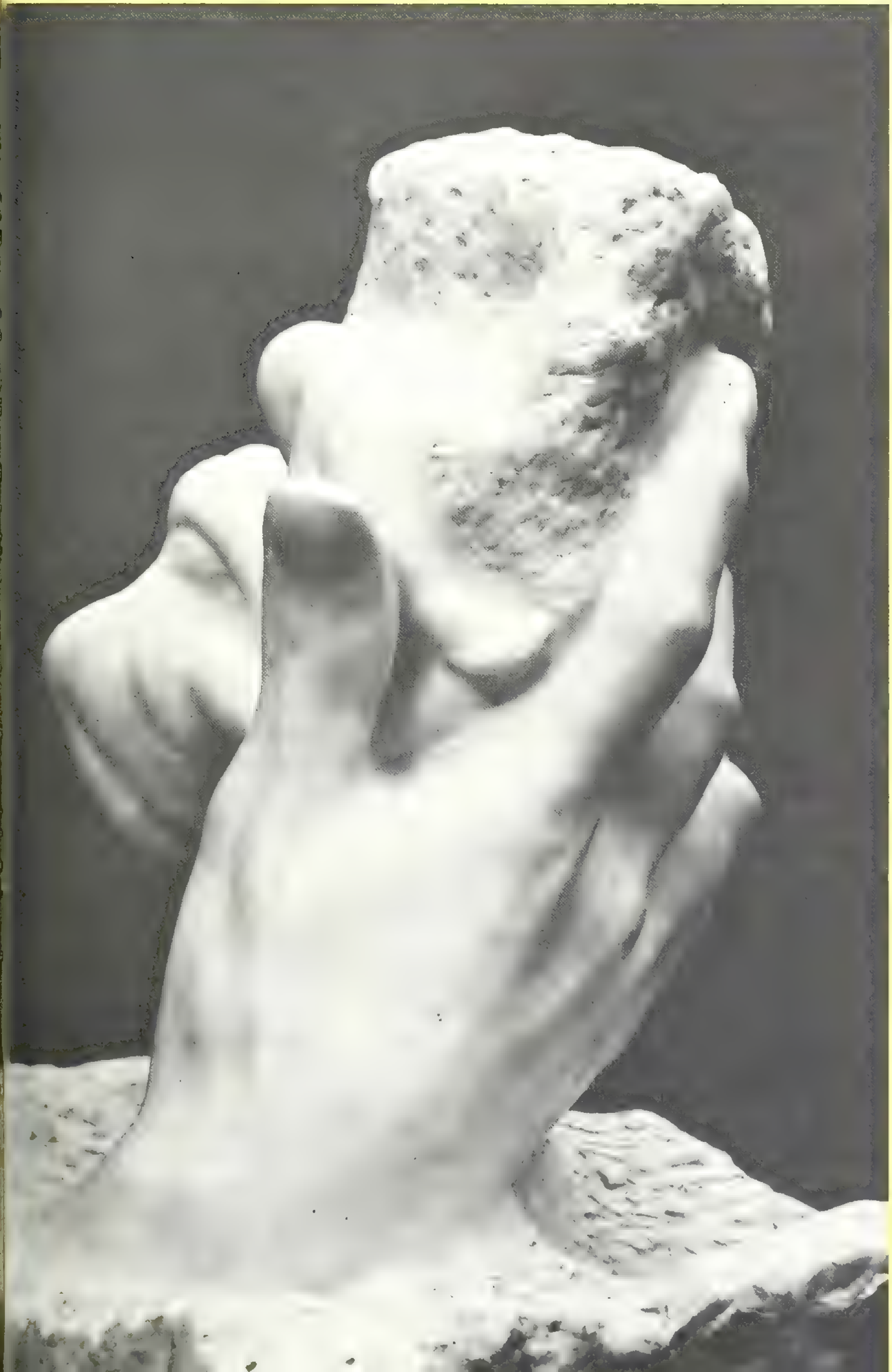
Why should we reject the view that man's fallen nature depicts his true condition? In setting forth responses to the moral realists, I hope to provide an answer — one, incidentally, that is more "realistic."

Consider the generation to whom this so-called realistic note is sent forth. Born at the beginning of the fifties, those who are being cautioned about optimism — students, basically — have already lived through the McCarthy era, Korea, Vietnam, the Middle East, the assassinations of three American symbols of hope, race riots and burning cities, the snuffing out of peoples' rebellions in Poland, Hungary, and Czechoslovakia, to mention only a few events. Couple with this their twelve years of public school experience in an institution whose very structures are based upon, anticipate, and reinforce man's inhuman possibilities. And then we, those who are allegedly realistic, have the unmitigated gall to inform students — as though they didn't know it — that man has capacity for evil. As a matter of fact, this is all they know. And I think it explains their optimism and hope.

Students are refreshing because many of them still believe that what they have lived through must *not* be. To believe in man, to aspire to new moral heights, to build a utopia make an affirmation of faith — faith in the goodness of creation — and strike out in search of a new childlike innocence. Such affirmations refuse to believe that the realists have the first or last word about man.

If one accepts the Christian view of creation and redemption, then "to dream the impossible dream, to see shaving basins as golden helmets," via *The Man of LaMancha,* is not naive but realistic.

To argue that life is that "can of worms" wherein man is already a mixture of the moral and the immoral, that in life associations immorality is compounded, and that therefore the good life consists of making the best of a bad scene, fails, I think, to take account of the *implications* of what Reinhold Niebuhr referred to as "immoral society." He warned us that institutions and structures often bring



out the worst in us. But what he didn't say is that these very structures often presuppose a negative view of man, that man acts in accord with the assumed expectations of his behavior; therefore, he becomes a certain type of man.

Look at your own role fulfillment. When one becomes a "student," a "professor," an "administrator," a "businessman," a "missionary," he soon begins to act in accord with the implied expectations of such roles. One discovers himself doing and, more importantly, saying things that he might otherwise never have considered, things that seem somehow not to be authentic. For all practical purposes, we take upon ourselves assumed natures.

I am suggesting two ideas. First, structures do alter conditions of human nature. They often anticipate man's capacity to do only morally ambiguous acts. Hence, one cannot base a doctrine of man only upon empirical evidence, for that evidence may not truly reflect essential man. Secondly, before we transform structures so that they facilitate man's desire and ability to live in accord with his essence, we first need to determine who man really is.

The central thrust of the biblical story is that man participates in the goodness of God's creation, that true personhood has to do with realizable love, that though love is crucified, it is also raised from death, and that structures — a city, believe it or not, by the name of the New Jerusalem — are not absent from God's new earth.

As an ethical model, moral realism assumed shape via the political realists of the 1930s who rightly saw a need to purge social gospel Christianity of the worldview which so much determined its theology. Secular liberalism had its theological counterpart in a super-idealistic doctrine of man, which World War I obviously undermined. For theologians like Niebuhr, ethics had to do with determining how best to make "Christian" decisions when all the choices were thought to be bad: for example, the choice between World War II, national socialism, and pacifism. Because options were limited to the givens, the "Christian" choice became the one of lesser evil. Ethics tended to be a justification of whatever seemed most practical.

If ethics is brought back under Christian guidance, what will it look like? Let me offer only some reflections. Perhaps ethics, in the Christian sense, is best thought of as a critique of the present from the perspective of the future, as Ruben Alves says. The present must be seen from outside itself, for if ethics is not transcendent, it becomes only a function of the status quo. Ethics takes shape not from action dominated by the present but from love toward the future. It must be creative. Its purpose must be to historicize hope. And the reason ethics can be spoken about as "Christian" is because it is that tradition which points to hope already historicized — in creation, in deliverance from slavery, in promises to God's community, in Jesus of Nazareth, in the resurrection, and in the New Jerusalem. And these are all contemporary realities, too.

This brings us, then, to a final response. It is a theological one. On a Christmas card last year appeared the following statement: "God became man, not so that man could become God, but so that man could become man." I think that says it. It affirms the fact that in Jesus of history we have already encountered what it means to be fully a person. His humanity is normative for at least two reasons. First, I have not yet seen a more profound expression of what it means to be human. And secondly, at moments in my own life when I think I may have approached humanness, I see the complete expression of that in the Jesus of Nazareth.

**The consistent theme of the biblical story is the triumph of good.** Creation begins that way. God delivers a community out of slavery and into promise. In bad times, Isaiah proclaims that the historicization of hope is still a coming reality. God's son is that historicization. In him the human gets full expression in his blessing of the meek, the praying for enemies, the loving of those who hate, and so on. Because the world cannot stand exposure to such humanness, it disposes of the man. But it has not rid itself of embarrassing goodness, for that lives on. "He has been raised from death, and now he is going to Galilee ahead of you; there you will see him." What this means is that the goodness of creation, of true humanity, of man, is not finished, but is always with us, ahead of us, and visible to us. Our model for humanness, against which a life-style can be created, is ever present.

What we can say about man, from the perspective of Christian faith, is that his humanity participates in the full humanity expressed in God's son. Goodness is crucified, time and again, but it is also raised from death. In terms of man's possibilities, every day is Easter morning.

In a recent interview, Father Dan Berrigan said: "I search out in any given situation whatever elements of hope I can find there . . . . We have to keep looking for signs of a future: those signs that we try to discern and even to follow, perhaps to enlarge, to give breathing space to. One must keep those signs at the eye's center, because I think they are the object of one's true search. What is best in man? What is most hopeful in man? What can be built upon any particular situation? The other side of the picture is obviously there, but it belongs in the eye's peripheral vision. I just don't think that the truth of things is revealed to us by our cynical, hoarding, businesslike, materialist political philosophers who see evil everywhere — as a means of justifying their own evil. Truth was revealed to us by Jesus Christ and those who in lesser ways follow his tradition.

That is what I have been trying to convey. Berrigan says it well, and incidentally, he doesn't do badly living it, either. In the play *J. B.*, a contemporary on Job, the Old Testament character, Archibald MacLeish says it poetically. If you recall, it is the end of J. B.'s life. Meaninglessness abounds, nuclear destruction has become a reality, and little remains. Walking through the rubble, J. B.'s wife Sarah looks at a twig in her hand and says:

> Among the ashes!
> I found it growing in the ashes,
> Gold as though it did not know . . .
> I broke the branch to strip the
> leaves off —
> Petals again! . . .

From the ashes, petals again, and again, and again, and again, the symbol of God's good creations being ever-renewed. The petals are for real; the ashes are not. That's the Easter story. ☐

## Wings Above a Day

Dark wings that hover overhead
From unknown shores, at certain times,
Cast huge, racing shadows on the day,
Fanning cold fears in the heart,
To tighten flesh around the human bone,
Finally to chill the activating spirit.
Fear is the somber bird of prey.

Swift light enveloping
Some mortal hours meant for immortality
Reflects beneficence in every world,
Shining in the heart by invitation,
To beckon holy signals from afar,
To guide, to heighten consciousness.
Love is the winged peace within.

David S. Strickler

## You Took My Hand

You took my hand
With love — and on it
Placed a ring.
This was a covenant —
Not just a fleeting dream.
And though
You're now aware
Of all the many faults
Which fracture my best self
And make me less
Than what you'd hoped I'd be,
You love me still.
How can I let you know
The sane and safe retreat,
The healing radiant glow
Your love has been for me,
Surrounding me with strength?
I take my pen
With love — and with it
Write these words:
Love is a covenant;
More than a passing dream.

Lena Willoughby

## Of Love

Love's pain is the unfilled hours,
The moments when time stands eternal,
And we stand alone, isolated,
By distances of land — unreached and unreachable.

Love's power is in people,
Angered as well as elated;
Disgusted or dissatisfied.
Its strength is forever there.

Maybe our own agony is so great
That we are numb to the happiness
Of a love to which ours is but
The smallest part of: love of man.

Michael Hemmis

# Study of Giving Reveals Gratitude and Goodwill

## 3,470 church members tell why they support the church

by DONALD L. STERN

The 1½-hour interview with a midwest pastor was completed. He had responded to 120 probing questions on matters of faith, reasons for giving support to the church, amounts given for church and other causes, and a broad range of other questions. As I prepared to leave he said, "I've told you things I've never told anyone before. Now that I have laid myself bare to you, would you mind telling me who you are?"

No doubt others of the 3,470 church members and pastors who were interviewed in connection with the North American Interchurch Study had similar feelings. They were approached by 150 interviewers, among them Stanley Davis Sr., Roger Schrock, Glennis Walker, and I of the Church of the Brethren, each volunteering two weeks for training and the field contacts.

The data will be used by the Church of the Brethren and 14 other denominations in the planning of denominational and local stewardship programs for the 70s.

*Reasons for giving.* Both laymen and pastors agree that "gratitude to God" is the most important reason for their giving to the church. Second in importance is the practice of giving as a part of worship. Laymen rank the church's "need for money," "obligation to God," and "the duty of membership" as being more important reasons for giving than do the pastors. Pastors, on the other hand, feel more strongly that "giving money to the church is an expression of a person's faith."

*Withholding support.* Contrary to what some church leaders have assumed, most members disapprove of withholding support simply because a person does not agree with some programs. The 21% who approve of this tactic feel that the church's "support of minority groups" and "social involvement" justify withholding. The study reveals that persons who tend to be most negative contribute the least amount of money to the church.

*Deciding how much.* The median weekly gift of lay members to their church is $5.52 while the pastor's is nearly three times greater. How do people decide the amount they will give? The study suggests that laymen respond pragmatically; they put "income" and "the needs of the church" as pivotal in influencing the amount. "Biblical teachings" also ranked as being important. Pastors feel that "the needs of the church" and "frequency of participation in church activities" are the most important influences on the amount. Correlations tend to support the view that more participation in church activities and increased giving go together.

*Annual visit.* Half of the members indicated they "strongly agree" with having an annual every-member visit to collect financial commitments for next year's budget while only 40% reported that their church *has* an annual every-member visit. Of those whose churches organize an every-member visit only 31% of the laymen were visited for commitments. 26% of those visited indicated that they gave because of the visit while 70% said they would have given anyway.

Ranked as the most important work of the local church are, "win others to Christ," "provide worship for members," and "provide religious instruction."

*Services of denomination.* About two thirds of the respondents felt support of denominational ministries is important while 2.8% felt it is unimportant. The most important service offered by the denomination according to both laymen and pastors is the providing and training of ministers. Second in importance is to provide mission support and outreach at home and abroad. Laymen see the denomination as important in providing "counsel for local churches and pastors." Pastors want the denomination to provide program resources for the local church. They are more interested in denominational support for social witness than are laymen.

*Designations.* Fifty percent of the laymen and 38% of the ministers feel their local church should earmark for specific expenditures the money it sends through the denomination. At the same time there was a strong feeling that people would be more willing to give to their local church if they had a voice in the way the money is spent. The study reveals that only about 16% of the members participate in the decision-making process.

*Goodwill.* These are only a few of the findings of the North American Interchurch Study. Another worth noting is that there remains a very large amount of goodwill among church members toward the denomination. But it does not seem to be a narrow kind of loyalty as a great majority (88%) favor or at least are not opposed to their church's participation in ecumenical programs. They feel the church is where they want to put their trust and contributions. ☐

## ECUMENICAL WITNESS

*From 6*

people live."

Episcopal Bishop Paul Moore Jr. of New York is one American who would agree on the concern for what comes after the war.

To blame the war on Vietnam is to blame it on the symptom, he argued, and if it doesn't find expression in still another war, the sickness will find expression in other ways, "as it already has in our internal life."

"When the war is over it will be a very crucial moment in the life of this country, whether we can convert the energies that went into that war into rebuilding our society," Bishop Moore told a press meeting.

He believes that the American public must repent of whatever part of the sickness which underlies the sin, to use his word, of American involvement in the war.

Annual Conference moderator Dale W. Brown saw Brethren Service following World War II as partly an atonement by Brethren for their complicity, and limited protest, in that war. In the same way he sees Brethren ready with relief and rehabilitation efforts, in ministries to children and orphans, at the end of the Indochina War as one response of atonement and acceptance of responsibility.

Yet unlike Europe, Vietnam may be less willing to accept American aid and reconstruction — which could become only another Vietnamese dependency on the US. Sister To Thi Anh, a Roman Catholic nun from Saigon, said Catholics in Vietnam who once strongly supported the presence of the US in Vietnam have reversed their attitudes.

"What we ask of you is to leave us alone. Let us live," she said. "Let us know freedom you pretend you bring but which we haven't had since you came 25 years ago," speaking of both French and American involvements in her country.

For the conference the feeling was certain that the war was not winding down — with the stepped-up air strikes, support of the Saigon regime, and some 35,000 troops that may be left in South Vietnam.

Dr. Eugene Carson Blake, president of the World Council of Churches, said that one of America's problems is its feeling that it has to be successful. "I think it's much more important to be just and right" he countered.

"The churches are going to be in a worse situation, year by year, decade by decade, if they don't stand for what they say they stand for — and peace and justice in the world are the things we say we are for."

The conference clearly sought to keep the responsibility for the war on the United States as it defeated motions that would have more broadly shared the responsibility for the conflict. Still the conference message recognized "the need for the People's Republic of China, the Soviet Union, and other nations to cease supplying the Hanoi government and the Provisional Revolutionary Government with the materiels of war."

Another attempt to insert a statement that all wars are unjust and immoral was defeated. Dale Brown, who also voted against the motion, explained the motivation of many in the conference: "When you're talking about Vietnam, I feel very strongly that before you can try to witness against the splinter that is in your brother's eyes that you have to remove the beam in your own eye." Still Raymond Wilson, a Quaker, slipped a section by the conference that makes the statement that Brethren have historically felt:

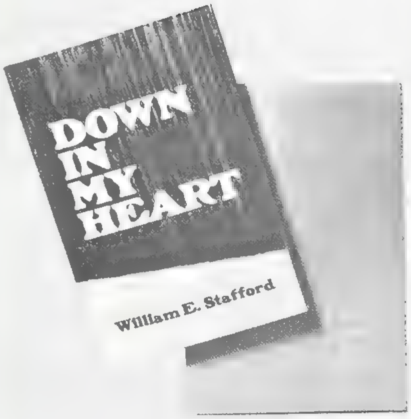
"We call upon our denominations, churches, and synagogues to renounce all war and make the total abolition of war and peace with justice as their major concern until achieved."

One Brethren delegate struggled with applying the conference actions at home, finding herself "pretty far removed here from the kind of people that I live with all the time."

Mrs. Joy Dull, Brookville, Ohio, homemaker who visited the Paris peace talks last year said "we've heard a lot of 'why' and a lot of 'what,' but I'm still struggling with the 'how.' "

For Tom Wilson, responsible for congregational and community interpretation, the power of the assembly lay in "the potential of raising the level of consciousness of those involved here to a point where some creative actions can be initiated back at the local level."

Another Brethren, Alvin F. Klotz, Kokomo, Ind., came to the conviction that "the peace movement is coming back to the churches, though admitting at the same time that "the Church of the



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Brethren may not be aware that it ever left." Mr. Klotz is executive director of Hoosiers for Peace, an arm of Clergy and Laymen Concerned in Indiana. The peace movement continues to look to the church for moral leadership, he believes.

The element of racism in the Indochina War was an evident concern for the churchmen, with two major addresses given by black speakers — Andrew Young, formerly with the Southern Christian Leadership Conference and now chairman of Atlanta, Ga.'s, human relations commission, and Marion W. Edelman, a lawyer with the Center for Law and Education at Harvard University.

Connecting racism and militarism, Mr. Young told the assembly that the same legislators which are kept in power through the denial of voting black rights in Southern states are those which control Congressional committees that have supported the war.

The conference "Message" called the Vietnamization a "racist policy," forcing Asians to serve as a proxy army for Americans and to die in the place of Americans for the supposed interest of Americans.

It was to military chaplaincy that the conference addressed itself rather boldly, asking denominations to study civilian ministries and replacements for military chaplaincies, and to withdraw their present chaplains from Indochina, and provide civilian ministries insofar as possible.

The "Action Strategies" paper spoke to several areas: ending American participation in the war; combatting the tyranny of racism; focusing the power of the religious community on the political process; morally responsible use of economic power; acts of repentance and reconciliation; enhancing religious and other freedoms.

H. Lamar Gibble, peace and international affairs consultant and coordinator of the Brethren delegation, observed that the conference was the first broad-based interreligious gathering of its kind on the peace issue. Strong Catholic and Jewish support was significant, giving the final statements more weight.

It brought together worldwide church leaders, such as Rabbi Morris B. Margolies of Kansas City; Archbishop Helder Camara of Recife, Brazil; Don Luce, former World Council of Churches representative in Vietnam; Bishop John J. Dougherty, chairman of the Department of International Affairs of the United States Catholic Conference; Andre Dumas of France, a visiting professor at Union Theological Seminary in New York; Krister Stendahl, formerly of Sweden, dean of Harvard University divinity school; Albert van den Heuvel, World Council director of information, as well as prominent peace movement and denominational leaders not on the platform.

What indeed will An Ecumenical Witness accomplish, if not more pious statements on the war issue? The Brethren delegates felt that the Conference did serve to start a national turnabout on the moral interpretation of the war. Local follow-through will still be required.

The work of the Witness continues in National Inquiry Groups, comprised of recognized church leaders. The task forces will study areas of concern, hold hearings and take expert testimony. Attention is being given to ending the war and the US response to a postwar Indochina, American racism exported abroad,

## Deaths

Adams, William, Dixon, Ill., on Dec. 1, 1971, aged 76
Ayres, Basil, Flora, Ind., on Oct. 11, 1971, aged 76
Burritt, Orca Miller, Mechanicsburg, Pa., on Nov. 16, 1971, aged 87
Butson, Mrs. E. E., Roanoke, La., on Sept. 1, 1971
Coricofe, Anna, Bridgewater, Va., on Sept. 25, 1971
Cory, Mrs. Lee, Milford, Ind., on Dec. 15, 1971, aged 86
Cripe, Emma Wagoner, Lake City, Ill., on Oct. 28, 1971, aged 88
Dilling, Florence Loose, Martinsburg, Pa., on Nov. 14, 1971, aged 55
Dilling, Roy N., Martinsburg, Pa., on Nov. 18, 1971, aged 57
Early, John J., Harrisonburg, Va., on Aug. 28, 1971, aged 51
Eisenbise, Eric, Lanark, Ill., on Dec. 24, 1971, aged 28
Eisenbise, Flora Redwood, Hiawatha, Kans., on July 28, 1971, aged 67
Englar, S. Elizabeth, York, Pa., on Oct. 8, 1971, aged 68
Frost, Cora, Indianapolis, Ind., on Oct. 13, 1971, aged 89
Fry, Albert J., La Verne, Calif., on Sept. 8, 1971, aged 88
Geiman, Lottie Lee, Westminster, Md., on Oct. 14, 1971, aged 73
George, Lizzie Martzall, Royersford, Pa., on Nov. 15, 1971, aged 86
Gilbert, Dorothy, Dixon, Ill., on Nov. 28, 1971, aged 45
Gomel, John, Mound City, Mo., on Sept. 25, 1971, aged 62
Gorden, Laura, Bridgewater, Va., on Nov. 4, 1971, aged 86
Grapes, Ada, Chambersburg, Pa., on Oct. 9, 1971
Grove, Peter H., Dallas Center, Iowa, on Nov. 10, 1971, aged 66
Gunderson, Howard C., York, N.D., on Oct. 31, 1971, aged 73
Harnly, Anna, Lititz, Pa., on April 30, 1971, aged 64
Harper, Byrl D., La Verne, Calif., on Aug. 2, 1971, aged 69
Haworth, Betty Hutcheson, Union, Ohio, on Sept. 17, 1971, aged 46
Hays, Ethel A., Lawrenceville, Ill., on Sept. 19, 1971, aged 90
Hodgden, Ray D., Kansas City, Mo., on Nov. 5, 1971, aged 77
Holderread, Halley E., Elkhart, Ind., on Sept. 19, 1971, aged 73
Hollis, Vada, Modesto, Calif., on Nov. 13, 1971, aged 76
Hornish, Nellie, Defiance, Ohio, on April 16, 1971, aged 83
Hover, Mrs. Leslie, Mexico, Ind., on Oct. 3, 1971, aged 87
Irvin, Glade, Eustis, Fla., on Oct. 7, 1971, aged 67
Kerr, Terry, DeGraff, Ohio, on Oct. 5, 1971, aged 17
Kiracofe, Anna, Bridgewater, Va., on Sept. 25, 1971, aged 86
Kollar, Frank, South Bend, Ind., on Dec. 24, 1971, aged 81
Krider, Anna May, Boonsboro, Md., on Dec. 7, 1971, aged 88
Landis, Edgar, Lemasters, Pa., on Nov. 21, 1971, aged 81
Landis, Otis, Dayton, Ohio, on Oct. 12, 1971
Leidy, Glenn S., Martinsburg, Pa., on Nov. 21, 1971, aged 60
Lovekin, Mary, Altoona, Pa., on Nov. 26, 1971, aged 82
McDowell, Bert, Leonard, Mo., on Aug. 13, 1971, aged 61
McWhorter, Lloyd, Prairie Grove, Ark., on Oct. 30, 1971, aged 72
Macy, Arnold, Union, Ohio, on March 7, 1971, aged 67
Masers, Cora B., Winter Park, Fla., on Sept. 6, 1971, aged 87
Mason, Lena A., Hollidaysburg, Pa., on Dec. 31, 1971, aged 70
Masters, George, Johnson City, Tenn., on Aug. 21, 1971, aged 84
Meade, George, Wirtz, Va., on Nov. 16, 1971, aged 90
Mellard, David, La Verne, Calif., on Aug. 1, 1971, aged 27
Meyers, Arlene C., Greencastle, Pa., on Nov. 23, 1971, aged 38
Miller, Hallie Wine, Bridgewater, Va., on April 26, 1971, aged 73
Miller, Jacob L., York, Pa., on Nov. 31, 1971, aged 70
Miller, Martin L., Bridgewater, Va., on June 14, 1971, aged 85
Moore, Ernest, Mount Sidney, Va., on Sept. 2, 1971, aged 68
Mowery, Alice, Everett, Pa., on Aug. 14, 1971, aged 82
Myers, Roy G. Sr., York, Pa., on May 17, 1971
Neely, Reuben E., Hollidaysburg, Pa., on Sept. 14, 1971, aged 78
Quarry, Vesta Wineland, Martinsburg, Pa., on Nov. 28, 1971, aged 69

ıd the impact of national priorities and
ıilitary force on war crimes.
Harvard's Dr. Stendahl, without direct
:ference to the war, remarked that
ıercy for some people is judgment on
thers, that God's mercy for the op-
ressed people of the world takes the
ɔrm of judgment on the rich and power-
ıl. Judgment and mercy cannot be
alanced "as though they were two hands
f God," he said.
"When judgment falls, it is mercy for
ıose who have been wronged and doom
ɔr those who have done the wrong. The
ıercy of the gospel is that there is time
ɔr repentance," Dr. Stendahl said.
He was, of course, speaking to the
ıdgment befalling America and the
ıercy deserved, as he saw it, by the
'ietnamese. It is a concept that might
e hard to swallow for many Americans,
'ho like to be successful *and* right.
Perhaps it is not too early or hopeful
ɔ believe that An Ecumenical Witness
as influenced, if not set, the moral
genda of both the church and the nation.
is an agenda that the churches should
ave taken up long ago, and one even
ıore overdue for the Republic. ☐

.eighard, Roger L., Martinsburg, Pa., on Sept. 25, 1971, aged 18
.eplogle, Walter, Fruitdale, Ala., on Oct. 10, 1971, aged 77
.ichwine, George A., Froid, Mont., on July 14, 1971, aged 86
:hrock, Homer, Elkhart, Ind., on Dec. 17, 1971, aged 76
haffer, Mary, Hooversville, Pa., on Nov. 3, 1971, aged 86
haffer, Wilbert C., Hooversville, Pa., on Oct. 20, 1971, aged 74
idesinger, Mary Brenner, Bellefontaine, Ohio, on Sept. 1, 1971, aged 63
immons, Arlie, Bridgewater, Va., on Nov. 10, 1971, aged 83
tayer, C. Urbana, Martinsburg, Pa., on Nov. 20, 1971, aged 76
tayrook, Mabel G., DeGraff, Ohio, on Oct. 14, 1971, aged 76
touse, Charles, Flora, Ind., on Sept. 6, 1971, aged 77
tudabaker, Hattie, Bluffton, Ind., on Oct. 9, 1971, aged 82
tump, Merlin B., Indianapolis, Ind., on Nov. 3, 1971, aged 82
ullivan, William G., Virden, Ill., on Oct. 25, 1971, aged 81
wihart, Grace Ann, Goshen, Ind., on Dec. 12, 1971, aged 91
Vagoner, Mary Hildebrand, Red Cloud, Minn., on Sept. 14, 1971, aged 76
Valton, Lewis A., Mexico, Ind., on Dec. 9, 1971, aged 23
Veyant, Mabel, Claysburg, Pa., on Nov. 15, 1971, aged 50
Vhitson, Agnes Ross, Seymour, Ind., on Nov. 10, 1971, aged 59
iegler, Cora, Neffsville, Pa., on Nov. 4, 1971, aged 87

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film reviews

# Film-Art: How Responsive, How Responsible?

The church college president gave a qualified answer to our request to see the film *The Egyptian*. We had good reasons for asking: This particular pharaoh believed in monotheism and the lady who played the queen was a first cousin. That was twenty years ago when the church was against cinema. It is yet to the extent that it has a laissez-faire tolerance of films, regarding them largely as harmless leisure or as commercial recreation about which we are helpless.

There is an alternative: church *and* cinema. James Wall's *Church and Cinema* (Eerdmans, 1971, $2.45) is one new resource providing the Christian and the church with a way of viewing film. Wall's approach takes seriously the power and influence of cinema. Serious film education is confrontive and cooperative. Film is seen as an important index of culture, as a reflector of society, as an affector of society, and as an art form that is contemporary though immature.

As a communicating medium film is a modern-day parable (see MESSENGER, Sept. 1, 1971). Parables challenge us to come up with our own answers, to arrive at our own conclusions, to see the truth for ourselves, to make the insight our own. Film invites the viewer to share in interpreting the reality of human experience upon the screen. Feature films, as representatives for our age, assist in making better sense out of contemporary experience, providing opportunity to listen to ourselves, to our society, and to those with whom we wish to communicate. Some films give helpful insight in coming to decisive confrontation with our own human experience; all provide opportunity to listen to our own generation. Discerning viewing of the secular film-oracles adds to our knowledge of the images fashioned of man, in man, and for our time.

Will film-art become more responsive and responsible? Much depends upon what the average North American (who spends more time seeing films in theaters and on television than he does at any other activity except for sleeping and working) will demand. Better viewing habits can develop, and better films that lead to reflection and that strengthen good judgments can be produced. Films and film viewing do not need to dissipate psychic health, seek fantasy, focus upon false images of romantic love, give priority to beauty, youth, wealth, and violence. Responsive and responsible viewing are at stake: We are the valuers.

What parables are popular this season? Those interested in big profits have in part determined that answer by outdoing all predecessors in graphic depiction of property destruction and death. The Local 44 Affiliated Property Craftsmen's

CHURCH AND CINEMA
A way of viewing film
JAMES M. WALL

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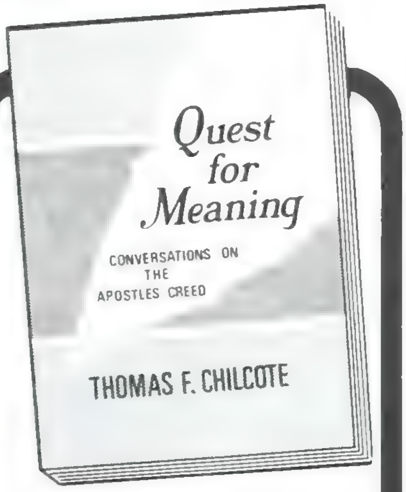

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Union (the special effects men) is not about to go out of business. "Squibs" (battery-activated explosives in steel cases taped to the actors) and "blood bags" are imaging feet mangled by gunfire, blasted stomachs, and various beatings. One contemporary director, Philip D'Antoni, says this screen violence is more realistic (he did not say realism). Thus he reasons: "People are used to seeing the war on television. They know what the real thing looks like. So how can you fake it? Audiences won't buy that anymore."

That violent victor rides the stage is illustrated in D'Antoni's *The French Connection* (as well as his earlier work *Bullitt*), which some regard as "the most exciting movie thriller for several years." Gene Hackman, who plays Detective Jimmy "Popeye" Doyle, is out to get French crooks who are unloading 120 pounds of heroin with the syndicate. In the action he kills another cop; destroys a citizen's car in a suicidal race involving a beat-up sedan, an elevated train, and five miles of Brooklyn traffic; causes an innocent woman to be shot by a sniper; and throws himself around with bigoted words and gestures. Does Detective Doyle provide the viewers with a hero image? Yes, he is hero; we are thrilled with his ability to drive a car, by his desire to win, by his daring aims to improve New York City. What a story: drugs mixed with violence and suspense.

Guess what comes home to digest in Sidney Portier's portrayal of the bold policeman in *The Organization?* Drugs mixed with violence and suspense: The story line includes again a narcotics syndicate, a bold policeman, and fast, breathtaking car racing — but this time in San Francisco. (Portier has now disclosed himself as a detective three times, previously in *Heat of the Night* and *They Call Me Mr. Tibbs.*) *The Organization* differs in its ending from *The French Connection* which, like *Z*, ends with justice made a mockery in that Doyle and his partner are transferred from the narcotics squad and most of the hoods get off with light or suspended sentences. However, in *The Organization* drugs are taken seriously by an underground community which includes some rehabilitated youth and also a minister; together with some cooperation with the bold policeman they fight with daring commitment.

*Shaft* also has the respective themes of drugs, detectives, and syndicate all served with violence and suspense. It does have a tender moment when the black drug traffic king goes to the black private detective and says through his tears, "Shaft, get back my baby, that's all I want; I got the money, you spend it, but find my baby (a teen-age daughter held by the Mafia)." Later, however, when Shaft discovers he's been shafted, the father admits that "we are all hustlers, and money always matters!"

Can one still affirm the importance of such cinema for churchgoers? Yes: The director-producers' visions are to be discovered and pondered. In these three films we see visions like justice is in jeopardy; drugs and violence are as American as apple pie; youth are dedicated and working with the sociological time bombs; money doesn't always matter.

Another importance in this season of film violence is the awareness that violence is relevant to our society. We consumers apparently are preconditioned to consume a lot of killings. That squibs and blood bags are used is not what is important since "movie blood" is but another Max Factor creation. But what is pertinent is the mentality that asks for the "blood" — and not just "motivated violence" in the film but violence for its own sake, for pure shock value. We satisfy our desire for action that is rougher and more exciting. Prophetically a national network reminds that in Ireland we are raising a new generation of bigoted children. A national magazine features "fragging and other withdrawal symptoms" and concludes that the killing of American officers by American soldiers in Vietnam is a policy that has "come home" and gone full circle.

A third affirmation in these three films — and others like them this season and probably also in the next — is to point to an alternate way. An alternate found in the Sermon on the Mount. And an alternate in which the church can be in dialogue (through both confrontation and cooperation) with cinema to produce other and better parables. — LeRoy E. Kennel

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editorial

# Government vs. a denomination

Brethren have long held government suspect. In their nature or their mission, by the yardstick of historical or current events, Brethren have found government more often than not the adversary, rather than the evangel, for good reasons or ill-defined ones.

A people born in the dissent of religious freedom of the eighteenth century are not unlike their contemporaries who today dissent on political grounds from government positions. From John Naas to John (Ted) Glick, conscience-driven dissent has caused Brethren to resist particular government policy when belief is tested.

Unfortunately government has not always earned its trust nor has it been sympathetic to the person with conviction. Very often it has deserved its detractors and dissenters.

And it has not always dealt gently, nor wisely, with them. A recent example that must concern all churchmen and religious institutions is the government's moves against the Unitarian Universalist Association and its publishing arm, Beacon Press.

Last October 22 Beacon Press brought out "The Senator Gravel Edition of the Pentagon Papers." A week later, and *four months* after public disclosure of the papers elsewhere, the FBI secretly subpoenaed the denomination's financial records, including all checks written and received in a four and a half month period. Forestalled for the moment by injunction, the government has said it will seek criminal convictions of Beacon Press officials for the papers' publication.

"This is the first time in the history of our country that the federal government has ever moved in on a national religious denomination in this way," said Dr. Robert N. West, the Unitarians' executive, "compelling the disclosure of names of contributors and members."

In publishing material already in the public domain, Dr. West denies any wrongdoing on the part of his denomination. He contends that the government's actions have been made "in order to instill fear, not only in us but in other groups and individuals, who would attempt to engage in activity involving strong dissent from government policies."

The government's motives may be suspect in that it did not limit its investigation to only the records of Beacon Press or to the files of the one publication, but rather thrust itself into the total records of the church.

"If the government can examine every check a denomination writes over an extended period of time, it can in effect (and does) evaluate the program of that denomination," Dr. West said.

The government's action comes close to suggesting that a person's joining a particular denomination may in itself be cause for investigation.

Involved are the issues of press and religious freedom, freedom of association, government harrassment by prosecution, intimidation, and repression of legitimate dissent.

What are the implications for the Church of the Brethren in the Beacon Press matter? For a denomination which asserts its support for the young man who resists military service, which places God before country, which selectively affirms civil disobedience, which offers a channel for funds to aid one of its own in the Harrisburg conspiracy trial?

For the Brethren and other religious groups it can mean a chilling effect which, in the government's interests, may deter churchmen from disagreeing with the government and from speaking truth to power.

The Unitarian denomination is similar in size to the Church of the Brethren. It is an unhappy circumstance that forces one to ask himself, as did the Unitarian president, that if this kind of harrassment can happen to one small denomination, then what denomination is next and for what reason? For Brethren, and for others, government again is suspect from the responsible exercise of the voice of conscience. — R.E.K.

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# Listen to the Sunrise

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**9** **Evangelism and Youth: The Gospel Blitz.** Young people, inside and outside the church, may have become the evangelists of the early seventies. by Matthew M. Meyer

**11** **Listen to the Sunrise.** Kenneth Morse's text and the graphics of Janie and Lindsay Russell combine in MESSENGER's Easter gift to readers: a poetic statement that "God's moment has come"

**19** **Global Awareness: A Humbling Experience.** "Killing is madness." . . . "Stop arming every nation of the world!" . . . "Modern weapons are blind weapons." Joy Dull reflects on a women's workshop on peace building

**20** **Uniform Series: 100th Year.** Oft criticized and much revamped, the International Lessons have a unique staying power, especially among adults. by Glen E. Norris

In Touch profiles Cindy Forbes, Olin J. Mason, and L. W. Shultz (2) . . . . Outlook reports the formation of an Hispanic-American council among Brethren, updates activities in the Harrisburg, Pa., trial of Ted Glick and co-defendants, features the ongoing ministry of a youth center in North Manchester, Ind., notes the intercession of Protestant and Catholic churches in the Ireland conflict, and offers a report from Mary Ann Hylton on a worship fair (beginning on 4) . . . . National Council of Churches president Cynthia C. Wedel extends an Easter message (22) . . . . Wilfred E. Nolen reviews "Godspell" (23); J. H. Mathis tallies successes of the church (26) . . . . An editorial reflects "On Going Public With One's Witness" (28)

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VOL. 121, NO. 7 APRIL 1, 1972

CREDITS: Cover, 11-18 Janie and Lindsay Russell; 2 (left) courtesy of *Seventeen*; (right) Ronald E. Keener; 3 Howard E. Royer, 4 Don Honick; 5, 6 Religious News Service; 22 Robert F. McGovern

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Apr. 1, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## JOINING IN PEACEMAKING LIFE-STYLES

Thank you for a challenging special issue on nonviolence in a violent world (Feb. 1). My question is how many of us as Brethren members of "a pacifist church" (the words used in an article, found on the front pages of many of our major newspapers, relating how some of the major denominations, including the Church of the Brethren, are making profits on war) are really involved in a nonviolent life?

Recently I watched a friend being sentenced to three years in a federal prison for refusing to be involved in the selective service system which promotes violence. If this special issue of MESSENGER is more than just a jumble of words, can we as Brethren see ourselves supporting Bob Gross in his prison experience or, perhaps, even joining him in similar peacemaking life-styles?

CLIFF KINDY

Goshen, Ind.

## BOB GROSS: IMPRISONED FOR RESISTANCE

Two years ago, when my son Larry became a resister to the draft, I approved and supported him in his action, but at the same time the thought that he might spend years in prison caused me pain. If I began to express this pain, I often received a rather flippant comment, such as, "Well, you raised him that way," or, "He knew he was risking prison when he resisted — so what's the problem?"

Another mother can approve and support a son going into the army. Yet if that son is wounded or killed or becomes a prisoner-of-war, does he feel no pain of heart? Likewise, we who know Bob Gross and stand with him in his resistance to the war machine also feel pain and weep when he is physically taken from us.

As the poet says, "Never send to know for whom the bell tolls; it tolls for thee." And do not send to learn on whom the cell door clangs shut, but, rather, like the apostle, "remember those in prison as though in prison with them."

Then perhaps as we allow ourselves to feel the pain of having our brother in prison, we will begin to see more clearly the vast pool of pain that exists within all the prisons in our land. And we will be given the courage to continue the struggle for community where none of us is any longer turned into a number.

CHARLOTTE KUENNING

Lombard, Ill.

## A DIFFERENT VIEWPOINT

Your Feb. 1 MESSENGER (as have so many others) speaks of violence. Our newspapers are filled with this accelerating evil

— and the end is not in sight.

The roots for this in no small part have been planted and nurtured by the church. When you encouraged marches, sit downs, protests, draft card burning, tax evasion, comfort to the enemy, you provided the encouragement. Mankind cannot be selective in its defiance of society and law and order.

I share with you the sorrow of the hour, but from a different viewpoint.

William E. Swigart Jr.
Huntingdon, Pa.

### SUPERB CONTENT

The twentieth century has often been referred to as the age of violence. This characterization is and should be of great concern to the advocates of nonviolence as the way to resolve human conflict.

I wish to congratulate the editorial staff of Messenger for having prepared a special issue (Feb. 1) dealing with the subject of nonviolence in a violent world. The content is superb. I am also grateful to the contributors who are willing to share their thoughts on such a vital subject.

Wilbur J. Stump
Nappanee, Ind.

### APPRECIATION

The nonviolence issue of Messenger (Feb. 1) is one of the finest. Thanks so much.

Herbert Thomas
Reading, Minn.

### HELPFUL

Please let me congratulate you especially for the Messenger (Feb. 1) concerning nonviolence in a violent world. That was an outstanding contribution, and I believe will be helpful to many people. Keep up the good work!

David L. Rogers
North Manchester, Ind.

### BELIEVE IN THE DIRECTION

Although I appreciate Inez Long's insight on where the Church of the Brethren has traveled since the 40s (see Jan. 15), I do not share her view that we may be headed for a dead end. In every congregation there are people who are trying to find the "mind of Christ" for their lives and who never were "on board" in the zigzag adventures which cause Mrs. Long her concern, and who still believe in the direction our church is heading in a broad sense.

The fact that other groups now participate in actions begun by the Brethren ought to be cause for rejoicing rather than pessimism.

Our next "biggie" may be a rediscovery of the simple life doctrine, what with rising concern on waste of natural resources and a casting off of material nonessentials by many young people, and a yearning by many middle-aged persons to slow the pace of daily life.

Dean Kagarise
South Bend, Ind.

### STRAYING FROM BASIC FUNCTION

I would like to add my "Amen" to Inez Long's article (Jan. 15). She has put it much better than I could hope to do. I am concerned . . . about some of the trends, attitudes, and actions or lack of them, in our Brotherhood in recent years. We have organized and reorganized, modernized, revamped staff, increased budget, and really, what have we gotten in the way of deepening our spirituality, increasing our membership, as members and as churches?

I don't know the answer or how to improve the situation. I do feel that somewhere along the line we have strayed from our basic function and purpose as a church. Maybe it would be well to learn from God, Moses, and the children of Israel (Ex. 14: 13-15). Stand still and give God a chance, and then go forward in the will of God.

A. Jay Replogle
Windber, Pa.

### AN OPEN LETTER TO INEZ LONG

I read with much interest your article (Jan. 15), "I've Been Putting on the Brakes." It was an exciting letter and stimulated a great deal of thought for me. You have verbalized what many silent but frustrated people have wanted to say about the church.

You rightly point out that "we are a people on pilgrimage. We are not on an ecstatic trip, not on an adventurous odyssey, not in a political race, not on a lost-lover's detour, not on a suicidal dead end. Like Christians before us, we are on a Way." I am also impressed by the frankness and sincerity of your own confession of failure. As a fellow member of the Church of the Brethren, I can accept that and say I too have failed many times to follow the way.

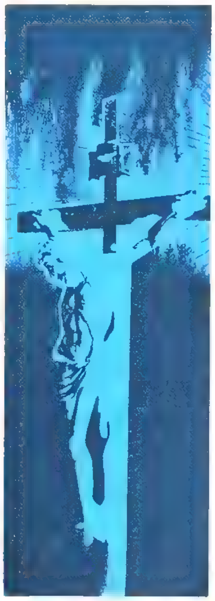
But I am puzzled by several of your points. First, you seem to be about five years behind when you refer to the "dizzy ride in the late 1960s." My observation is that it was the early '60s which saw the wide swing toward the youth cult. It was the Kennedy era when the young people had a youthful idol in a President who was born in this century. It was the Beatles and rapid surge of popularity of many folk music groups. The early '60s saw us still planning new church buildings, and what is this but

*Continued on 24*

## page one

The Easter story retold is the central feature of this Messenger. The account begins with the ominous ninth hour of Jesus on the cross; it concludes on resurrection morning, when "you can hear the sunrise break into alleluias."

For the cover article, *Kenneth I. Morse,* writer, and *Janie and Lindsay Russell,* an artist-photographer team of Rhinelander, Wisconsin, combined to bring a treatment of the crucifixion in contemporary language and contemporary symbols in order to point to its contemporary meaning: God's moment has come.



In composing the statement Kenneth Morse envisioned its use as a choral reading, perhaps even with the scriptural passages being read by voices under the contemporary poems. Or he encourages congregations and individuals to consider other adaptations, perhaps lifting out lines or sections around which to build their own expression in song or verse.

Even as Messenger presses the hard questions of the day, and relates to them biblical and theological insights, the magazine attempts also to keep foremost other accents of the gospel: the glory, the joy, the unity given by God in Jesus Christ. "Listen to the Sunrise" is such an affirmation.

Elsewhere in this issue are articles by *J. H. Mathis,* former regional executive on the staff of La Verne College in California; *Glen E. Norris,* former pastor and retired editor of adult publications, residing in Elgin, Ill.; *Cynthia C. Wedel,* Washington, D.C., president, National Council of Churches; *Joy Dull,* Brookville, Ohio, homemaker and lay worker active in peace concerns; and *Matthew M. Meyer* and *Wilfred E. Nolen,* consultants of the Parish Ministries Commission. — The Editors

## Cindy Forbes: Seventeen

Turn to page 56 in the January issue of *Seventeen* magazine and you'll come face to face with Cindy Forbes, an engaging high school senior who is a member of the Summerdean Church of the Brethren in Roanoke, Va.

The 17 (naturally)-year-old coed, with a south of the Mason-Dixon accent that does credit to her state, was chosen by the magazine last August from 30 other girls, who in turn were selected from 100 others at Girls Nation in Washington, D.C., one of two chosen from 600 girls at Girls State, in turn one of three named from her high school.

"I never thought that much of it," she confides when at Girls Nation she was asked to pose for some photos and fill in a questionnaire about her interests and activities. Two weeks later the New York-based magazine editors phoned to tell her she had been selected to model an outfit for the January issue.

Five members of the magazine staff spent a full day taking hundreds of photos of her at Carvins Cove, a recreation site and reservoir in Roanoke. She models a pants outfit and denim coat in the issue.

Cindy, whose bright personality comes through even in a telephone interview, is vice-president of her church youth group and co-editor of the district youth newsletter.

She comes from a musical family: Her parents, the Roy L. Forbeses, and two brothers are all involved in vocal and instrumental music.

At Summerdean, she directs the children's chapel choir. In the summer she is a junior counselor with the ten- and eleven-year-olds at Camp Bethel. "I just love working with children," she says, and understandably she plans elementary education as her major next fall at Bridgewater College.

At Northside High, Cindy is a member of the Keyettes, a community service club, the National Honor Society, secretary of the senior class, homecoming maid of honor, and drum major of the marching band. Last November she was named Snow Queen of Roanoke Valley.

Though she has done modeling as a member of the teen board of a Roanoke store, she found the modeling world new and the experience with *Seventeen* fascinating.

Interesting experiences aside, modeling isn't Cindy's objective. But it likely won't be the last opportunity for the attractive and appealing Virginian.

# intouch

## Olin J. Mason: Clergyma

The church is in the business of working with the elderly because it has the concepts from which spring concern for people, Olin J. Mason reflects. "To me it's that simple. When the church does it, it does it because we care. When government does it — nine times out of ten — it does it because nobody cares."

The administrator of Florida Brethren Homes at Sebring himself conveys a feeling of caring about the aged — a concern which carries beyond his immediate job into institutional issues for the entire state.

Last December Mr. Mason, 46, became president of the Florida Association of Homes for the Aging, the nonproprietary group representing some 40 institutions and 5,000 residents. Furthermore he's on the advisory council of the Protestant Health Assembly and is director of a membership unit of the national American Protestant Hospital Association.

As Florida association president he is his group's chief representative at state levels when legislation may affect homes for the aging and nursing care facilities. As a visitor talked with him one afternoon, he had three calls in to state legislators and was considering a trip to Tallahassee — not his first — to confer with elected and executive officials on new legislation.

In his fifth year as the Sebring administrator, he was six and a half years at the Windber, Pa., home and has worked for Brethren Service at

## ithout a collar

Fresno, Calif., and Falfurrias, Texas. He spent two years at Bethany Hospital in development related to nursing education and scholarships. While obtaining his background in social welfare services, he graduated from Manchester College.

In the future he sees the need for additional emphases on serving people over age 80 as a special needs group — who can be expected to live for 30 more years.

Today there are 15,000 persons in the country over 100, he says, up one third in the last ten years. He sees a similar increase by 1980.

In a society that tends to glamorize the productive era — ages 20 to 65 — Olin Mason affirmatively finds himself a "clergyman without collar" in the church's ministry to the aging.

## L.W. Shultz: One man's pursuits

Come late spring, a well-loaded Dodge likely will have rounded out another 1,400-mile trek from North Manchester, Ind., to Lancaster, Pa., and back. The driver: eighty-one year-old L. W. Shultz; the cargo: books to be sold at the Mennonite Archives Book Auction.

In a real sense, the Hoosier minister has been in the transport business most of his life, in work he has loved to pursue. He began moving produce when he was fourteen, driving a huckster wagon one summer for a Lancaster, Ind., grocer. He twice helped to deliver shipments of heifers and relief goods to Poland. He has picked up Bibles, genealogies, rare books, and memorabilia on the church and Indians wherever he has traveled. But his chief delight has been in the movement of people, twenty-five tour parties from 1949 to 1970, involving 369 persons and thirty-one countries.

Shultz Tours began when L. W. and his bride, Cora Winger, whom he describes as his first and only leap year date, planned to attend the 1915 Hershey Annual Conference on their honeymoon. They were joined by fifteen other persons, among them both sets of parents.

Vocationally L. W. was associated with Manchester College for twenty-five years, as teacher and librarian and earlier as principal of the academy. But he is known too for his work in Christian education and for his publishing activity.

In the mid-20s he and others prospected for a camp site for the Indiana districts, settling on what was "two cornfields with a fence in between" along Lake Wabee. There he and Mrs. Shultz established Camp Alexander Mack and directed it for thirty-two years.

In publishing he regards "A Mural History of the Church of the Brethren," illustrated by the Medford Neher paintings at Camp Mack, as his best seller. He has authored six other books, assisted with six more, reprinted a dozen others, and uncovered scores of rare volumes for denominational and institutional archives. Last year he issued the autobiography, "People and Places 1890-1970."

Engaged as he has been in varied tasks of the church, L. W. recalls with particular joy the opportunity he had in 1939 to draft the proposal which led to the denomination's Brethren Service Committee. He later served as its first chairman.

In June L. W. will head for Cincinnati, his car heaped with books for display and sale. The occasion: Annual Conference, his 58th since 1910.

## Brethren Hispanic-Americans form council, seek members

In the week that the Council on Hispanic American Ministries sought to maintain the establishment posture it has held for its 60 years, a small group of Spanish-speaking members of the Church of the Brethren formed an organization to actively witness their concerns for the Hispanos within their own fellowship.

Eleven Brethren from Puerto Rico, Ecuador, California, and elsewhere — some Anglos among them — formed the Brethren Hispanic American Ministries Council.

A membership will be sought among Brethren of Hispanic-American descent, giving them voice and vote, and other concerned Brethren, with voice in the organization. Membership at $2 a year may be sent to treasurer Pablo Cuevas, Route 1, Broadway, Va. 22815.

For the Council on Hispanic American Ministries — COHAM — the future appears less dynamic, less sure. It has identified its own objective as a "forum for discussion of concerns of Hispanic Americans" — an "agency of initiation, encouragement, information, and assistance" working through denominational executives.

Action is left to the 70 participating denominations and to individuals.

"After 60 years of existence, COHAM has a chance to come of age," said Fabricio P. Guzman, chairman of the Brethren consultation that met after the four-day COHAM meeting in Miami, Fla., in January. He is also coordinator of the new Brethren council.

He calls COHAM a "fellowship of believers" with little accomplishment to its credit. Mr. Guzman, pastor of the Douglas Park congregation in Chicago which has a number of Hispano members, will give the organization two years to show a change of heart. If it doesn't, he says he'll leave it.

A group of militants, meeting separately in a Miami church, on the second evening disrupted a dinner meeting and sought to read a statement of concern for the council's direction.

*Fabricio Guzman: Chance to come of age*

COHAM president Alberto Filomeno and the delegates turned them aside in an emotional upheaval, asking that they work through the channels of the business sessions. Police finally escorted the radicals from the hall. The scene evidenced the overwhelming conservative Cuban majority in COHAM that shuns any tactic that appears to them revolutionary.

The council delegates, many of whom are Cuban refugees now living in Miami, had the opportunity to identify with the people they purport to serve when they were asked to participate in a picket line that Cuban workers had organized just two weeks earlier against a sugar company near Miami. It is the first strike in Florida by the United Farm Workers Union of Cesar Chavez.

Instead, the council referred a resolution of support to a local committee. Still, some 20 persons, Brethren delegates among them, spent a couple hours on the picket site one afternoon.

Some of the militants were the same persons instrumental last September in voting to dissolve SOHAM, the Hispanic American section of the National Council of Churches. While the same fate did not await COHAM, an independent organization, it became clear that what many younger persons wanted is a grass roots organization which sets its own agenda, tells the church what is needed, and invites the church to respond, if it will.

## Holy Week 'pilgrimage' supports Harrisburg Eight

In local expressions culminating during Holy Week "Pilgrimage for Freedom" will demonstrate support for the eight persons under federal indictment in Harrisburg, Pa., for a kidnap-bomb conspiracy.

The National Association of Laity, a Roman Catholic organization with chapters in 25 cities, and the Harrisburg Defense Committee hope to localize the issues of the trial through demonstrations, rallies, and street theater that will precede a pilgrimage to Harrisburg during Holy Week.

National peace leaders will be among upwards to 20,000 persons expected in Harrisburg to demonstrate their solidarity with the Eight. A "New Gettysburg Address" may be issued from that city where the pilgrimage will form before entering Harrisburg.

Twenty-two-year-old John Ted Glick of the Church of the Brethren is one of the defendants. At his request, however, Ted will be tried separately, choosing to present his own defense.

In the meantime, while the trial goes on, Ted is accepting speaking engagements on the trial's issues, nonviolent revolution, and the pilgrimage. He can be reached through the Harrisburg Defense Committee, 240 N. Third St., Harrisburg, Pa. 17101.

Church of the Brethren moderator-elect Dean M. Miller of Lombard, Ill., participated in an ecumenical penitential service in February in Harrisburg. Reflecting later, he said: "More of us need to stand with these persons in their struggles of conscience against the war so that they will not lose heart."

He acknowledges that the eight resisters have not, as others in history have, faced a choice of denying their faith or facing death.

"But these men and women convey the impression that they know why they are living," he said. "They are at ease with the decision they have made and they are articulate and attractive persons. After meeting them and hearing their testimony it surely seems that once again

In a restructured COHAM Mr. Guzman serves on the executive board as a member at large from the Midwest, one of four regions.

But John Forbes, vice-president of the Evangelical Council of Puerto Rico, spoke for most of the other Brethren in suggesting that the new Brethren Hispanic American Ministries Council "is much more hopeful than COHAM."

In the two-day Brethren caucus were Victor Benalcazar, an Ecuadorian in BVS in McAllen, Texas; Stanley Bittinger, sociology professor at Texas A and I University; Carmen Torrez Boaz, San Diego, Calif., working with OEO and a counselor with a crisis clinic; Jesse Castellano, elementary teacher from Pomona, Calif.; Donald L. Fike, pastor and General Board member, and Jose J. Francisco, moderator, from Castañer, P.R.; Maria Garza Huber, Goshen, Ind.; Ralph E. Smeltzer, Brotherhood social justice consultant, and Messrs. Guzman, Cuevas, and Forbes.

Also participating was Presbyterian David Hernandez, working in the migrant ministry in Ohio.

The group believes that there are more Hispanic Americans in the Church of the Brethren than is generally known. The church has carried out a Latin ministry, though small in total program, at Castañer, P.R., and Falfurrias, Texas. The church participates in related social justice concerns in Ohio, south Texas, and California, and supports program through the Parish Ministries and World Ministries commissions, and Fund for the Americans in the US.

The new Hispanic American group in the church's life will attempt to make members aware of the culture and values of the Spanish-speaking, to raise a *concientiacion* within the denomination. In so doing they hope to lessen the prejudice of some for the Hispanic Americans in the nation and help the church advance Hispanic American self-determination both within and outside the church.

Some 25 Brethren workers are known to be involved in Hispanic American ministries. About $45,000 in Brethren funds through Brotherhood and district programs go toward Hispanic American ministries. A better understanding and a closer partnership with the Hispanic American is clearly an emerging thrust for Brethren.

## Manchester youth center 'mission to the community'

A community youth center operated by the North Manchester, Ind., Church of the Brethren, has succeeded so well in the past year and a half that the youth ignore the church nametag and embrace the center as their own.

To James E. Talcott, minister of education, this is great: "The center should be a mission to the community where Christian ideals can be displayed, though not necessarily verbally expressed, and where meaningful relationships can be developed."

Since October 1970 the center has aimed at providing a balanced ministry that involves both church and nonchurch, Brethren and non-Brethren, junior and senior high school students.

Since last fall two Manchester College students have helped enrich the program. Sophomore Steve Reid of Dayton, Ohio, was employed by the church board to work with the junior highs.

Steve appears well accepted as a friend who offers leadership, guidance, and seemingly appreciated authority. Junior highs are noisy and enthusiastic to the point of rowdiness, Reid admits, but he finds that the age group allows more spontaneous activity than others.

Relating to the senior high youth is David Miller, an Arlington, Va., senior, who likes the coffeehouse concept. He calls it "a vehicle through which young people are able to express themselves in various ways from arts and crafts to formal programs to discussion. It is one way we can emphasize self-expression and the use of imagination."

Dave tries to listen and respond as needed, as he raps with youth at the swimming pool at noon hours, the bowling alley, and the school cafeteria.

The church has benefited too, enabling it to broaden its outreach and social perspective in the ecumenical endeavor.

*Third from left, Ted Glick stands with co-defendants on trial in Harrisburg*

the powers that be have chosen the wrong enemy and the wrong battlefield."

More than 300 Brethren pastors, laymen, and youth have signed a statement of concern for Ted Glick and the seven other defendants.

"We commend Ted for his spirit of humility, goodwill, and loving concern for the dignity of humanity in his struggle to remain obedient," the statement said.

The signers, mostly from Pennsylvania churches, noted that they do not all agree with all the methods the defendants have chosen for their witness nor do they pass judgment on the charges being made.

Voicing their opposition to the continuing war, the signers said: " . . . we express our concern for the efforts of the government to quiet voices of dissent through the invasion of privacy, use of public charges by government officials, and probing by grand juries.

"We are concerned when a government which was fathered by voices and acts of dissent and sustained by the Bill of Rights begins to act as an absolute power and attempts to silence similar voices today."

## Church agencies gear up for relief to Bangladesh

The World Council of Churches, in cooperation with other interchurch agencies, has outlined an extensive program of relief and rehabilitation for Bangladesh.

A first phase is expected to last a year and cost $5 million. Priorities are given to the supply of protein and other foodstuffs, blankets, and clothing, assistance with transportation, provision of medical supplies, and aid in "elementary" rebuilding of destroyed homes.

An agency called the Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS) was approved at a Geneva meeting attended by representatives of several European and North American Protestant relief units, as well as the WCC staff, the Lutheran World Federation, and the East Asia Christian Conference.

Days earlier, the Lutheran World Federation said that plans were nearly completed for a "Bangladesh Rehabilitation Service" which will stress work in resettling refugees in the Rangpur and Dinajpur areas. The initial goal is for $2 million from member churches.

Harris Amit, a 43-year-old Ceylonese expert in rural development, was invited to direct BERRS, which will employ staff recruited in Bangladesh, explore long-term rehabilitation needs, encourage self-help, and propose plans for church involvement in the development of the newly independent nation.

The WCC-related program will work closely with the Bangladesh government and with Roman Catholic and other voluntary organizations in what was formerly East Pakistan.

Resettling the millions of refugees who fled to India during months of civil strife is a major task in Bangladesh. In addition to refugee problems, thousands inside the nation are, reportedly, homeless as a result of the war between India and Pakistan.

The German agency Das Diakonische Werk is coordinating the supply of material aid for the ecumenical program.

Elsewhere involving the country, the North American Council of the World Alliance of Reformed Churches has asked for US recognition of Bangladesh. It is believed to be the first request of its kind from an American church organization. In the message to President Nixon, the Council noted its displeasure with the Administration's handling of US policy on the Pakistan-India war.

Furthermore, two members of the American Baptist Foreign Mission Society and an independent American observer protested from their posts in India the policies of the US government on India.

One of them observed that it may take years for American missionaries to restore the goodwill that had been built up over more than a century of service to the people of India.

One Bangladesh official has said that the new nation — the world's 139th independent nation — intends to be a secular country, though it has the second largest Muslim population in the world. He said the nation will pursue "democracy, socialism, and equal opportunity for all, irrespective of religion or caste."

## Protestant, Catholic churches intercede in Ireland conflict

Protestant and Roman Catholic churches in Northern Ireland, and groups outside the country as well, have played a greater role than is generally conceded in preventing total civil war.

Andrew Weir, general secretary of the Presbyterian Church in Ireland, reported that Catholic, Anglican, Presbyterian and Methodist leaders have maintained regular contacts during the months of turmoil and periodically issued joint appeals for peace, including rejection of violence and concern for justice.

At the official level the Irish Council of Churches and the Irish Catholic hierarchy have named a joint group on reconciliation.

A joint organization composed of top-ranking personnel from the World Council of churches and the Vatican is making a strong effort to bring Catholic and Protestant leaders together in Ireland for peace talks.

Informal, behind the scenes peace negotiation promotion has been carried out by the Committee on Society, Development and Peace, a joint venture of the WCC and the Pontifical Commission for Justice and Peace in Geneva.

Interreligious committees in the US have been proposed to develop greater communication and correspondence with clergy and laymen in Northern Ireland.

"Seminaries, congregations, and university religious groups can and should exert what influence they can for a reconciliation among the stricken religious groups of the unhappy communities of Northern Ireland," said Dr. Dennis Clark, of Chestnut Hill College, a Roman Catholic institution in Philadelphia.

In Ireland, Presbyterian Mr. Weir said, "the main contribution of the church, however, has been in the continuing witness of so many clergy and laity in their own parishes."

Leaders of youth ministries, he notes, have been particularly active in building respect between Protestant and Catholic communities, a work also carried out by university chaplains. Camping programs have been set up for teen-agers from troubled Protestant and Catholic areas.

"It is not always easy seeing where church action ends and joint community action begins," Mr. Weir concludes.

While the war's origins are more than religious, much of it begins there, and — possibly and prayerfully — may be an opening for concluding the conflict.

## Creative worship brings religion to the marketplace

*Mary Ann Hylton of Frederick, Md., filed this report of a recent experience:* I edged through the crowded mall of afternoon shoppers to the sound of a familiar gospel song, accompanied by spirited singing and clapping. Ahead I spotted a happy-faced clown with a sad-faced friend, passing out buttons and balloons to everyone around. I had found the Worship Fair.

Bringing the message of the church to the marketplace were 13 denominations of the Columbia, Md., Cooperative Ministry, among them the Church of the Brethren-United Church of Christ sponsored Oakland Mills Uniting Church.

Displays and demonstrations emphasized what can be done to involve church members in creative worship experiences. Handcrafted crosses and communion sets, handmade vestments and colorful banners were displayed. One music-loving family demonstrated the making of simple tonal instruments. Elsewhere were banner-making and a potter working at his wheel.

Members of one church group circulated among the people, giving away copies of the New Testament to those who would take them.

The most grateful recipients of the books seemed to be a group of inner-city children, "adopted" for the weekend from their school in downtown Baltimore by the Oakland Mills Uniting Church. Jean Rodes, the pastor's wife, is a music teacher in the all-black school.

Instrumental and vocal groups offered a variety of religious music from gospel singing around the piano, to guitar-led folk songs and anthem-singing, black-robed choir members.

The Worship Fair brought home the feeling that a religious gathering can be a happy celebration, a creative, colorful blending of natural talents and spontaneous feelings. It affirmed that religion in the marketplace is acceptable and enjoyable, as evidenced by the happy, foot-tapping shoppers who jammed the mall.

For one day, Christ was a clown, saying "I Care" in a new way to a marketplace of shoppers and sales clerks.

# underlines

*BACK TO THE BIBLE* ... Church school students who lamented the loss of the printed scripture in A Guide for Biblical Studies can anticipate the return of *print texts* of Bible passages for each lesson in the June--August 1972 issue. The practice of including the Bible passages will continue indefinitely. A slight increase in subscription rates will become effective in September 1972. The return to a former practice is in response to subscribers' requests.

In a related development, during preparation of the article in this issue that marks the 100th anniversary of the Uniform Series (page 20) workers in the historical library of the denomination indicated the archives contain no *quarterlies older than 1890*. Persons willing to relinquich older copies may write to the historical library, 1451 Dundee Ave., Elgin, Ill. 60120.

*YOU'LL WANT TO KNOW THIS* ... The Association for the Arts in the Church of the Brethren invites persons to submit entries for its *art exhibit* at Annual Conference. The Conference keynote, "Flamed by the Spirit," provides the theme for the exhibit as well. Entry blanks may be obtained from Mary Ann Hylton, 201 Fairview Ave., Frederick, Md. 21701. But hurry! Intention to enter must be filed by April 15, 1972.

Southern Pennsylvania district executive J. Stanley Earhart has issued a call for a couple to *live and work at a small church camp* in the mountains of south central Pennsylvania. In addition to salary, housing and utilities will be provided. More details may be obtained from Mr. Earhart, Church of the Brethren District Office, Box D, New Oxford, Pa. 17350.

*AFTER FIFTY YEARS* ... Our congratulations go to couples who are celebrating fifty years of marriage: the *Kenneth Kroms*, Cando, N.D.; the *Alvin Cartwrights*, Cando, N.D.; the *Joseph Kauffmans*, Freeport, Mich.; and the *Ernest Rowes*, North Lima, Ohio.

Other couples observing wedding anniversaries include *Mr. and Mrs. William Dilling*, Everett, Pa., 51; *Mr. and Mrs. Medford Neher*, Pompano, Fla., 52; the *Galen Whitmers*, Mount Sidney, Ohio, 53; the *Loren Gages*, Pomona, Calif., 54; the *Earl Jarboes*, Norcatur, Kans., 54; the *William Youngs*, Pomona, Calif., 55; *Mr. and Mrs. Don Davies*, Panora, Iowa, 57; and the *Ira Smiths*, Pomona, Calif., 58. One couple, the *Thomas I. Bowmans*, Port Republic, Va., marked their 67th anniversary recently.

*CONGREGATIONAL COLLAGE* ... In Cedar Rapids, Iowa, last month, the First Baptist Church and the *Church of the Brethren* merged after three years of cooperative programs. The terms of the affiliation include each congregation's keeping its autonomy and its denominational identity.

The Oakland, Calif., congregation of Brethren has opened its facilities to a Spanish-speaking church. *El Calvaria Iglesia* meets there Sunday evenings. ... California's *Bella Vista church* has opened a child care center in its Spanish-speaking neighborhood in East Los Angeles.

special report

# New songs for new times

by RONALD E. KEENER

Fanny Crosby and William H. Doane have had their day. At least one church musician suggests this tongue-in-cheek in his concern that as Crosby and Doane wrote hymns for the moods of their day, so we need new songs for new times by contemporary composers.

Dr. Paul E. Elbin writes in *The Hymn* of the Hymn Society of America: "I propose that the raptured souls of Fanny Crosby, William H. Doane, and their nineteenth century associates be permitted to 'find rest beyond the river' and that we discover authentic music of aspiration for our generation."

Drastic change has beset religious institutions, yet one would not know it from our church music. While we sing "'Tis the Blessed Hour of Prayer" and "Rescue the Perishing" of Crosby-Doane, we face an age more representative in "We Shall Overcome" and "They Will Know We Are Christians by Our Love."

Before his death last year, Paul Halladay, a well-known church musician and teacher at Manchester College, wrote of the three Brethren hymnals of this century, the 1901, 1925, 1951 editions, "One is pleased to note a decrease in the number of stanzas given to safe arrival in heaven, desirable as that may be, and an increase in hymns dealing with our responsible living on earth."

Still today's hymnal offers little of the contemporary feeling that is engendered with "Go Tell It on the Mountain," "He's Got the Whole World in His Hands," and "Lord of the Dance."

The study committee on music appointed by last year's Annual Conference, in its initial meeting, encouraged the use of the present Brethren Hymnal and the new, often untried hymns in it. It is thinking of offering the hymnal in the future in an expandable binding that would permit the inclusion of yearly supplements of more contemporary songs.

That churchmen are taking a new look at the songs they sing is apparent. Last year the Anglican Church of Canada and the United Church of Canada released a new joint hymn book.

One commentary on the new book noted that "Victorian piety, crinoline, sentiment, sweetness, the glories of war, flying angels, death beds, vales of tears, and leaning on the breast of Jesus are out, out, out. Realism, social purpose, community and sound theology are in."

So it is that many hymns conjure up visions that are clearly impossible, destructive, and unreal in today's world.

Most of us were brought up on the deceptively simple tune of "Jesus Loves Me," without ever fully understanding the morbid emphasis it places on death and dying ("If I love him, when I die, he will take me home on high") for a small child.

Not only does it speak of a theology and imagery that children don't understand and suggest a sense of sin that is unknown to a five-year-old, it is grammatically inadequate. A new version has been written.

In his article Paul Elbin lists some of the things wrong with too many of today's hymns, and suggests how one can evaluate the hymns we sing. Today's hymns contain:

*Avoidance of God's call to "dirty" duty* — in poverty areas, ghettos, slums, nursing homes, faraway places.

*Concentration on the "I" — not the "We" or "Us."* Salvation may begin with "sinners such as I," but it quickly moves into the arena of our common humanity.

*Undue emphasis on the end of life.* Is this a subtle invitation to commit suicide: "Soon the delightful day will come, when my dear Lord will bring me home"?

*Royal terms for God more appropriate for the age of kings than for this democratic era.* Jesus did not choose "King" as his favorite term for God.

*Misplaced emphasis on the trinity not in keeping either with the New Testament or with modern religious thought.*

*Acceptance of angel in a manner confusing to modern people.*

*Offensive imagery.* Is this gruesome image necessary: "There is a fountain filled with blood, drawn from Emanuel's veins"?

*Cheap musical idiom* and *doggerel verse.*

Everything that is old is not wrong, of course, nor is everything that is new or contemporary right. While one cannot — or should not — deny the validity of the folk idiom as one form of contemporary religious expression, not everything that is done with guitar and drums should make the religious scene.

"Much that is today called folk music is misnamed," Paul Halladay has said. "There are those who, wishing to cash in on the good name of the genuine article contribute verses and tunes of an earthy character, perform them in an unskilled and everyday manner and then call it folk music. This is inaccurate and is unjustifiable for use in public worship. I hold that folk music deserves to live only when it retains its unstudied, artless character and is performed with artful skill."

Jazz, the dance, new instruments require careful introduction to the Brethren worshiper, Sylvia Weaver, senior choir director of the York Center Church of the Brethren, Lombard, Ill., says.

"Perhaps the main challenge is tasteful incorporation of the new forms so that they may be meaningful aids to the actual worship," she concludes.

Today's fast moving world calls for new forms of worship and celebration. The church needs to keep pace, if only to prevent the lament of such a church member who wrote the following:

*In unison we rise and stand and wish that we were sitting;*
*And listen to the music start and wish that it were quitting.*
*We pass our hymnal to a guest or fake a smoker's cough;*
*We drop our pencils, lose our gloves, take our glasses off.*
*We move our lips to keep in style emitting awkward bleats;*
*And when the last Amen is sung sink gladly in our seats.*
*Oh, Lord who hearest every prayer and savest us from foes,*
*Deliver now thy little flock from all these hymns nobody knows.* ☐

# Evangelism and Youth:
# 'The Gospel Blitz'

### by Matthew M. Meyer

"Jesus Loves You."

"Jesus Is Coming Soon."

"Do You Know Jesus?"

Many church youth have become weary with dull, boring worship services. At the same time many youth outside the church have given up on the false utopian promises of drugs and free love. Young people were ready for the Jesus Movement which has burgeoned in the last two years.

Not long ago youth inside and outside the church were caught in confusion and turmoil, fear and guilt, anger and violence, hopelessness and despair. Today the same youth have found something to hang onto, something to stabilize their lives and give them direction. Many of them now have answers; some of them have "the only answers," so certain are they about their beliefs.

Young people, inside and outside the church, may have become the evangelists of the early 70s. Of course, they enjoyed enormous influence in recent years upon all of society. Their language, their music, their clothing styles, and even their psychedelic way of living have created patterns for much of the adult world. For television commercials to pick up on the hard rock sounds of the youth culture is understandable. But for parents to follow their long-haired sons and daughters to their Jesus festivals and find themselves committing their lives to Christ as Savior and Lord is indeed startling.

Within the Church of the Brethren, from Lititz, Pennsylvania, to Lindsay, California, youth are singing their praises to Jesus, and clapping their hands in joyful religious ecstacy in a way that hasn't been seen in our church before. When the youth of Northern Indiana get together to sing and witness, you get the feeling that "the ole ark's a-movering." The spirit is moving. There's life, vitality, and excitement. Perhaps there's also danger, something to be cautious about, something to fear! Some people think so.

Returning from the Jesus rallies, and inspired by their new religious experiences, the youth seem to say, "We've been to the mountain top. We have made our commitment. We will follow our spiritual quest, with or without the church."

Many parents and pastors are a little bewildered by what is happening. The impatient youth have difficulty understanding or accepting the reluctant attitudes of the adults. The young, happy, expressive Christians at National Youth Conference, for instance, were almost afraid to return to their home churches. "They won't understand. They'll turn us off or put us down. How can we let the adults know this is for real with us?"

Not all the youth within the Church of the Brethren are caught up in the Jesus movement. Many disagree with the theology and with the movement's style of worshiping and witnessing. But where church youth groups are most alive and exciting, usually there is strong evidence of the Jesus movement's fundamentalism.

For many adults, parents and pastors alike, the thought seems to be, "Oh, no, not this again. Isn't this the same old simplistic fundamentalism which we struggled with across the last 30 years? Must we go through all this again?"

Yes, for the most part, it is approximately the same brand of fundamentalism. The emphasis on the "fundamental truths," the view of the Bible as "a divinely inspired, inerrant, every-word-is-God's-message-to-me guidebook for all matters of faith and life" are familiar to most Christian adults.

This kind of fundamentalism is very attractive. It provides concise, in-focus answers for their perplexing questions. Its easy-to-grasp handles are appealing to people who for a long time have been groping and hoping for something secure and solid. The four spiritual laws give the step-by-step instructions that anyone can follow.

Dealing with the theology of this new brand of the old fundamentalism is a task which the churches will have to face. And it's a little difficult to criticize the Jesus movement in light of its glaring accomplishments.

"*'At least they're not on drugs'* — so says a nun in Milwaukee who criticizes their simplistic theology but respects their strict morality. *'At least they're not on drugs,'* echoes a Jewish psychiatrist in Philadelphia who considers them an infantile escape from the problems of the real world but prefers them to the acid heads he has committed to the state hospital. *'At least they're not on drugs,'* repeats a suburban Chicago mother deeply disappointed by her eighteen-year-old daughter's fanatic devotion to soul-winning activities but relieved that she is no longer experimenting with drugs and sex" (*Jesus Trip,* by Lowell D. Streiker, Abingdon 1971).

Some of the crunch in the church occurs when these effervescent Christians bring "the gospel blitz" back to their local sanctuaries and expect the pastor to provide for the same kind of emotional experiences they have had at the Jesus rallies. When these youth encounter a cool reception from the more sedate contingents of their congregations, they are likely to become impatient, discouraged, and, perhaps, tempted to leave the church.

Outside the church it appears that the Jesus movement has crested. Some say it is on a rapid decline. Jon Buckle, managing editor of the *Hollywood Free Paper,* a Jesus-people paper claiming a one-million circulation, recognizes a healthy change. He says that the Madison Avenue aspect of the movement has faded – the glitter and gloss, the buttons and stickers, the excessive media coverage. He welcomes this because it provides a better setting for working with seriously committed followers of Christ.

And there are many disillusioned youth who are Jesus-movement dropouts. Ross Greek, a veteran minister of the Sunset Strip who never was very impressed with the Jesus movement in the first place, says that many youth drop out within six months, revert to their old patterns and styles of living, and then are in deeper depression, despair, and guilt than before. The bright and shining promises of the Jesus group fade when individuals find themselves too human to live up to the purist standards of perfection.

The word *overdose* is often shortened to OD. Someone, recalling his earlier dietary and religious experiences, exclaimed, "I OD'ed on peanut butter at the age of ten and fundamentalism at the age of twelve and I haven't been able to stand the taste of either one since."

Is it possible for people to overdose on Jesus, to overdose on the gospel, to overdose on the Bible? An overdose usually means life has been endangered, perhaps destroyed. Yes, an overdose is possible, even on something as good and right as the Bible and Jesus. If loyalty becomes fanaticism to the point of obscuring the vision, or distorting reason and common sense, or causing wholesale condemnation of all who differ from us — then it becomes self-destructive. These are the symptoms of a gospel overdose.

When someone cannot speak one sentence without swearing, it seems they have OD'ed on profanity. When someone cannot speak one sentence without bringing Jesus into it, it seems they have OD'ed on Jesus.

The first time you hear the switchboard operator at the *Hollywood Free Paper* answer the phone with "Jesus Loves You," instead of "Hello" or "Good Morning," it's intriguing. The tenth time is boring, and the twentieth time it seems almost profane. Glibly tossing around sacred words, either as a tool for pressure or as a badge of righteous achievement, seems improper, if not an act of desecration.

It is possible to expound the gospel in such a way that the whole thing becomes nauseous to the listeners. Sometimes this means the speaker has been too pushy and insistent in his attempt to get his hearers to do his bidding, like the person who told the crowd at a Jesus People rally, "Get saved or you're going to hell." Sometimes being OD'ed means dismissing all of the world's problems as being beyond our concern ("Jesus is coming soon — leave it to Jesus").

The youth are a huge, available task force eager and ready to serve the Christian cause. Most young people are hungry for spiritual food. They are longing for the Christian message. They are open to Bible teaching and interpretation. They are willing to make heavy life commitments. And they are especially capable in sharing their faith with others, free from the faith-sharing hangups of their elders.

Can the church adequately respond to this tremendous opportunity? Can the church use this mighty army camping on its doorstep? The answer can be "yes"! The following suggestions are made with that goal in mind.

1. *Communicate with the "Jesus People,"* both inside and outside the church. The Jesus people need the church, and the church needs the "Jesus People." Include in the corporate worship experiences faith-sharing opportunities from the various elements within the church. Publicly thank God for the variety.

2. *Teach, preach, and interpret.* Youth are eager for Bible study sessions. Present the gospel boldly with a fervent spirit and a mature interpretation.

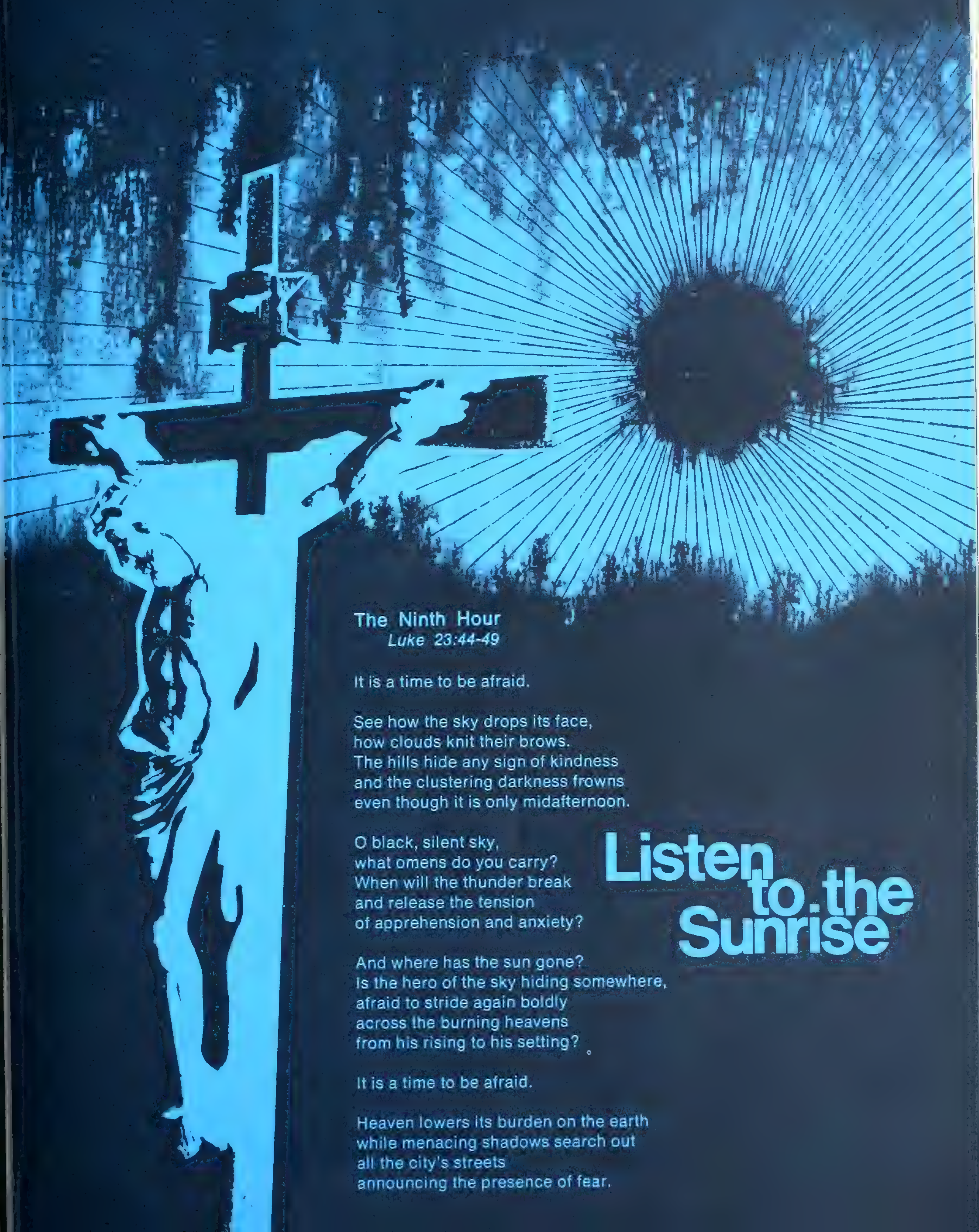
3. *Confront, challenge, and invite!* The youth are willing to respond to a challenge for commitment, especially if they sense the person presenting the challenge really believes what he's saying. Bland acceptance is not enough. Conversion and commitment seldom occur without a confrontation and challenge.

4. *Adults: Make room for youth.* The youth have a lot to give and they are eager to give it! Request their help on worship planning groups and on church program committees. Work with them, developing mutual respect and growing together in Christ.

5. *Youth: Give adults a chance (again and again).* Be patient, but keep the pressure on. Don't let closed doors remain closed. Your gift is urgently needed by the church, even if sometimes the church doesn't seem to realize it. Try to understand and respect the feelings and viewpoints of adults. For them change is often frightening. Quick change can be unbearable. But change in a setting of trust is acceptable and often cherished. Many adults are bored too. They usually want change almost as much as you do.

Respect the power that you have. You have enormous power. Use it but don't abuse it. I don't know any pastor or church moderator who wouldn't be impressed and influenced by a delegation of youth who come to set up an appointment to share concerns and make suggestions regarding the program and policies of the church.

The Church of the Brethren is richly blessed with thousands of talented, spirited youth. The awesome power need not be feared or fought, but rather affirmed, consecrated, and used to the glory of God and the blessing of the Church of the Brethren. The 70s are bound to be exciting years for the church — and that's putting it mildly. □



# Listen to the Sunrise

## The Ninth Hour

*Luke 23:44-49*

It is a time to be afraid.

See how the sky drops its face,
how clouds knit their brows.
The hills hide any sign of kindness
and the clustering darkness frowns
even though it is only midafternoon.

O black, silent sky,
what omens do you carry?
When will the thunder break
and release the tension
of apprehension and anxiety?

And where has the sun gone?
Is the hero of the sky hiding somewhere,
afraid to stride again boldly
across the burning heavens
from his rising to his setting?

It is a time to be afraid.

Heaven lowers its burden on the earth
while menacing shadows search out
all the city's streets
announcing the presence of fear.

## Earth Tremors
*Matthew 27:51-53*

It is a time to be anxious.

Even the earth trembles.
Its surface shivers and shakes.
The waters shimmer.
The forest slips,
rocks split apart,
streets divide,
crevices crack in a country road,
buildings totter,
curtains tear,
children whimper,
and mothers cry in terror.
Surely God himself is shaken.
Has he now forsaken us?
The world seems unbalanced.
There is a darkness at noon
and a strange brightness at midnight.

Someone nearby whispers,
"What if God is dying, or already dead?"
The thought unnerves me
even more than the fear of the dark
or the unsettling shaking of the earth.

I listen to a new lament
like the sighing and singing
of the daughters of Jerusalem
who even now, this dark day,
weep for themselves
and for their children:

## Lament of a Contemporary

*Luke 23:26-30*

You know how it is now . . .

The judge on the bench has been indicted.
The makers of laws bend them to their own advantage.
The guardians of the peace collaborate
with those who threaten.
There is murder in broad daylight
and no witnesses will testify.
A woman is attacked but no one heeds her cry.
The innocent pay while the transgressor goes free.
The young are restless, impatient with a world
they did not choose.
Public words speak of peace,
but secret papers rattle with schemes of violence.
The casualties of warmaking are no longer only
on the field of battle.
The blood-letting has come home to us
and we are neighbors to our victims.
The enemy looks at us from a mirror,
but we continue to bomb the fields of our friends.
Nor has the earth escaped the pollution of our spirit.
We have alienated a generation of the living.
And we prescribe a barren world
for generations yet unborn.

You know how it is now . . .

Once we followed leaders
but now we must choose among images.
Once we could speak face to face
but now we respond to lines on a screen.
Once we gathered to hear the songs of our tradition,
but now we are lonely listeners
missing each other's voices in the dark.
Once we knew the warm ties of family,
but now we are bitter and hungry for love.
Once we marveled at the miracle of creation,
but now we have lost the picture of a God who lives
and moves in a world he made.

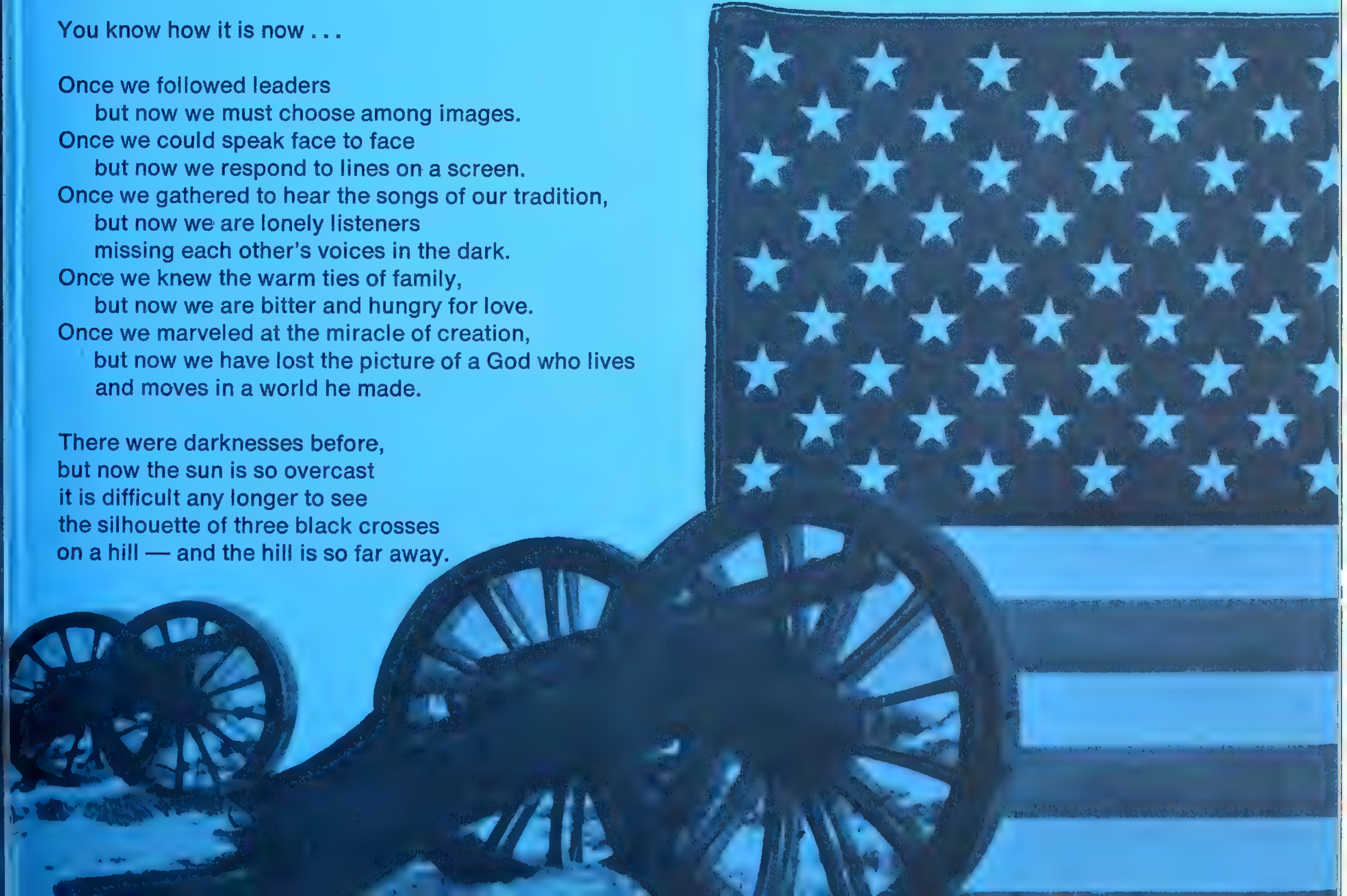
There were darknesses before,
but now the sun is so overcast
it is difficult any longer to see
the silhouette of three black crosses
on a hill — and the hill is so far away.

## There Is No Out

*Ecclesiastes 1:3-9*

So, I run here and away
among strangers and friends
hoping they will reassure me.
I look for someone to say,
"Do not fear, do not fly,
the sun also rises, darkness must go,
after one day, a second day, a third day
God will return, and love will reign . . . "

But so many say, "No,
this midnight is forever.
The only light is at the end of the establishment.
The only order is anarchy.
The only meaning is the reality of misery."
They quench their fears with anger.
They answer anxiety with resentment.
They have only a hell and no hope of heaven,
and they wearily advocate
ingenious ways
of dropping out,
copping out,
opting out.
But there is no out.



## If God Is Dead

*Luke 23:50-56*

If God is dead,
overcome by the evil
he might have prevented but did not —

If God is dead,
rejected by the persons he loved,
tried and sentenced in the name of religion,
crucified because he is a threat to security,
tormented because the world refuses his kingdom —

If God is dead —
then the deepening darkness is explainable
and the coldness of the silent earth
is appropriate.

If God is dead,
let us at least bury him in a lovely garden
and seal his tomb for the duration;
for it will be a long hard winter,
and the Sabbath will come and go without any sound
if God is dead.

If.

## Listen to the Sunrise
*Matthew 28:1-6*

Listen to the sunrise.
Surely you must hear clouds moving
when canyons split and open to the sun.

Listen to the sunrise.
Be sensitive to stones
shaken by the daybreak.
One rumble of the dawn
can root a rock and start it rolling,
picking up pieces of thunder on its way.

Listen to the sunrise.
Listen to the sharp, bright morning.
Listen to the first and glorious day.
Listen to the sound of a heartbeat
 announcing in the womb of winter
 that out of darkness,
 out of dying,
 out of midnight,
 out of sorrow and travail
God is bringing light to life,
God is bringing life to light.
Listen to the sunrise.
Listen to the first and glorious day.

## Interruptions in the Silence
*John 19:38-42*

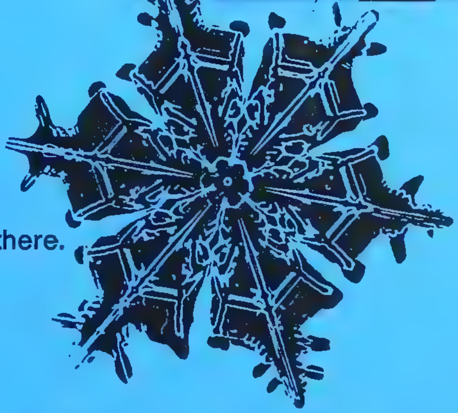
No night is ever total.
Somewhere a candle flames,
flickers, sputters, steadies,
beaming ever-widening waves of timid light
into surprising circumferences.

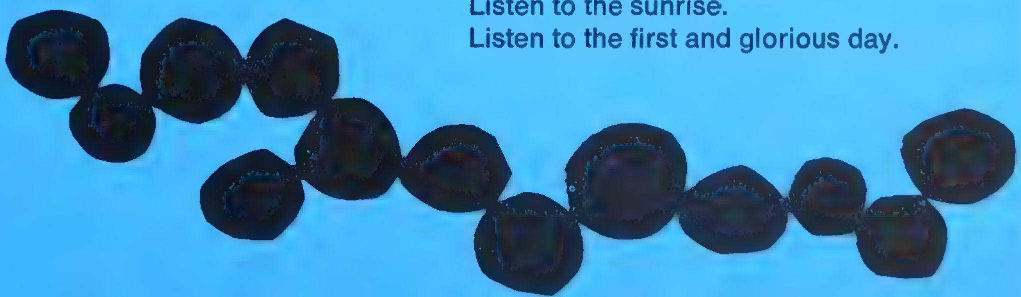
Or here and there
a restless sleeper pulls back
curtains draping blackness
and looks tentatively into the ebony
dome of night, inquiring about stars.

The distant suns, away by years, are there.
Like the pricking of pin points,
one by one they communicate light
while drawing blood.
So intimations of life break
into the most solemn wake
for the dead.

If you listen, you know.
Thin reedy sounds, like distant flutes,
interrupt the heaviest silence.

And who can number the seeds
that sleep beneath the snow?





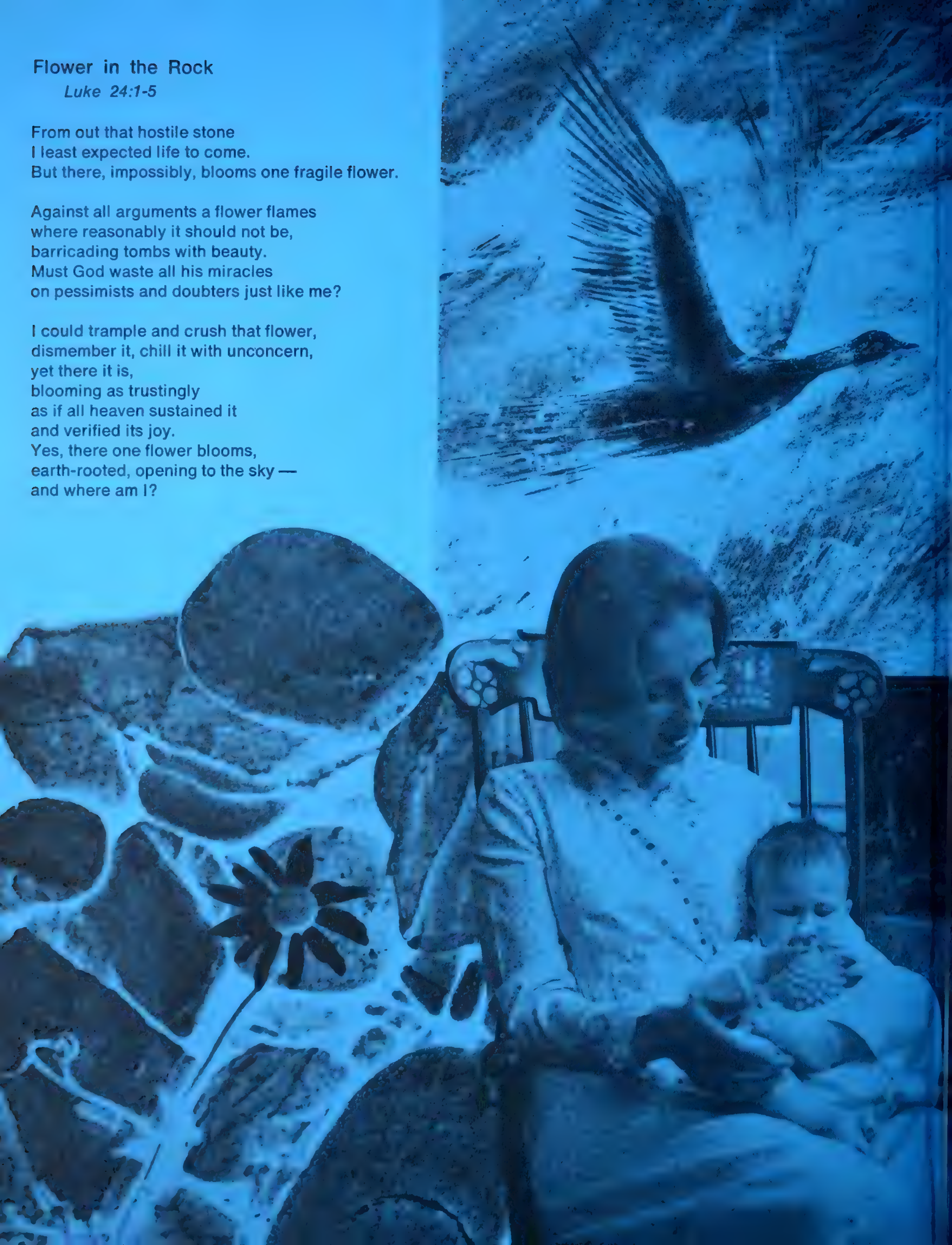
## Flower in the Rock

*Luke 24:1-5*

From out that hostile stone
I least expected life to come.
But there, impossibly, blooms one fragile flower.

Against all arguments a flower flames
where reasonably it should not be,
barricading tombs with beauty.
Must God waste all his miracles
on pessimists and doubters just like me?

I could trample and crush that flower,
dismember it, chill it with unconcern,
yet there it is,
blooming as trustingly
as if all heaven sustained it
and verified its joy.
Yes, there one flower blooms,
earth-rooted, opening to the sky —
and where am I?



## Bird Flight

*Matthew 6:26-32*

Watching birds in flight
is listening to a language
no one yet has learned to read.

They carve wild patterns from each sky
with every swerve, whip, glide, or dive.
Their winged ways curve gently
like the flow of poetry
and they speak of faith
such as an earth-bound creature
seldom knows.
They trust in currents felt
but never seen,
invisibly available to wings.

I tremble at small heights.
So heavy is my heart
that gravity inclines me toward the grave.

But birds are risen, free.
Released in space they track new orbits,
circumscribe expanding arcs,
and weave their wonder into skies.
Watching them in flight
even I can trace
the moving of God's grace.

## Every Time a Child

*Isaiah 9:2-7; Matthew 18:13-15*

Every time a child is born,
death yields a fraction of its power.
Every time a baby cries,
despair has less to say to me.
Every time a mother speaks her lullaby,
faith looks up from faltering.
Every step a child takes for the first time
opens a highway through the heart's jungle.
Every word a child speaks for the first time
starts a shout to waken men from slumber.
Every hand a child waves in innocent delight
offers an invitation to tomorrow.
Every time a child smiles back at God.
I take courage.
Death may be responsible for endings.
It has no victory.

## Walking in the Resurrection

*1 Corinthians 15:57-58; Acts 3:1-8; Luke 24:28-35*

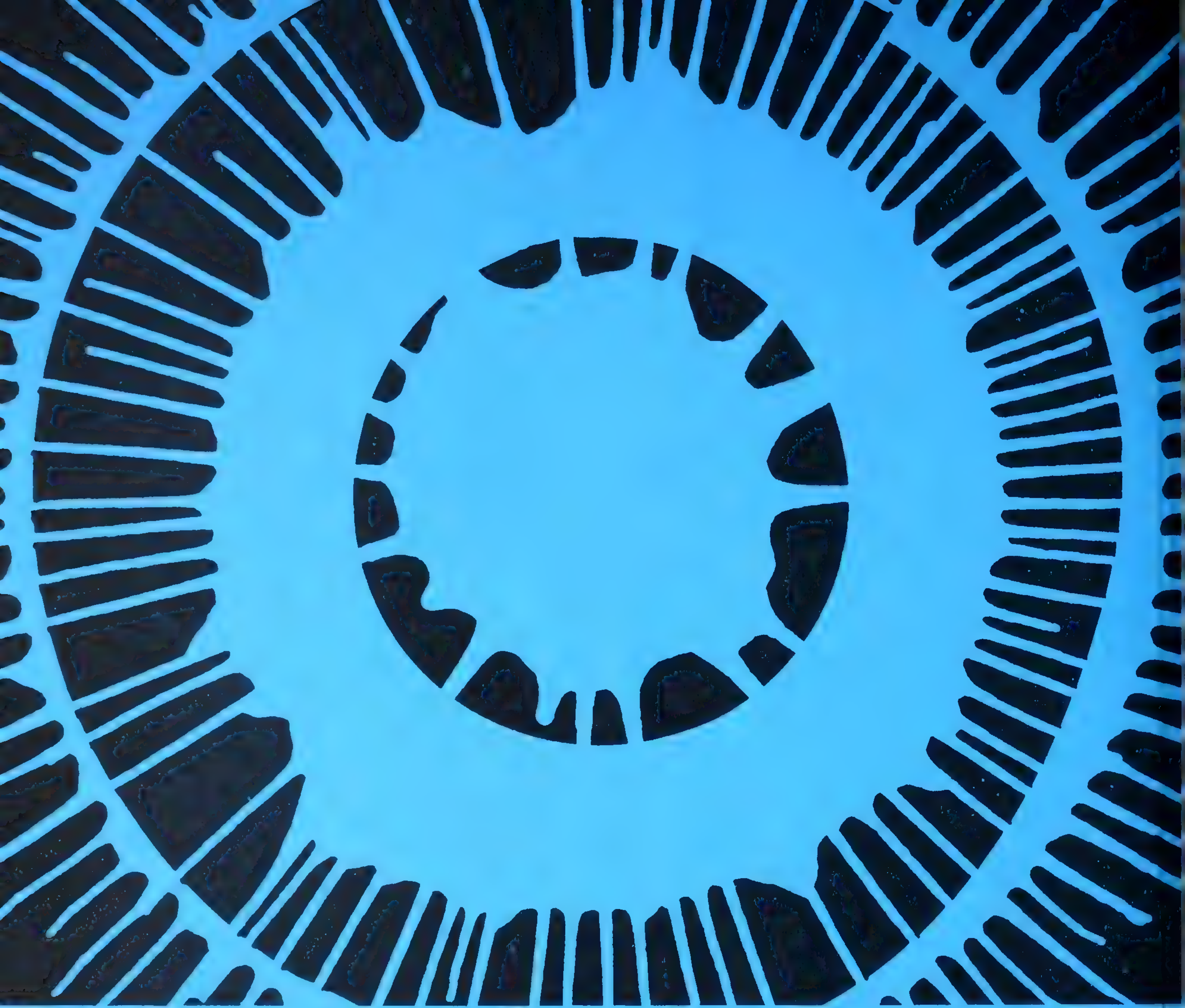
His friends were reluctant conscripts for the ministry of death, but instead he said Yes to life so firmly he went to prison and so gently that the judge was moved. He still endures mild crucifixions, but he spreads eternity wherever he walks . . .

She never saw them — those impossible pupils — atter they matured enough to discover they loved her, but the values she lived became a part of their heritage. Unmarried, alone, in weakening health, she is half-forgotten by the generations she nursed into adulthood.

Shy, timid, sometimes fearful, a young mother is the one who cared enough to write a public letter, to speak at town meeting, to answer threatening phone calls, to risk her leisure, to disturb someone's evil peace. God helping her, she can do no other.

The outcasts call him their friend, and he hardly knows why he lets them find him, for they have shaded his reputation. But he remembers the day a Christ-figure touched him and turned him around. There is a joy in his limp that comes from walking in the resurrection.

Amazing is the word for sinners like you and me who might still be hollow pillars upholding nothing much but who have been touched by the grace of God and filled with a new wine of the Spirit. Come, stumble with us into his kingdom.



## God's Moment Has Come

*2 Corinthians 5:14-19*

It is time to awaken.
There is a fire in the sky.
High over eastern horizons
rises the amber flame
that will flood the world with light.

Awake and see the marvel of morning.
Reach up and touch the transformation.
There is a new radiance, an electrifying energy.
You can hear the sunrise break into alleluias.

God's moment has come.
This is the first day of the week,
the first day of a hundred new lives,
the first day of a new order and a new age.
The time of God's visitation
is the time of our liberation.

Listen to the sunrise.
Listen to the sharp, bright morning.
Listen to the first and glorious day.
God is bringing light to life.
God is bringing life to light.
Listen to the sunrise, and rejoice!

**text by Kenneth I. Morse**

**graphics by Janie & Lindsay Russell**

## GLOBAL AWARENESS:

# A HUMBLING EXPERIENCE

### by JOY DULL

It is a most humbling experience to see one's nation as it looks through the eyes of women from around the world.

We sat together in a small room — perhaps sixty of us representing seventeen countries and several religious faiths — and introduced ourselves by stating some of the reasons he had become a part of a women's workshop on peace building.

I can't remember names; I'll never forget faces and feelings. A young woman from Mexico told us, "I have been a member of the Communist party in Mexico but I don't agree with that. I'm looking for another way."

A gray-haired Catholic sister reminded us, "As each of us takes thirty or sixty seconds to introduce ourselves, several more people have died in the Indochina War. How much longer?"

A most intense Filipino nearly exploded to us, "Have you wondered what happens to the extra weapons no longer needed in Vietnam as you 'wind down' the war? Those guns are being sent to the Philippines! Nobody asked us — but we're getting them. And we don't want them!"

A native Indian woman, now teaching Gandhian methods in this country, reminded us, "Modern weapons are blind weapons; there are no war heroes. Humans are slaves to their weapons. We must live together or perish. We are coerced into that awareness rather than entering it joyfully. Death, instead of being a part of life, has become a problem of life. We are making death, instead of letting it happen."

An Indian American, working with her people in Oklahoma, observed, "I don't see how we can tell everybody else how they ought to act. We haven't learned to behave ourselves very well right here at home."

"Some Americans are almost overcome by guilt because of this war," commented a woman from Burma. "Christians must never lose the realization that, with Christ, where there is wrongdoing, there is also forgiveness. Where inhumane acts have been done, there is the possibility of repentance. Always there is hope, opportunity for change." In later discussion she observed, "Americans have been no worse than other people in the world. The mistakes you have made, others have made. The frustrations being felt by many around the world are because they had such confidence in the leadership of America. Read your constitution. What hope this held for oppressed people! But now they have had to realize that you are not better than the rest of us have been. It is a disappointment, a disillusionment. We had expected so much more from your nation!"

From Lebanon, a YWCA executive made a very emotional plea. "America! STOP arming every nation of the world, because that forces other nations to get help from Russia. If you feel you must arm nations, then let us arm people against hunger, poverty, ignorance. If you have money and don't know how to spend it, many people in the world can help you know how to spend it."

A Japanese editor of a women's magazine, who remembers Hiroshima, warned, "Killing is madness. Men who kill in Vietnam are *still* killers. It takes a long while to get over this mentally — sometimes more than one generation."

A woman from South Africa commented, "The United States is not fighting in South Africa with guns, but the economic policies that perpetuate an impossible situation."

There was much discussion on "what to do":

1. Study voting records of politicians and candidates and let it be known that we'll support only those who oppose the war.
2. Learn more about industries involved in war materials contracts and avoid buying products from those companies.
3. Basically change our life-style; lower our standard of living as we realize that the gap between "have" and "have not" nations is increasingly intolerable.

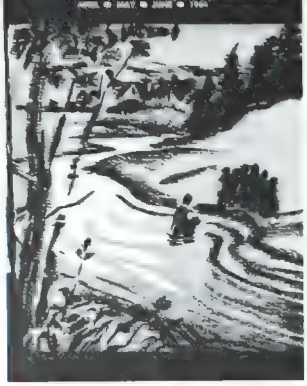
After a period of such idea sharing, a Vietnamese student slowly faced us and asked questions we could not answer.

She began, "We have friends and family in Vietnam. Some are in jail because they have spoken out against the Thieu government or have expressed a desire for peace. They are very happy about this meeting — are waiting for us to write them about it. What am I to tell them? That American women are thinking of changing their life-style?

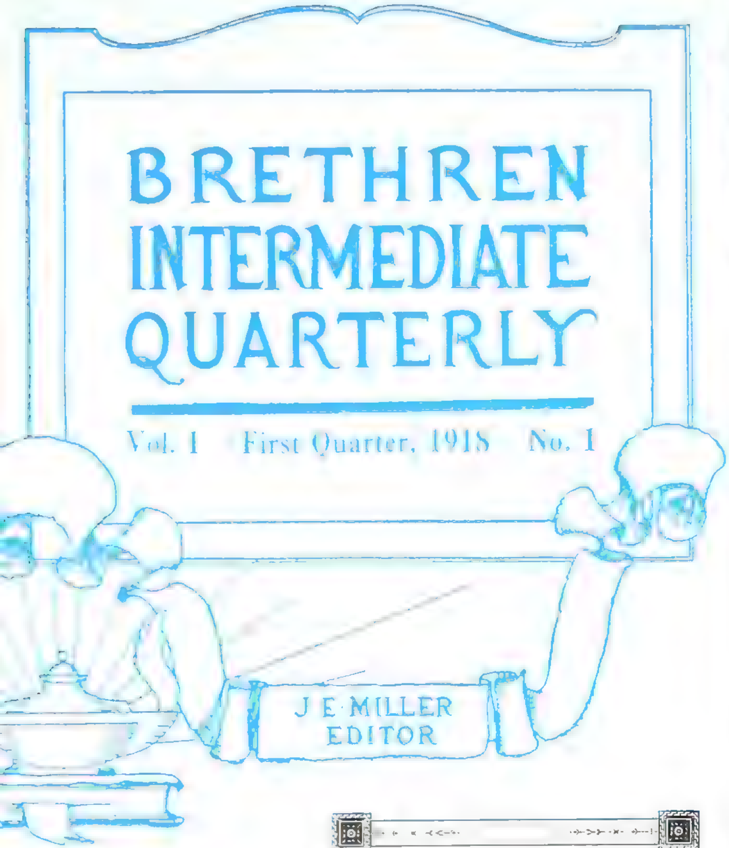
"What will you do about ending the war? How long will it be? What can I write to my friends who are in jail, or will perhaps be arrested in a few days if they talk about peace?"

Many of us looked at the floor. Some of us cried. None of us could look at her.

Then all of us stood, clasped each others' hands tightly, and prayed. □



# UNIFORM



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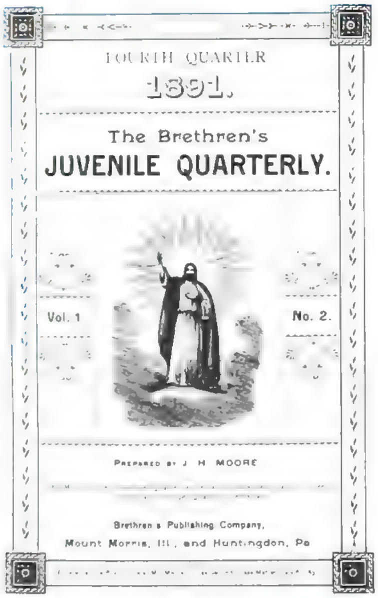
QUARTERLY

Vol. I First Quarter, 1918 No. 1

J E MILLER
EDITOR



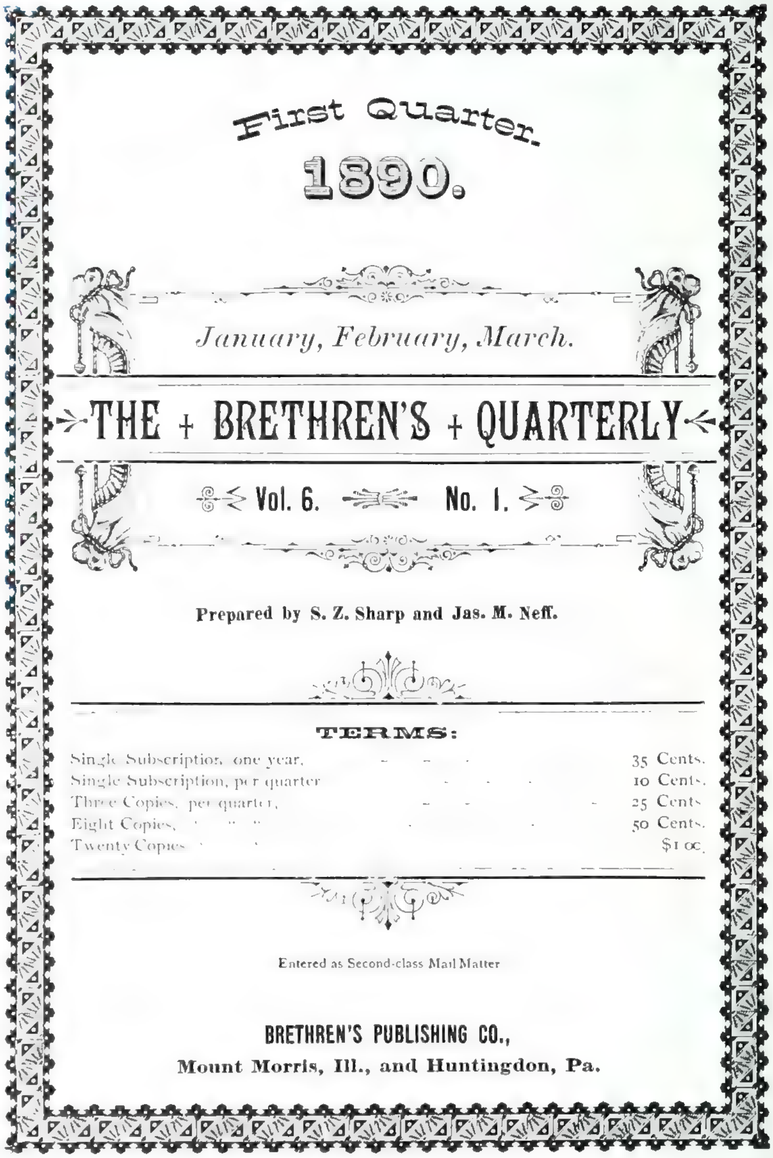
FOURTH QUARTER
1891.

The Brethren's
JUVENILE QUARTERLY.

Vol. 1 No. 2.

PREPARED BY J. H. MOORE

Brethren's Publishing Company,
Mount Morris, Ill., and Huntingdon, Pa



First Quarter,
1890.

*January, February, March.*

THE + BRETHREN'S + QUARTERLY

Vol. 6. No. 1.

**Prepared by S. Z. Sharp and Jas. M. Neff.**

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*Oft criticized and much revamped, the International Lessons have a unique staying power, especially among adults. Current resource is shown at the left*

### by GLEN E. NORRIS

# SERIES: 100th YEAR

The International Sunday School Lessons Committee, now called the Committee on the Uniform Series, will celebrate its hundredth anniversary in Indianapolis this month. The Church of the Brethren will be represented at the celebration. The Brethren have cooperated in the work of the committee by using the International Lesson outlines as the basis for the development of church school curricular materials and also have helped to produce the outlines through representation on the committee itself.

The earliest Brethren lesson helps based on the Uniform Series were written and published in 1879 by S. Z. Sharp, then president of Ashland College, in a four-page weekly entitled *Our Sunday School*. One page was given to the explanation of the lesson and a second page adapted the lesson to primary children. This publication was not long continued. Also in 1879 S. Z. Sharp began the publication of the *Brethren Quarterly*. This, too, was discontinued after a few years.

Beginning with the *Brethren's Quarterly* in 1886, a series of Brethren publications has offered lesson expositions based on the International Lesson outlines, uninterrupted except for the special 250th anniversary lessons during the April-May-June quarter, 1958. For adults, this lesson material has been presented since 1897 in the *Brethren's Advanced Quarterly*, the *Brethren Adult Quarterly*, and currently in *A Guide for Biblical Studies*. Some of the very early lesson writers were S. Z. Sharp, Leonard Huber, James M. Neff, and Lewis Teeter. E. G. Hoff holds the record for writing lesson materials for adults for the longest period of time — twenty-five years. The complete list of writers of lessons for adults is too long to be included here.

Beginning in 1918, International Lessons for youth were provided successively in the *Brethren Intermediate Quarterly*, the *Brethren Intermediate-Senior Quarterly*, and the *Brethren Youth Quarterly*. In the April-May-June quarter of 1958 the International Lessons were replaced by the special anniversary studies mentioned above, and after that by the CBYF Bible Studies. Some of those who wrote the youth lessons for considerable periods of time were Mrs. Rufus Bowman, Minna Heckman, Inez Goughnour Long, Kenneth I. Morse, Vernard Eller, and Chalmer Faw.

Adaptations of the International Lessons for children were published in the *Brethren's Juvenile Quarterly* from 1891 to 1915, then in the *Brethren Junior Quarterly* and in the *Brethren Primary Quarterly* from 1916 to 1948. Some of the outstanding writers of children's lessons have been Maud Newcomer, Elizabeth Rosenberger Blough, Edith Barnes, Genevieve Christ, and Irene Bittinger.

Special helps for teachers were started in 1889 in the *Brethren's Teacher's Quarterly*. This was followed in succession by *Brethren Teacher's Monthly; Brethren Bible Study Monthly;* and *Church of the Brethren Leader*, publication of which ended with the July-August issue, 1970. At present, teachers' helps are to be found in *A Guide for Biblical Studies*. There was a period from 1901 to 1906 when an annual, the *Brethren Lesson Commentary*, was published.

Brethren have not always been satisfied with the International Lessons. In 1898, 1907, 1908, and 1909 four queries relating to the use of these lessons were brought to Annual Conference. The chief objection to the use of the International Lessons, as stated in the queries, was that they were deficient in teaching the doctrines of the scriptures as understood by the Brethren. Some of the queries requested the production of alternate curricular materials for optional use in Sunday school.

Besides using the International Lesson outlines in the preparation of church school curricular materials, the Brethren, through their representatives, chiefly editors of church school literature, have participated responsibly in the work of producing the outlines. This participation appears to have been constant from the time that the lesson committees were first composed of members appointed by the cooperating denominations. Thus we find the name of H. K. Ober, representing the Church of the Brethren, included as a member of the committee planning the outlines for 1918-1925. From that time forward, the following Brethren editors (and possibly others) have represented the Church of the Brethren as members of the International Lesson committees: J. E. Miller, E. G. Hoff, Kenneth I. Morse, A. Stauffer Curry, Glen E. Norris, J. Roy Valencourt, and Kenneth Shaffer. Of these, E. G. Hoff served for the longest time. He was editor of Brethren Sunday school literature from 1928 to 1953. As a member of the Uniform Lesson Committee, he was regarded as a specialist in planning the quarterly temperance lessons. In 1933 the committee asked him to make a survey of the temperance lessons and present his findings to the committee. At the February 1934 meeting he presented a scripture analysis of the temperance lessons for the 1932-1936 cycle, together with a suggested cycle of topics on the problem of beverage alcohol. At the December 1938 meeting of the committee, he presented a draft outline of the temperance lessons for six years, 1942-1947.

Brethren who served on the Committee on the Uniform Series found opportunities to secure the committee's consideration of certain lines of biblical teaching, especially some with social implications, which otherwise might have been neglected. They have also found their experience as committee members personally rewarding, as they formed friendships across denominational lines and learned to work side by side with equally sincere persons from differing theological perspectives. Without doubt the cooperation required in the work of the Uniform Lessons Committee has promoted the spirit of Christian unity among the participants. ☐

# Now every human being is cousin to the King of Kings!

Easter — the celebration of the resurrection of Christ — marks the greatest turning point in history. From the dawn of time we have been aware of a power outside our human universe — God or the gods. But for millennia this was felt to be a remote and sometimes malevolent power to be appeased by sacrifice or moral heroism.

Jesus, in his earthly life, spoke of a God whom he called Father — a God of mercy, love, and compassion. But the crucifixion seemed to prove that here, again, was a good and helpful person whose work came to a cruel and abrupt end.

Then came the crashing event of the resurrection from the dead! The incognito of the gentle teacher from Nazareth was discarded. Jesus was revealed as the Christ — as God in human form — ruler over life and death. And the world has never been the same since that day. His frightened, scattered disciples went out across the world shouting the good news: "Jesus is Lord." And every human being is cousin to the King of Kings!

The church, his body on earth, has often failed to live up to its high calling. But every Easter reminds Christians once again of this basic fact of our faith. May we all, on this Easter in the year of our Lord 1972, in the midst of the strife and tension of our time, remember with joy that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38, 39). — Cynthia C. Wedel

# Godspell–

Blasphemy was enough to crucify one man. Pretentious mockery doomed some as heretics. Profaning the sacred has been known to split contemporary churches. All three labels and even worse fates may fall on *Godspell* if the listener rejects paraphrased scripture (in fact, one gospel book demythed) and musical settings which are a far sound from hymns and plainsong chants. But *Godspell* is confident of casting its spell on the listener, successfully capturing his acceptance of its now idiom.

The writer, Stephen Schwartz, obviously saw a good thing in *Superstar* (Webber and Rice) and set out to feed the Bible-hungry, Jesus-worshiping culture with more bread from the scrolls, specifically the Gospel According to St. Matthew. The Gospel content is clear though not clearly scriptural. Simple lyrics occasionally rhyming and imagery that is plain and to the point focus primarily on life-style themes in Matthew including personal devotional life and ethical teachings. It is easy to get the feeling after forty minutes of listening once through that the essential content of all twenty-eight chapters is adequately recounted in this thirteen-song vignette. Even the omission of familiar passages like the beatitudes and certain parables should cause no great disappointment since parallel teachings ring clear in new words.

Although no particular effort is made to follow the narrative thread running throughout the book, the time line of Jesus' coming, dying, and resurrecting is bridged by two short passages which enter at the beginning and reenter at the end. First is the familiar Invocation from John the Baptist, "Prepare Ye the Way of the Lord," followed by a very simple prayer:

Day by Day, day by day
O dear Lord three things I pray
To see thee more clearly
Love thee more dearly
Follow thee more nearly
Day by Day

# Rhythm and imagery from Matthew's gospel

Working hard on ethical teachings and repentence are "Learn Your Lessons Well," a witty pan on legalism delivered in mocking honky-tonk, and "Turn Back, O Man" from the hymn text (see *Brethren Hymnal* #578) sung in suggestive female tones — a subtle satire effect. "Bless the Lord" from Psalm 103 is also a hymn text (#29) and will provide the listener a ready-made point of comparison with traditional hymnody.

Two of the more interesting songs are "Light of the World" from the Sermon on the Mount, a wild exhortation to live right and glow bright as lights and "Alas for You" which soundly denounces Scribes and Pharisees. The Finale captures both the joy and pain of the Passion and transmits the twain to the listener and through him. Excepting the Finale, lyrics to all the songs are printed on the inner jacket. This will be particularly useful in reflection or discussion on word sense.

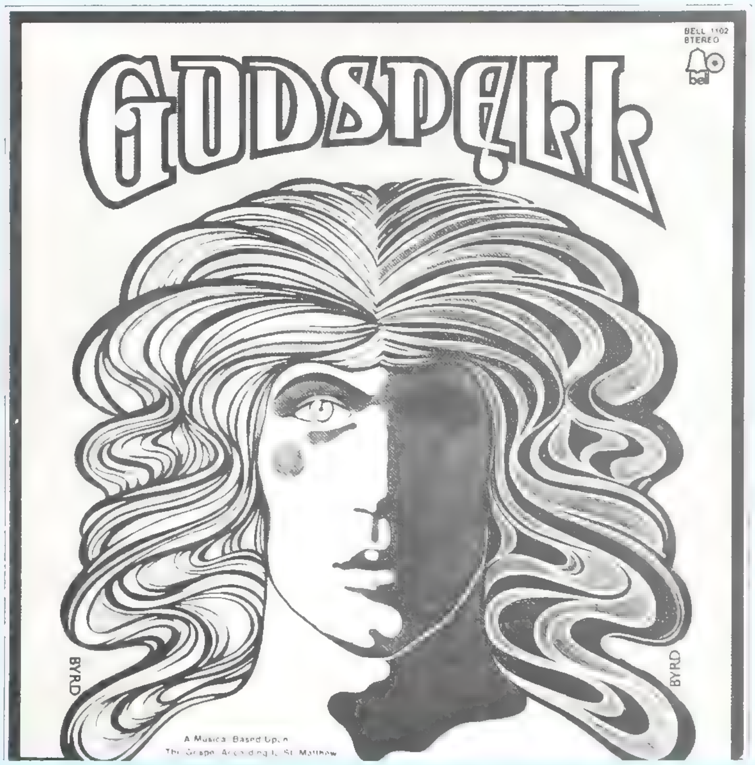
Assuming that *Superstar, Hair,* and other recent hits have prepared listeners to accept rock music as a legitimate medium for contemporary man, *Godspell* fully flaunts this assumption and maybe more than any of its predecessors succeeds. True, all of the music would not be classified as rock and this may enhance its appeal. A bit of folk and even some ragtime add a fuller dimension to the work. Through it all there is plenty of sound — harsh, painful, joyful, jubilant with colorful highs and lows, far ranging melodies, beautiful if sometimes mysterious harmonies — all electrified and amplified. But the score is only half the scene for it dutifully gives way to lyrics in almost unprecedented balance and in so doing allays criticism so often leveled at rock music — "The music is so loud I can't understand the words."

Composer Schwartz, who also assisted Leonard Bernstein on the score of *Mass,* has some interesting things to say about rock music in the church. He feels its growing use is a natural development which does not, as some accuse, sell out to commercialism. "Religion is a popular force today and rock is the popular music of the day" so their wedding is natural and predictable. He feels it is unfortunate that music written in former centuries is seen as "pure" while modern idioms are labeled commercial and profane. "Mozart was just as commercial as any writer today. He wrote the popular music of his time and took the money of his patrons." Schwartz advises those wondering how to bring rock into the church "to just sit back and not protest. If the church accepts rock, it will come in."

Despite the writer's convincing arguments about the legitimacy of rock it will continue to bear labels of commericalism, sacrilegious, and noise for laymen, pastors, and church musicians until it successfully sheds its primary associations with overnight dollar successes, blaring electronic cacophony, and droning vocalists who find themselves competing with instruments for higher and louder vibrations far beyond the normal hearing level of most ears.

But apparently it doesn't have to be that way. Electric guitars can play a variety of sounds plaintive and joyful, pianissimo and forte. Selective use of brass, reeds, and woodwinds can be a source of color rather than noise, and drums in the hands of discriminating players add a range of sounds in addition to rhythm. But above all, let these sounds be joined with lyrics of substance which capture the sacred as well as the secular cravings of man.

*Godspell* takes a big step in this direction. Let's hope the spell will be infectious for other song writers and performers and for Christian laymen in and out of the pew. Purchase the record through local record outlets. Price: $3.99. — Wilfred E. Nolen



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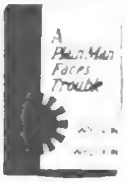

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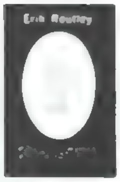

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## LETTERS / from page 1

an attempt to put forth a youthful, modern image?

The late 1960s saw the beginning of disillusionment, a fracturing of the youth cultus, a stubborn war that would not bow to an easy six months' solution, a beginning realization that history could be ignored only at the price of assassination and riot.

On stage with our denomination, the late 1960s saw an organizational restructuring at the Brotherhood level which was an attempt to move from a more patriarchal, paternalistic hierarchy toward a flexible staff, responsive to the local congregation. These years witnessed a theological conference of the Brethren which included a wide diversity of theological and ecclesiastical viewpoints; the increased visibility and positive action of the Brethren Revival Fellowship and the Brethren Action Movement; a move away from the spectacular relief programs toward the more long-range service programs such as Fund for the Americas, Flat Creek Mission, and Lafiya (Nigeria Medical Program). All of these stress the need for indigenous leadership.

Now in the '70s we are witnessing a revival of concern for evangelism among the Church of the Brethren, with much time and effort being focused on this key issue.

This hardly seems to be the picture of a church which has lost out. That's why I'm confused about the conclusion of your analysis.

Second, another source of confusion is your reference to a dead end: "I've dragged my feet as we headed toward this dead end. I pray God that we will arrest ourselves before going further into this 'no exit:'" I can accept that this may be where you see yourself personally or perhaps your own congregation, but I hardly think it is a picture of the total church. I am still among the "younger pastors" of the Church of the Brethren, and my commitment to the pastoral ministry has grown stronger during the seven years that I have been a pastor. During that period of time some of my college and seminary classmates have left the full-time pastoral ministry to go into other areas of work, many times social and political arenas (and have continued a conscious Christian ministry there).

But I and other pastors my age have continued with the local congregation because we have a vision of a church gaining increased clarity on the task of glorifying God and humanizing persons. We are aware of the weaknesses and failures of institutions, the church included. But we have also been closely enough related to other institutions to see that the church generally stands head and shoulders above those other social and political institutions which have the service of mankind as their stated goal. So we are not disillusioned, nor are we overly optimistic about the sudden rush of many peoples toward the Way.

So, Inez, in contrast to your conclusion, I do not see us traveling toward a dead end. Rather, I see us traveling toward a living end, the call of God in Jesus Christ. I want to underline the excellent suggestions which you made in answer to your own question, "What might be that Way for Brethren now?' I believe that the statements which you made in answer to that question are sound, possible, and exciting. I differ with you because I see us moving on that Way now and not, as you say, still headed toward a dead end.

HOWARD A. MILLER
Harrisonburg, Va.

### RESERVOIR OF HESITANCY?

So much has been said in favor of many of the innovative ideas and programs that have been featured in recent years that one might scarcely suspect a vast reservoir of hesitancy on a part of substantial parts of the membership among the Brethren. Inez Long (Jan. 15) has spoken appropriately and well for a more cautious approach to many of the troubling issues of our day, whose solutions are really not very clearly perceived by any of us.

Congratulations to Mrs. Long for her presentation and thanks to MESSENGER for carrying the article.

RAYMOND L. FLORY
McPherson, Kans.

### TAKING EXCEPTION

In regard to the book review of *Is Gay Good?* (Jan. 15), I take exception to the majority of opinion concerning homosexuals. They are sick, and Christ alone holds the cure. Let them first acknowledge their sin and repent of it; then they can be reconciled to God and have fellowship with him. . . .

My Bible says the wages of sin is death. It also says the sex deviate is out of harmony with God. These sins are all cataloged in Deuteronomy and are condemned as an abomination to God, in Psalms, and in the book of Romans in the New Testament.

To say that anyone could indulge in these base sins and come and take communion with a clear conscience is an affront to God and it is only due to his mercy and long suffering that they are not struck down immediately. . . .

Instead of condoning such gross sin or outright condemnation of such people, we must help them to see their need of Christ and his power to cleanse their lives. . . .

Christians must never compromise on these moral issues. . . . That is why I cannot accept any church taking in people such as this without first confessing their sins to God and with genuine sorrow and remorse asking him to rebuild and enrich their lives.

JULIUS REPLOGLE
Martinsburg, Pa.

### 'SEWER FILTH'

The review by William Kidwell of the book *Is Gay Good? Ethics, Theology, and Homosexuality* contains the worst sewer filth I have ever read in any religious magazine.

The overwhelming inference of the report was that homosexuality should be accepted. The reviewer quotes Troy Perry (one of the authors): "Not once do I read Jesus saying, 'Come unto me, all you heterosexuals, who, if you have sex . . . must have it in the missionary position, and I will accept you as the only true believers.'" What verbiage to try and prove Jesus accepted homosexuality. Both Old and New Testaments condemn it. To try to prove Jesus accepted it is in the worst possible taste. The same type of defective logic could be used by . . . anyone trying to prove that his "thing" was also the Lord's "thing."

The charge is made that the church has rejected the homosexual and has been more detrimental than helpful. There is no doubt some truth here. If the church rejected the homosexual as a person, it erred. But the church today that accepts the homosexual's homosexuality errs also. Certainly Jesus accepted the liar, the prostitute, the murderer, and the homosexual. But he did not accept their sin.

Although not yet fifty, I have been an ordained minister in the Church of the Brethren for over thirty years. Even though I have predicted the church would approve abortion and homosexuality, it is no comfort as I see those predictions being fulfilled. I've had almost more than I can bear when I see such garbage spread on MESSENGER pages. And I want to say that those responsible for such filth must give an account to the Almighty God.

ELLIS G. GUTHRIE
Eaton, Ohio

### RATIONALIZATION NOT AN ANSWER

The single book review in the Jan. 15 MESSENGER, out of the hundreds you might have considered, was on the "gay" people. Rationalizations were quoted in a style that would have been considered pornographic and illegal about ten years ago. Space was provided in our church magazine in defense of pagan conduct as "beautiful and right." We were told that the "thrust of the church" should be in "educating the public" for "acceptance and understanding the homosexual."

Nowhere, however, was there . . . even token support for normal Christian conduct. Biblical authority was not cited . . . as a guide for those who might be concerned. Perversion was not even acknowledged as a sin. . . .

. . . The church and its media have a responsibility to call sinners to repentance. Others seem intent on defending the sinners' conduct rather than help them mature into more stable and responsible people. Unfortunately, those who find it easy to rationalize one form of evil . . . can generally rationalize the others with little difficulty. Rationalizations are not the answer.

If the church is to be a viable Christian influence, it is imperative that at least its leaders clear up their thinking on the questions of morality; otherwise they contribute to the growing social problems rather than help in solving them. . . .

HOWARD BOMBERGER
Canfield, Ohio

### FROM THE EPHRATA CLOISTER

Thank you for the good account of *Vorspiel* in "Churches on Stage," by Vernard Eller (Jan. 15). All the good publicity afforded any of our activities is truly appreciated. There is, however, one paragraph on page 10 which could be incorrectly interpreted and needs clarification.

"At the Cloister Gift Shop I picked up an attractive, slick, professional-looking brochure . . . advertising a Dutch Family Festival located near Lancaster. Normally, slick brochures tooting 'Dutch stuff' around Lancaster are to be regarded with suspicion; that area is full of outfits that have commercialized and prostituted the Pennsylvania Dutch culture beyond all recognition. (One of their big items is a postcard that gets a hee-haw from the fact that Dutch country includes the town of Intercourse, Pa.)"

I'm the manager-buyer of the gift shop of the Ephrata Cloister Associates, who started the gift shop . . . and who has made a constant, consistent, Christian policy of maintaining it. Not only does it finance all the activities of our organization but, more important, it endeavors to inspire those who visit this religious shrine, through merchandizing items which relate to our property and area, on the highest level. . . .

We have never handled any merchandise of a questionable nature. Specifically we were not the vendor of the postcard, as described in the article, and would not want your readers to relate to us beyond the first sentence of aforementioned paragraph.

RICHARD A. FLECKENSTEIN
Ephrata, Pa.

### NO PART IN THE KINGDOM

I completely disagree with homosexuality (see "Those Whose Sexual Orientation Differs," Jan. 15), and I can't believe that true Christians are subject to such evil.

And I would like to add that homosexuals will have no part in the kingdom of God, unless they have a born-again experience with Jesus. To verify my conviction read Romans 1:27-32. Paul said that such an act was indecent and unnatural (v. 27). And those who commit such things are worthy of death (v. 32).

JAMES ARFORD
Robinson, Pa.

### NONRESISTANCE OR VIOLENCE

I was upset after reading another article about Ted Glick in the December MESSENGER. I feel our Brethren national headquarters are overemphasizing Ted Glick's activities and the fund set up for the defense of the "Harrisburg Eight."

I would rather see more articles on Christian nonresistance and nonviolence than articles about people and groups that burn federal draft records.

HAROLD BAUGHMAN
Lancaster, Pa.

### READABILITY

Congratulations on the Feb. 15 issue of MESSENGER. Although the cover leaves a lot to be desired, the articles are readable and understandable.

The issue on nonviolence (Feb. 1) covered a lot of big ideas (and ofttimes with big words). Some of the articles were difficult to wade through.

I felt "homecoming," by Chaim Shatam (Feb. 15) made the point of why we should avoid war (be nonviolent) more clearly and reasonably than much of the long, theological presentation in part of the Feb. 1 issue.

For people with the time and interest in concentrated reading, the Feb. 1 issue is great. But for getting something practical and meaningful in the limited time most of us have for magazine reading, let's have more issues with the readability of the Feb. 15 issue. . . .

MARIE H. WILLOUGHBY
Rocky Mount, Va.

# Some successful ventures to recount

As I go about among the churches, I sense a feeling that the church has failed.

So one day I wrote to pastors here on the West Coast about areas where the church has moved forward. I have not attempted to cover the total waterfront but have listed a few of the successful ventures of my generation.

The West Coast churches have contributed only a "drop in the bucket," but they have done and are continuing to do some things which need to be lifted up. In referring to the West Coast churches, I do so only as I know them best and am sure that other areas have done as much and probably more.

Eighty-one years ago the good people of the church on the Pacific Coast, with only *a very few* members, with no help from industry, no help from foundations, no help at all outside the church, founded a school which they called Lordsburg College. Now as La Verne College it has become an ecumenical institution with a student body of 80% non-Brethren, but with the same emphasis that all are God's children and have the same potential for service and loyalty to him. In the strictest sense, it is not a Brethren institution, but a corporation controlled by a board of trustees, not all Brethren. We believe this is essential if we are to serve a student body of 1,000 with 800 of other denominations.

In the mid-40s, the Pacific Southwest Conference became aware that a need existed for homes for people over 65 years of age. The district sponsored the movement which culminated in Hillcrest Homes. It has grown to proportions not dreamed of in the beginning with 132 independent units and an additional 14 near completion, 159 congregate living units, an up-to-date convalescent hospital with 49 beds and an infirmary with 30 beds.

In the late 60s a group of people in the Long Beach church were concerned for low income people who were retiring without sufficient income to allow them to live in dignity and security. The United States government also was concerned. It was not easy, but at long last, these two got together and built a 300-unit housing unit, sponsored at first by the church. Now Long Beach Manor has a board of directors that includes people of other denominations but with a like concern for aging people. There is always a waiting list and all units have been filled from the beginning.

A few years ago, the Olympic View congregation in Seattle, Washington, began working on a Long Beach type of project. After many months of struggle with city planners, disappointment in locations, and government red tape, this project is soon to be completed. It will contain 200 units and is located near a shopping area which will make it doubly attractive. Like Long Beach, it is a rental proposition only and people of low income can afford the fee.

The Wenatchee, Washington, people were interested in the Long Beach-Olympic View type of project. It was begun by the Baptists and since the Baptists and Brethren are working together there is also sharing of responsibility for the Manor. This is an 80-unit building, well located, with all facilities of the larger units. It is now complete and people are moving in. It is a strictly rental project.

I have listed several projects which to me are outstanding in service to the church and community. I could add camps, physical plants, and projects which have been born out of the sacrificial giving of the membership.

The greatest achievement during my lifetime, in my judgment, has been the leadership we have taken in our willingness to do alternative service rather than take human life. I was not in on the Great Mission Movement from the beginning, but I was close to Dan West and absorbed a bit of his philosophy. I was also with M. R. Zigler when he, with others, first challenged General Hershey for the right to do alternative service. In the 30 years since that day, this ideal has become a movement which is almost unbelieveable. It certainly is out of the bounds of the churches and is permeating every segment of society.

I could have added the successful ventures in Home Missions, the great achievements of Church World Service, CROP, Heifer Project, the upgrading of the seminary program, and the General Board organization. The total account could not be contained in a book.

In these days it seems that many members of the Church of the Brethren are beating themselves saying, "We are doing nothing to increase the welfare, happiness, and loving relationship in the area in which we live and serve." But I feel that to use the popular slogan, "The church is doing nothing," is to hurt and to belittle the sacrifices of the thousands of good people who have gone to their eternal reward.

So before I leave the struggle, and there will always be struggle if we climb upward, I wanted to go on record that, in my judgment, the past has been good and that my faith in the future, whatever turn it may take, will be for the glory of God and the good of man. —
J. H. MATHIS

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editorial

# On going public with one's witness

As a practical joke, an Indian student living in a big city placed an ad in a neighborhood newspaper. It stated simply, "Guru recently arrived from India now accepting students." In three days thirty applicants came for sessions, during which time only one expressed apparent suspicion of being taken for a ride.

Putting aside questions of the propriety of the student imposter, what, do we wonder, brought the thirty inquirers to his door? What spurs the turn to Zen, Krishna consciousness, Scientology, transcendental meditation, Taoism, light radiation, psycho-cybernetics, astral projection — to cite but some of the movements in vogue?

The drive, as seen by some observers, is for personal salvation, salvation now. Sparked by youth but not confined there, the press for peace and harmony, meaning and direction, God consciousness and a sense of being whole extends far beyond the reaches of established or mainstream religion.

But concurrently, within the circles of Christendom, the theme of salvation also is being reopened, to discover what the Bible and tradition and a living Spirit all have to say to this very ancient and very contemporary concern. In particular, through the World Council of Churches efforts in study and dialogue are under way on the topic of "Salvation Today." Input from many cultures and confessions will be shared at a major assembly this December in Thailand.

Significant as the global interchange is, something else that needs to break loose is a deep search by local groups and by individuals as to the meaning of salvation in Jesus Christ. Why are so many of us who strive to live out the faith so reticent in attesting to that faith to others? Why do many of us hang up with personal salvation as a concept that is archaic, otherworldly, selfish? What if we literally were to become the first persons in the prologue to 1 John . . .

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life — the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us — that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with his Son Jesus Christ. And we are writing that our joy may be complete.*

Suppose like the followers described here, we were to go public with our witness, to proclaim what we have seen and heard, not just through biblical restatement but in terms of events and happenings in our own lives. What holds us back?

Perhaps, as some of the "Salvation Today" resources suggest, we may be silent because we feel our personal knowledge, our individual experience, our unique testimony is subjective. It is. But is this not precisely the point of personal witness: that admitting to subjectivity one points to God's presence and action as one discerns it?

Perhaps we feel our insights are limited and partial. And they are. But would not everyone remain silent if one were to arrive at a fullness of truth before speaking? Cannot partial insights and limited testimonies point toward wholeness? It is through the process of sharing, of crystallizing for others that which is central to oneself that insights are sharpened and deepened.

Perhaps our silence may stem from our wanting not to inject ourselves into the picture, our wanting not to be conspicuous or vain. But the effect of the witness described in 1 John is to transcend individuality, to touch base with others, to generate community . . . "so that you may have fellowship with us."

In encountering the risen Lord the disciples were reborn into witnesses. Were we as individuals free to proclaim to others His presence and activity in our lives, or even to utter the cry for salvation, our joy too might be complete. — H.E.R.

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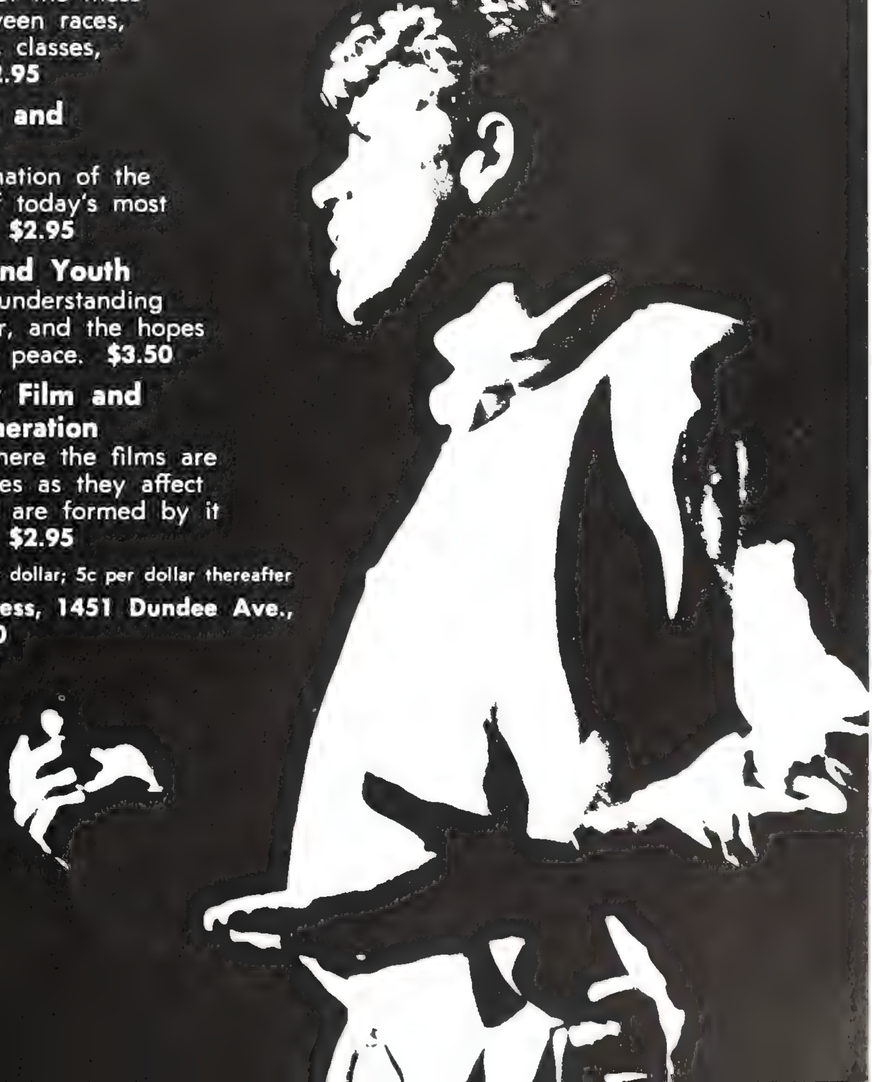

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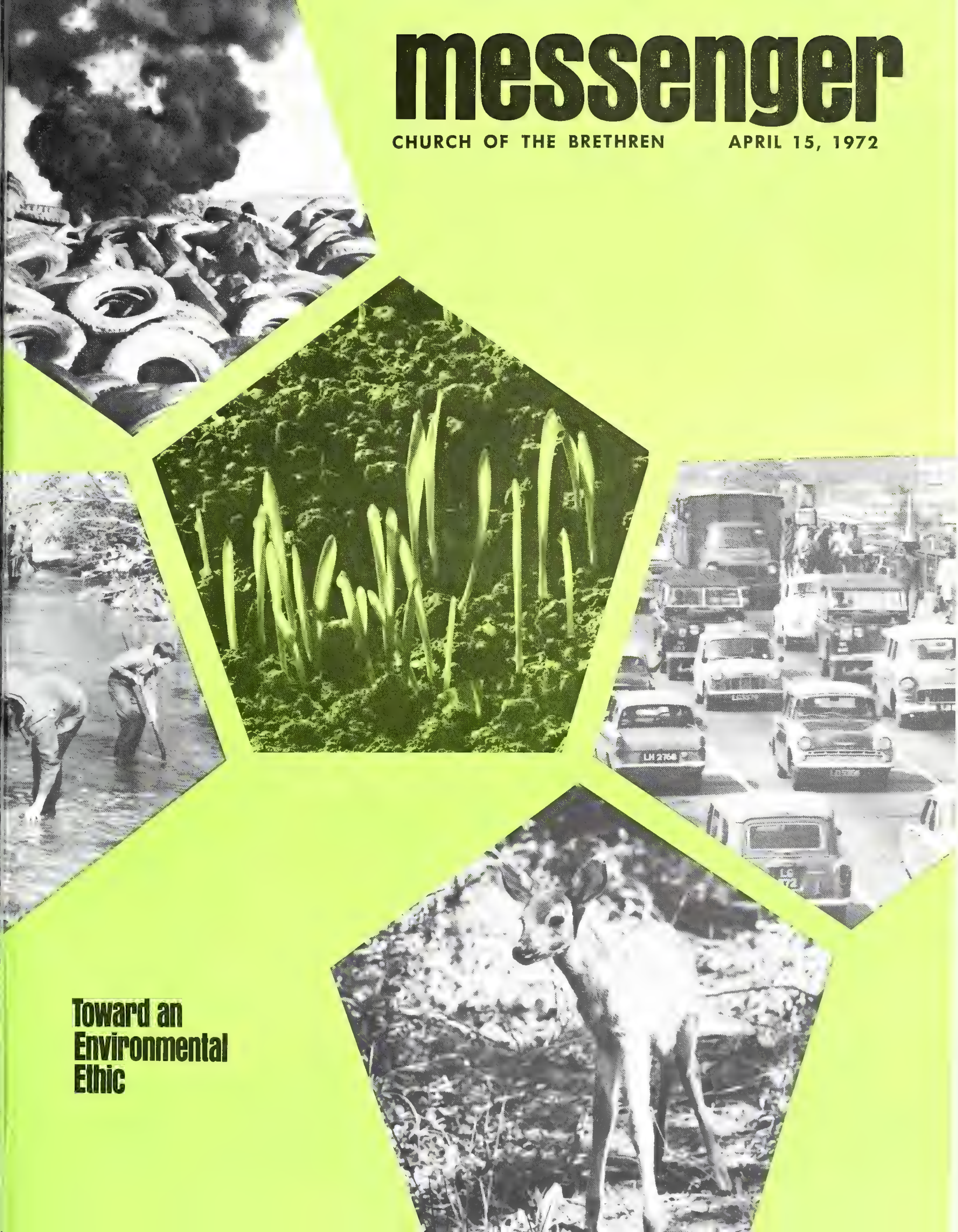

## Toward an Environmental Ethic

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**8** **Public Education: Socializer or Liberator?** As a nation we put a lot of faith in education. We've assumed that more people with more schooling would produce a better world. Ivan Illich in *De-schooling Society* declares this a false hope and offers counter-proposals. S. Loren Bowman reviews Illich's book

**10** **Toward an Environmental Ethic.** How are the Christian faith and an ecological awareness to be brought together? MESSENGER opens a section on the environment with a montage of photographs and brief statements that offer some beginning points

**13** **A Statement on Christian Life-Style.** Study and research helped convince one group of Brethren that an environmental ethic depends on the life-style individuals and families choose. Responding to the insights of some members of the La Verne, California, church are Floyd E. Bantz, William R. Eberly, Wayne F. Geisert, Ruth Lyons, and Andrew G. Mathis

**22** **To Construct New Attitudes.** Ecological awareness can come with study. Robert T. Neher reviews some resources

**26** **Man! You're in Charge!** A confession and an affirmation together call for stewardship of the environment

*Outlook* features singers The Young Spirits, looks at developments in the National Council of Churches, introduces the nominee for executive of the American Baptist Convention, calls for hymns on environmental stewardship, and notes a hosteling tour of Germany being offered by Camp Swatara (beginning on 2). . . . Dorris Blough and Mabel Bowman recount two very *different styles of life* that Brethren will recognize (19 and 24). . . . In *Take It From Here* Glee Yoder calls for a celebration of the earth (20). . . . An *editorial* proposes "A Campaign on Rethinking Mission" (28)

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VOL. 121, NO. 8 APRIL 15, 1972

CREDITS: Cover, clockwise from top, first, Religious News Service; second, fifth, United Nations; Grant Heilman; US Department of the Interior. 1, 10 third from left, 17 United Nations; 2 Tom Warner; 4 Howard E. Royer; 6 "Feiffer" courtesy of the Chicago *Sun-Times* and Publishers-Hall Syndicate; 8 "Story Hour" by Mabel M. Farmer reproduced from the collections of the Library of Congress; 10 (first on left) Grant Heilman; (third, fifth) Religious News Service; 12 first, third from left Religious News Service, Waltner; 14 Tom Stack for Tom Stack and Associates; 15, 20 Edward Wallowitch; 16 Ed Carlin; 21, 24 Don Honick; 22 from *Environmental Action: April 22*

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Apr. 15, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## SOURCE MATERIAL

I liked the review by Associate Editor Keener of the monumental winter issue of *Brethren Life and Thought* (Feb. 15), but for contrast he might have quoted the following three excerpts.

C. Wayne Zunkel concluded that "the future of the Church of the Brethren is not dark. The basic ideals hammered out by Mack and that handful at Schwarzenau have as much relevance for us as they had for them. . . . "

M. R. Zigler [names the relevance]: "no force in religion to compel anyone to be in the church or to leave it; opposition to take the legal oath to tell the truth or to affirm loyalty; no participation in war; separation of church and state, freedom to follow conscience."

Graydon Snyder judges that the church of 2000 will "stand in community with Jesus. . . . The model is Jesus surrounded by his disciples. . . . One model is clear: localism. The local communities will work hard to recapture and develop anew the kinds of communal values which have disappeared in the recent upheaval in American society. . . . This local church will be ecumenical in nature (that is, constituted by Christians of many backgrounds) but not ecumenical in the present sense of the word. . . .

"I think another characteristic of the church will need to be radical openness. . . . In short, the church will have less a Messianic complex and more of a discipleship stance. . . ."

This important issue of *Brethren Life and Thought* could well serve congregational discussion groups as source material.

HARVEY L. LONG
Elmhurst, Ill.

## OVERSIMPLIFICATION

I read Inez Long' article, "Why I've Been Putting on the Brakes" (Jan. 15), with great appreciation for what I consider a very profound and accurate assessment of what has happened in the Church of the Brethren.

In the utterly simple mentality which currently is in the driver's seat I question how many will bother to read this article, or will really understand the full import of what she is saying.

By simple mentality I mean the attitude which would maintain a church without strong central leadership, which is tuned to the diffused voices that are taking the church where it is going today.

For example, "Elgin" says that the local church knows best what it needs; so it waits for the "grass roots" to speak. But the grass roots church knows neither its identity nor its needs.

Youth says that in order to witness to our modern subculture we must identify with it. Many of our ministers say that in order to witness to youth, they must identify with them.

Our educators say that the essence of Christian education is the communication of feeling. Much of the church in general says that the essence of the Christian faith is in human relationship. "To worship rightly is to love each other."

Annual Conference says that the primary function of the church is to witness to the world by providing right answers to its problems. To discover the will of God, form great lines before a microphone and take a vote.

I hear many people say as they read these lines, "What's wrong with that?"

It is this kind of mentality which is a gross oversimplification of the mission and work of the church, but which is taking us wherever it is that we are going.

Lyle M. Klotz
Olympia, Wash.

### PLEASE CANCEL

I have followed up your issues concerning the Kent State issue. Your writings make me sick. How can you idolize such behavior? If the National Guard would not have stopped such behavior, there would have been many more deaths.

You and the Brethren church preach not to kill or go to war, but it is okay to riot and beat National Guardsmen with rocks and clubs. I watched all of this on television news, and you are trying to make heroes out of college scum and tramps. I would have given anything to have been one of the guardsmen at that riot.

Please cancel my and my father's subscription to your magazine.

Allen Claar, Bruce Claar
New Enterprise, Pa.

### ADULTS ARE GOD'S CHILDREN

As one who is 88, I find our church has taken on a new and beautiful life.

One of the inspirational sights is to see little children go forward for a sermon all their own. Could a child who is trained up in the way he should go ever forget this experience?

Our Lord and Savior, Jesus Christ, loved little children.

We adults are God's children. Perhaps he looks at us as we assemble for worship in the same manner as we observe little children as they gather for their sermon.

Mrs. William Terford
Glendale, Calif.

## page one

What is termed as one of the boldest ventures in international cooperation ever attempted will occur in June in Stockholm, Sweden. It is the United Nations Conference on the Human Environment, bringing together representatives of at least 130 countries to focus on the critical environmental problems facing humankind.

Among items to be considered are a Universal Declaration on the Human Environment, international standards and norms for environmental behavior, steps to save the soil and the oceans, a global system of monitoring, and a World Heritage Foundation to protect areas of natural or cultural significance.

"Only One Earth" is the conference slogan, and the design noted here, depicting man as part master/part creature of his environment, is the official emblem.

The question of managing the global environment in the overall interest of mankind "is the most intrinsically international of all the great issues which have confronted, or are likely to confront, the human race," declares the Secretary-General of the Conference, Maurice F. Strong of Canada. The plea of observers is that the conference result not only in studies and resolutions but in machinery with sufficient political clout to regulate policies.

Mandatory as governmental and intergovernmental study and action are, there is another institution which also could mount an assertive stance on issues affecting the global life system. It is the Christian church — the worldwide church but also the church in denominational and congregational settings.

As Frederick Elder, author of *Crisis in Eden,* sees it, the impact of government, particularly as we Americans know it, may tend to be cautious, a reflection of what the populace in general thinks. On some issues government often is morally neutral, leaving to other institutions the establishment of moral identities. Of the institutions equipped to respond on ecology, Elder sees the church as having high potential, taking into account its understanding of creation, its concern for all life, its inclination to examine values. And while decided shifts in attitudes may be required, the church has a concern and a base from which to evolve an environmental ethic.

At least one group of Brethren, members of a California congregation, already has worked at the task (page 13). Not that what they have to say about faith and ecology is a final word, but it is a word taken seriously enough to begin to reshape the patterns and goals of the persons involved. Comments about their statement follow on page 16, presented with the view in mind that readers elsewhere may choose to engage in reflection and action on patterns of life-style for themselves.

ONLY ONE EARTH

Also in this issue, readers will find articles by guest contributors Dorris Blough, writer and former missionary, Nampa, Idaho; Floyd E. Bantz, pastor, Roaring Spring, Pa.; William R. Eberly, head of the new environmental studies program at Manchester College in Indiana; Wayne F. Geisert, president of Bridgewater College in Virginia; Ruth Lyons, Kent, Wash.; Andrew G. Mathis, psychologist, Tampa, Fla.; Glee Yoder, writer, McPherson, Kan.; Mabel Bowman, Astoria, Ill.; and S. Loren Bowman, general secretary, Church of the Brethren General Board; and book reviewer Robert T. Neher, professor of life science at La Verne College in California.

The statement, "Man! You're in Charge!" appears with permission of the Section on Stewardship and Benevolence, National Council of Churches. — The Editors

## The Young Spirits tell their faith in folk musical idiom

One hundred three West Milton, Ohio, young people have been sharing their faith through the folk musical and at the same time have sparked a deepening relationship among themselves.

The Young Spirits, as they call themselves, come from 13 denominations in and near West Milton and had their beginning a year ago with their director Earlene Bradley, wife of the Church of the Brethren pastor, Phil Bradley.

Mrs. Bradley had heard a group of youth present the folk musical "Tell It Like It Is" at a chorister's seminar in Kansas and returned home inspired to organize a similar group. Phil and Earlene Bradley approached other community and area churches with the idea, and The Young Spirits were on their way.

Last March the group performed "Tell It Like It Is" to 1,600 persons in the high school auditorium, at Christmas gave the seasonal folk musical "It's the Lord's Thing," and for Palm Sunday this year performed "Natural High."

Their audiences have also included the Greenville Brethren Home, Bradford, Ohio, Council of Churches, Troy's community lenten service, Southern Ohio Church of the Brethren conference, Miami County Fair, Veterans Administration Hospital, and many churches.

And in June at Cincinnati, the Young Spirits will perform at the Church of the Brethren Annual Conference as part of the Insights 70s opportunities.

"We had been looking for a meaningful youth ministry in our church and community and the medium of folk musicals opened up for us," Phil Bradley said. "In addition to giving young people an opportunity to express their talent, the musicals about God have given them an avenue by which they may share their faith."

More than a musical group, The Young Spirits hold a retreat in connection with each production to polish off the performance and to provide for personal growth in small groups. "Our being together gives us a chance to dig into the meaning of each musical and to share personal concerns and discuss group problems," Mr. Bradley said. Sometimes the dialogue is rewritten by the youth to better express their own feelings.

FAITH
PRIDE

*The Young Spirits: A support that cuts across clique lines, enabling self-discovery*

The Bradleys feel the group has produced a feeling of unity among the adults and youth of the small community. They see a breakthrough in the high school too: "The youth are proud to identify with their faith and can now stand up together and make a witness. They have found a support that cuts across clique lines."

In his own church, where most of the youth are in The Young Spirits, Pastor Bradley finds them taking a keener interest in the CBYF. The young singers rehearse at the Church of the Brethren and in many helpful ways the congregation has been very supportive.

The Young Spirits has enabled the West Milton youth not only to express their feelings "like it is," but have enabled them to witness to their faith across religious lines, build individual leadership and group community, and discover anew themselves and others.

## Catholics in NCC? Study committee favors membership

That a committee including top officials of the Roman Catholic Church would issue a report favoring Catholic membership in the National Council of Churches indicates the ecumenical movement has come a long way.

The document issued in early February concluded that "nearly every argument in favor of the continuance of the NCC (or a comparable successor) is also an argument for Roman Catholic membership."

The joint NCC-RCC committee said that Catholic membership in the council would bring several advantages, and that there are no obstacles that would prevent the move.

Dr. Edwin Espy, general secretary of the NCC, said it was a "foregone conclusion" that the Catholic Church would be accepted if it applied for membership.

The step if it comes — and it is up to the National Conference of Catholic Bishops to decide to apply for membership — would profoundly affect the collective life of American religious institutions for generations to come.

Indeed Catholic membership in national councils is already a reality in several countries, and in the US several Catholic dioceses and parishes have joined regional and local councils.

Giving perspective to the National Council-Catholic Church document for Religious News Service was Dr. Tracy Early. Excerpts from his observations follow:

As recently as 1948, the Vatican refused to allow Catholics to attend the founding assembly of the World Council of Churches, even as observers. From the Protestant side, sharp condemnation of Catholicism for its attitude on religious liberty and other social issues, as well as on questions of doctrine and church authority, was common.

But a new mood was developing, and it was accelerated by the work of Pope John and, in the US, the presidency of John Kennedy.

The NCC appointed staff members to give Catholic relationships special atten-

## American Baptists nominate professor as new executive

Dr. Robert C. Campbell, dean and professor of New Testament at the American Baptist Seminary of the West in Covina, Calif., has been nominated for the post of general secretary of the American Baptist Convention. The nomination will be presented to the annual meeting of the denomination in Denver May 10-14.

The previous secretary, Dr. Edwin H. Tuller, resigned Dec. 31, 1970, to become pastor of the American Church in Paris.

Dr. Campbell joined the faculty of the American Baptist Seminary of the West, then called the California Baptist Theological Seminary, in 1953, and became dean the following year. Ordained in 1947, he served as minister of churches in Pennsylvania, New Jersey, and California.

As general secretary, Dr. Campbell will be the principal executive officer of the ABC, a 1.5 million-member denomination with headquarters at Valley Forge, Pa.

The Denver assembly will also consider changing the denominational name to American Baptist Churches, meeting biennially, rather than annually, and major changes in denominational polity and structure. Mrs. Marcus Rohlfs of Seattle, Wash., is president of the American Baptist Convention.

## Virginia church honors men taking CO positions

"We have all kinds of honors for those who participate in war, but what about those who stand for peace? We have a tendency sometimes to forget them."

That sentiment of Graham Sowers, pastor of the First Church of the Brethren at Pulaski, Va., formed the basis for a peace banquet by the church's Youth III fellowship to honor those men of the church who chose to witness through alternative service.

During his pastorate at Pulaski Mr. Sowers has helped seven young men obtain conscientious objector status. Several of the men spoke at the banquet. Their comments:

*University student Danny Simpkins, on filing for CO status at his draft board:* "I am more sure now than ever that what I did was right."

*Jimmy Harrison, 1970 high school graduate and recently baptized member:* "I am proud to be a member of the Church of the Brethren and of the stand we take for peace."

*Hampton Buckner, who served with the forestry service in Michigan and Maryland during World War II:* "It is not enough to be against war, we must be for something."

*University student Larry Runions:* "The first time I attended the Church of the Brethren I heard a sermon on peace. I already had a conviction that war was wrong and it was almost unbelievable to find someone else who believed the same way I did."

*Cecil Buckner, seagoing cowboy during World War II:* "It means something to give a part of your life to help other people and expect nothing in return."

tion, and in 1965 a joint NCC-RCC working group was established, paralleling one formed the same year by the WCC and the Vatican.

Catholic relationships with the NCC developed rapidly, with the NCC appointing Catholic priests and nuns to its staff, Catholic groups cooperating with various program units of the NCC, and the National Conference of Catholic Bishops deciding in 1970 to appoint representatives to the NCC Faith and Order Commission.

As early as 1967, a study showed some degree of Catholic participation in almost every aspect of the NCC's work. And in 1968, the joint working group had progressed so rapidly that it was dissolved and replaced with the study committee, which was instructed to examine the specific question of Catholic membership in the NCC.

Though the National Council has been the principal institutional expression of ecumenism in this country, it could only be of limited significance so long as its membership did not include the Catholic Church. This was true even apart from the theological situation, since its 48 million members made it by far the largest church in the nation.

Not only would Catholic membership more than double the NCC constituency and add financial strength in a period of declining NCC income, it would likely make the present member churches take the council more seriously and might lead other churches that have stayed out thus far to reconsider.

A Catholic decision to join the NCC would also be likely to advance the prospects of Catholic membership in the World Council of Churches, a topic of discussion at the 1968 Uppsala Assembly of the WCC, Pope Paul's 1969 visit to the WCC headquarters in Geneva, and sessions of a joint working group.

Though the Catholic Church will doubtless be accepted into the NCC if it applies, a few people on the NCC side may be less than enthusiastic about it. Those who view the council's role largely as that of an advocate for liberal social policies can foresee that Catholic membership will likely place some restraint on such activity, at least in some areas.

However, on issues such as economic justice Catholic membership may give the NCC's work greater impact. Furthermore, Dr. Espy reports that even the strongest advocates of social change are becoming disenchanted with the effectiveness of policy statements in bringing it about, and says the NCC would probably be changing its style in this regard anyway.

In any event, top leaders of the NCC, such as Dr. Espy and Dr. Cynthia Wedel, NCC president, do not base ecumenism on such pragmatic considerations, but on theological grounds, an approach more in accord with the historic Catholic belief that unity is one of the intrinsic marks of the church.

"Those who want to keep the ecumenical movement monolithic on social issues must readjust their views of ecumenism," says Dr. Espy. "The basic principle of ecumenism is inclusiveness."

Unity is not to be sought primarily so that the churches can achieve certain pragmatic goals more effectively, says Dr. Wedel, but because "this is what God wants."

## NCC meeting in December could 'phase out' assembly

The December 1972 triennial General Assembly of the National Council of Churches could be the last such meeting of the Protestant-Orthodox organization.

If the gathering in Dallas — and a majority in each denominational delegation — concurs in adopting a new structure, the General Assembly will be phased out.

(Church of the Brethren representatives to the Dallas assembly will be chosen in June during Annual Conference.)

Also replaced would be a policy-making General Board which currently meets three times annually. Taking its place would be a Governing Board, larger than the present committee.

The restructure plan, endorsed by the General Board last September, has been sent to the constituent churches, board members, and 25 nonmember groups eligible for NCC membership.

The restructure holds open the possibility for Roman Catholic membership and for participation by non-NCC Protestant groups.

Under the plan, the Governing Board would make legislative decisions and control budget and program. The triennial General Assembly would be replaced by an occasional Ecumenical Congress, planned to assure broadest possible participation by all US Christian groups.

The Governing Board is seen as more inclusive than the present General Board. It would include the chief executive of each member church, heads of major denominational boards and agencies, and the chief policy-makers of denominations.

Delegations would represent actual constituency in terms of racial and ethnic breakdowns, would be made up equally of lay men and women and whenever possible would include representatives of regional ecumenical organizations.

Seats would be provided for at-large members with special expertise and for representatives for nonmember churches which take part in NCC program units.

The work of the council would be organized around sections and units of the Governing Board. As currently envisioned, the sections would be: Renewal of the Church for Evangelism and Mission, Human Need, Systematic Changes in Society, Culture and Life Fulfillment, and Christian Unity. Each Governing Board member would be assigned to a section.

Program responsibilities would be carried out by units on Education and Ministry, Church and Society, and Ecumenical Ministries Overseas. Most members would come from the Governing Board but might also include persons from nonmember churches and other ecumenical agencies.

In addition, commissions on theological studies and dialogue, regional and local ecumenism, media programming and stewardship would operate.

An executive committee of the Governing Board is seen as overseeing research and planning, interpretation and information, administration and finance and personnel.

Funding for general management would come from fair-share assessments and donations. Services would be paid by those units using them and by participating churches. Under the new plan, the general secretary is also the chairman of the executive committee.

The plan was developed over a period of several years. Dr. Thomas J. Liggett, deputy general minister of the Christian Church (Disciples of Christ) was chairman of the Committee on Future Ecumenical Structure. — R.N.S.

## New hymns are wanted on environmental stewardship

The Hymn Society of America is calling upon hymnwriters, poets, and the poetically inclined to submit hymns and hymn-prayers on "Man's stewardship of the earth environment." It is seeking verses, suitable to be sung in church services, on "this fundamental religious problem — hymns that speak to God and will also move men to action."

This latest call for hymns is made in the fiftieth year of the Society's existence as a voluntary agency seeking and publishing for all churches hymns related to social-religious and educational current concerns and problems. The Society points out that while ecology is "a relatively new emphasis for the preacher and the congregation, for the teacher and the class, it is vital for the survival of mankind."

Writers should send new hymn texts — and suggestions of current hymn tunes to which they can be sung — by May 31 to the Committee on Environmental Stewardship Hymns, Hymn Society of America, Room 242, 475 Riverside Drive, New York, N.Y. 10027. The Society hopes to copyright and publish a group which will be judged the best and to ask musicians to compose new tunes for them.

## Camp Swatara offers German tour, facilities to tourists

Pennsylvania's Camp Swatara is offering 20 persons a hosteling and bicycling tour of Germany from Aug 12-31.

Camp director Gerald Greiner said the participants will fly to Luxemborg, take a steamer to Cologne, and rent bikes there for an itinerary that will carry them through Schwarzenau, medieval villages, and the Black Forest.

Some major cities will be visited, but most of the travel will be through rural parts of Germany. Part of the trip will be by rail.

Mr. Greiner also invites Brethren who are visiting eastern Pennsylvania to obtain lodging at Camp Swatara. The camp grounds, in the Blue Mountain of Berks County, has a Family Camping Center and is near Hershey, the Ephrata Cloister, and Roadside America. Vesper services, discussion groups, and campfires are held on weekends, with special services during the Memorial Day, Independence Day, and Labor Day holidays.

Information on the camp facilities and the bike tour of Germany may be had from Mr. Greiner at 5710 Crickett Lane, Harrisburg, Pa. 17112, before June 1, and afterwards, at the camp, Route 1, Bethel, Pa. 19507.

## Moscow's English-speaking have Episcopalian chaplain

The pastor to the English-speaking community in Moscow is 29-year-old Raymond Oppenheim, who until February was an Episcopal Church missionary in Alaska.

Actually considered the Protestant chaplain, Mr. Oppenheim conducts Sunday services twice monthly at the American ambassador's home and twice monthly at the British Embassy. Weekday worship and activities are held in his residence.

Five denominations — Episcopal, United Methodist, United Presbyterian, American Baptist, and Lutheran Church in America — began the program in 1962 and alternate in supplying chaplains who basically serve American and British diplomats in the Soviet capital.

# underlines

*PEOPLE YOU KNOW* ... Atlantic Northeast District executive *Harold Z. Bomberger* has been appointed by the Mennonite Central Committee to a one-year term on the Mennonite Mental Health Services Board which directs a program of mental health studies and hospitals in the US and Canada.

*Frances Clemens Nyce*, Westminster, Md., has been named Maryland representative for the US committee for UNICEF. She has been coordinator of the Carroll County "Trick or Treat for UNICEF" campaign for Church Women United since 1966.

Serving as Southern Pennsylvania District peace fieldworker this summer is *Prudence Lenharr* of the Waynesboro congregation. Presently she is in the peace studies master's program, Eastern Mennonite Seminary, Harrisonburg, Va.

United Methodist clergyman *Alan Geyer* has resigned as *Christian Century* editor to become the first Dag Hammerskjold professor of peace studies at Colgate University.

Representing the Church of the Brethren on the Jan. 31 inaugural of the Oklahoma Conference of Churches was *Byron E. Dell*, Southern Plains District executive.

*THE PASTORAL SCENE* ... Two Church of the Brethren ministers celebrated their fiftieth year in the ministry: *Joseph M. Baugher*, York, Pa., and *Robert L. Byrd*, Bridgewater, Va.

Serving as interim pastor at the Central Church of the Brethren, Roanoke, Va., is *Ralph E. Shober*.

Pastoral placements ... *John Litten*, from Tear Coat, West Marva, to Walnut Grove in the same district...*Ed Poling* to Myersville, Mid-Atlantic...*Percy Kegarise* to Three Springs, Southern Pennsylvania...*Charles Gibbs*, United Methodist, to Zion in Michigan...and *Phyllis Carter* from Bethel Center, Northern Indiana to Wabash, South/Central Indiana.

Northern Ohio's Deshler congregation called *Roger Harding* as part-time pastor ... In the Southern Plains District *Dan Blickenstaff* has terminated pastoral services to the Antelope Valley church because of ill health.

Dual fellowships in teaching and resident chaplaincy in Chicago call *Larry Ulrich* to resign his pastorate at Flower Hill in the Mid-Atlantic District.

Brookville, Ohio, pastor *Carl Zigler* has resigned to become the first full-time chaplain at the Brethren Home, Greenville, Ohio.

*YOU'LL WANT TO KNOW ABOUT THESE* ... Two new resources on the draft may be helpful to young men facing military or alternative service. *The New Draft Law* contains a list of draft classifications, pointers on how to register, and other information. Order from the Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120, for 15¢ per copy or $10 per hundred.

*Conscientious Objectors and the Draft* provides comprehensive information from the National Interreligious Service Board for Conscientious Objectors. Order from NISBCO, 550 Washington Bldg., 15th & New York Avenues, N.W., Washington, D.C. 20005, at $15 per hundred plus shipping to anyone who orders it in quantity for free distribution.

# Amnesty...yes or no

by RONALD E. KEENER

The young man's response to the Senate subcommittee examining the matter of amnesty pointed up the intermix of politics and morality that any discussion on amnesty raises: The men who were forced to flee their country to avoid the Vietnam war, he said, deserved not so much a pardon as an apology from their government.

And as Congressional — and public — sentiment stands now, they may receive neither. It is highly unlikely that any Administration would admit to the Vietnam war's being a gigantic war crime, but it is upon this moral peg that many pro-amnesty speakers hang their arguments.

Few are ready to share the feelings of columnist Garry Wills in declaring:

"The real question is not whether the President should grant amnesty, but if he should receive it. I think he should. I think all those responsible for this grisly war should be pardoned — are we not all, in some measure, responsible? — but only if they repent of that responsibility, no matter how partial.

"And, so far, the President hasn't, which is the best argument advanced, to this point, against general amnesty."

Estimates place some 70,000 young American men in Canada and Sweden who have refused the draft or quit the military. Another 500 are being held in federal prisons for draft resistance, and about 3,000 have already completed prison terms, branded for life as felons.

Last October, 16 prominent citizens issued a statement to Congress, the President, and Presidential aspirants that pleaded: ". . . let there be no legal recriminations among ourselves for the fighting or the refusing to fight this war. The healing and reconciliation of the nation, its redirection toward peace with itself, will be difficult enough. It will be folly to make it even harder by exacting heavy legal penalties from these young men. . . . The alternative would be a class of political exiles, haunting us for decade after decade."

But should some price be extracted from those young men who avoided military service while others stayed home and faced the music? Among those with this feeling are the editors of *The Living Church*, an unofficial national Episcopal magazine, who believe that some distinction between those who fled and those who fought should be made.

A January editorial said there is a difference between one who leaves his country with the intention of renouncing citizenship and one who intends to return after the war is over. The latter is desertion, it said, and a form and degree of treason.

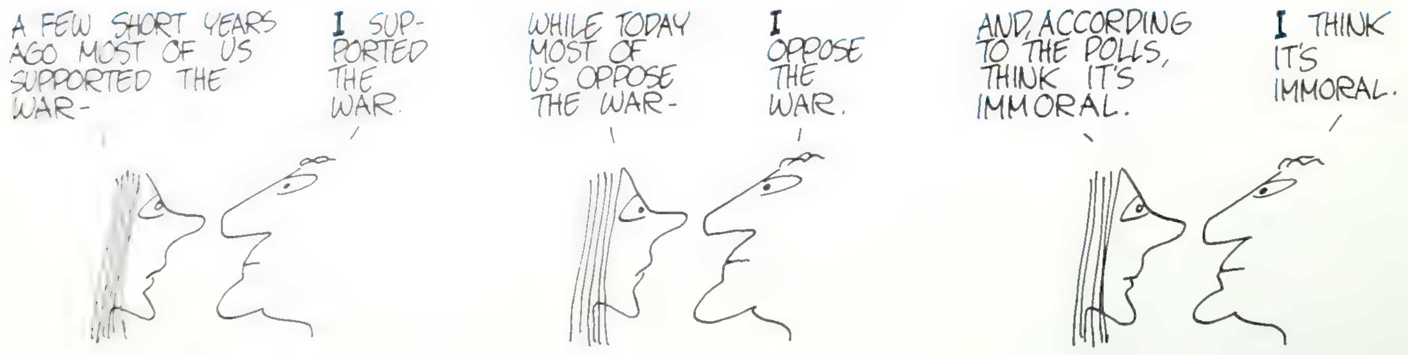
"Moreover, the nation must give heed to precedent," the editors said. "If it gives amnesty to those returnees it will be saying to the young men of some possible future wartime: 'If you don't approve of this war, find some safe neutral spot where you can sit it out, and when it's all over come home; all will be forgiven.' "

On the position that the expatriates must earn the right to come back, to be taken seriously, the amnesty bills now in Congress are based.

Both bills, by Senator Taft of Ohio and Representative Koch of New York, offer amnesty to draft resisters (but not to deserters) on the condition that they undertake three years of alternate voluntary service, such as in VISTA or a veteran's hospital.

In any respect draft resisters, whether in exile or prison, are unlikely to accept the conditions of the Taft-Koch bills. The implication that American citizenship is a higher value than the dictates of conscience will not be attractive to repentant resisters. Still, it is probably the only legislation that stands a chance in Congress. One national poll revealed that while some 71 percent of the people favored amnesty, most of them preferred a conditional amnesty only.

Full amnesty is opposed particularly when included are men who deserted the military after induction. The Knights of Columbus publication, *Columbia*, opposed amnesty for those "for whom the alleged immorality of US involvement in Indochina was an alibi rather than a conviction. . . . The assumption that all draft dodgers and deserters were prodded


A FEW SHORT YEARS AGO MOST OF US SUPPORTED THE WAR-
I SUPPORTED THE WAR.
WHILE TODAY MOST OF US OPPOSE THE WAR-
I OPPOSE THE WAR.
AND, ACCORDING TO THE POLLS, THINK IT'S IMMORAL.
I THINK IT'S IMMORAL.

by conscience rather than opportunism suggests considerable naiveness."

Arguments on amnesty, whether conditional or unconditional, posit on one's view of the rightness or wrongness of the war itself, whether amnesty is regarded as "forgiveness" or in its old Greek sense of "to forget."

Many draft emigrants to Canada say they do not intend to return to the US. Many do not want amnesty.

There are some who want to return and some persons in the US think amnesty should be granted so the resisters could make a free choice between alternatives.

President Nixon in early January said he did not choose to decide on amnesty for Vietnam resisters until all US personnel held prisoner in Vietnam are released.

Granting amnesty while the war goes on seems undesirable and unlikely. But public debate on the issue is in place.

Encouraging that debate, and seeking full amnesty, is the National Committee for Amnesty Now (200 Legal Center Building, Eugene, Ore. 97401).

The organization, headed by former Oregon Congressman Charles O. Porter, is drafting its own bill that would offer amnesty to both draft resisters and deserters. It seeks also to get amnesty planks in both national party platforms this summer, to obtain such commitments from Presidential and Congressional candidates, and a petition campaign to support the bill.

For Mr. Porter, "the amnesty issue goes to the heart of the moral issue of this war. No man should be punished for refusal to participate in an immoral war."

The American Civil Liberties Union is also involved with the amnesty issue, as is a new group, the American Refugee Project. It is trying to get the United Nations to designate the resisters abroad as official refugees. Several national and international church organizations have long spoken of the resisters as "refugees."

The main focus on amnesty by the churches is coming through the Amnesty Center for Information and Action (P.O. Box 179, Ann Arbor, Mich. 48107), initially being funded by the United Methodist Church.

Following the example after World War II, *The New York Times* editorially suggested an independent agency or board be appointed to pass on each amnesty request.

"Congress could hardly frame a comprehensive law taking account of the legal and human complexities of resistance to service in Vietnam," it said.

"It would be more constructive . . . to establish an Anmesty Review Board which . . . could cut across jurisdictional lines between the military code and the criminal law."

Yet if the last war's amnesty board is any model, it won't serve today's draft exiles very well. Walton Hackman of the Mennonite Central Committee has noted:

"Of the 15,805 men who were prosecuted for their violations during and following World War II, only 1,523 pardons were recommended by the amnesty board."

Totally disregarded by the three-man board, said Mr. Hackman, were the 4,300 Jehovah's Witnesses who refused both military service and work in the Civilian Public Service camps, those blacks who opposed the military because of its segregation, the Puerto Rican Nationalists who did not pledge their allegiance to the US, and the Hopi Indians whose tribal beliefs prevented them from participating in war.

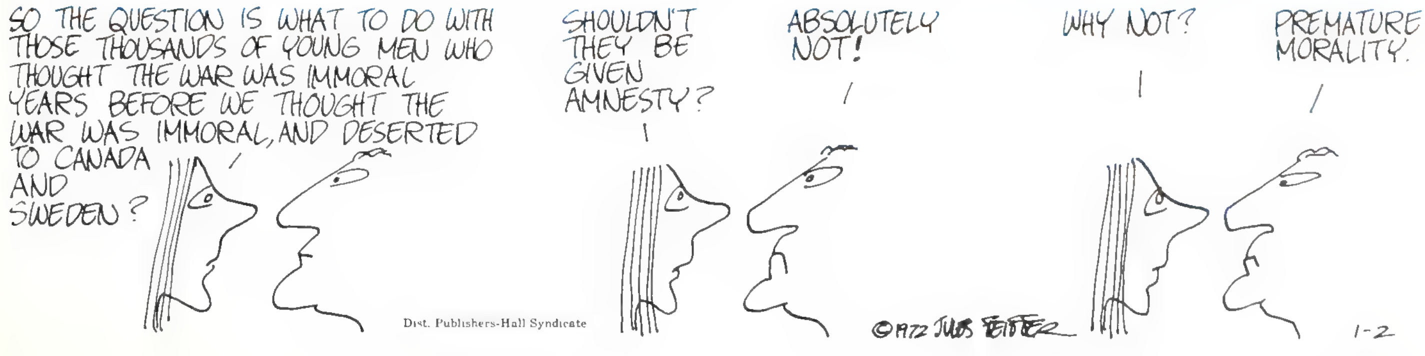
Draft violations can have serious consequences. Maximum punishment for violators is five years in prison and a $10,000 fine. Deserters face sentences of up to ten years and less than honorable discharge. This may make the man little more than a second-class citizen, unable to vote or hold public office in many states, and having difficulty in obtaining and holding a job.

"Is it necessary for the minority to sacrifice their beliefs for the sake of the majority, or is there enough latitude within our society to respect and accept those who hold dissident views?" Mr. Hackman asks.

When conscience counsels disobedience of the law, especially those considered unjust, should the persons expect to face the consequences of their actions? Or if the war is unjust and immoral in itself, are they merely being punished for having done the right thing?

It's a tough issue that finds many on both sides, for and against amnesty. MESSENGER welcomes the views of its readers on the amnesty issue.

Even for those who concur that amnesty be given, there is disagreement. Many are concerned about the implications of the precedent if amnesty without penalty is given; others reiterate that reconciliation is more important than laws.


SO THE QUESTION IS WHAT TO DO WITH THOSE THOUSANDS OF YOUNG MEN WHO THOUGHT THE WAR WAS IMMORAL YEARS BEFORE WE THOUGHT THE WAR WAS IMMORAL, AND DESERTED TO CANADA AND SWEDEN?
SHOULDN'T THEY BE GIVEN AMNESTY?
ABSOLUTELY NOT!
WHY NOT?
PREMATURE MORALITY.
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book review

# Public education: Socializer or liberator?

**DE-SCHOOLING SOCIETY,** by Ivan Illich. Edited by Ruth N. Anshen. Harper and Row, 1971, $5.95

As a nation, we have put a lot of faith in education. We assumed that more people with more and more schooling would produce a better and better world. So we developed a remarkable system of universal, compulsory schooling.

Illich, in *De-schooling Society*, declares unequivocally that this is a false hope and that our system of education will not produce the society we want. In fact, he maintains that our schools have become instruments of social control geared to fulfilling the demands of a consumer society. This process of socialization has replaced education's more basic goal of liberation of persons.

The way to get the society we want — one that puts persons, not things, first — is to de-school society . . . to disestablish our present model of universal education before it also ruins the non-Western world.

If you can examine such a claim with some degree of objectivity, you may wish to spend some time with this provocative book. I suspect there is not much point in doing so, unless you are ready to have your educational assumptions challenged; to have your feelings about the achievements of education probed; to have your educational experiences evaluated from new perspectives.

I shall not review the book idea by idea, chapter by chapter, but touch briefly on the author's description of education's "bad days" and his concept

of de-schooling. Then, I shall deal with his "Learning Webs" which have as many implications for church education as for public education.

*Troubles/illusions.* Evidence abounds that our schools are in trouble. Achievement levels are falling in many of the better school districts; pupil dropout rate is still climbing, now reaching academic achievers; costs are getting out of hand; teacher disenchantment is growing. Increasingly, persons in and out of the school system are questioning the validity of our commitment to the certified, standardized, lockstep curricular process of the school system.

Illich describes three types of responses being made to education's "bad days": efforts to reform present classroom methods; proposals to disperse "free schools" throughout the society; proposals to turn society (the life about us) into one huge classroom. He argues that these proposals continue and extend the pervasive social control of the present schools.

Moreover, they do not come to grips with the illusions which tend to make education ineffective. These seem to be crucial from Illich's perspective: schools are the only way to education; most learning is the result of teaching (instruction); knowledge can be placed in neat, sequential packages; all can profit from universal compulsory education.

*Disestablish.* The society we need to create requires the facing of these illusions and the developing of more drastic measures than the current reform approaches. The need is to disestablish our universal education system . . . to deschool our society. Although one can rightly question whether Illich provides support for it, the thesis is that "the institutionalization of values leads inevitably to physical pollution, social polarization, and psychological impotence: three dimensions in a process of global degradation and modernized misery."

Or, you may find these statements more meaningful: "Schools are designed on the assumption that there is a secret to everything in life; that the quality of life depends on knowing that secret; that secrets can be known only in orderly successions; and that only teachers can properly reveal these secrets. An individual with a schooled mind conceives of the world as a pyramid of classified packages accessible only to those who carry the proper tags."

Actually de-schooling (how you invert education) is inferred, rather than defined. And much of the argument of the chapter centers around poverty and the inappropriateness of universal education for the masses of the Third World. He gives this positive definition — "school as the age-specific, teacher-related process requiring full-time attendance at an obligatory curriculum" — from which you can infer what he wishes to disestablish. He insists specifically that schools have robbed the poor of their self-respect by declaring salvation comes only through the educational system.

*Learning Webs.* The heart of Illich's positive proposals from my perspective — though I'm not convinced that they represent a complete alternative for the schools — are found in his discussion of "learning webs." The ideas are not novel but the descriptions and the combinations offer creative potentials that should be explored. Implications of these proposals seem as potentially fruitful for church education as for public education. And at a number of points they appear to be congenial with some recent emphases in our programs of Christian education.

Briefly, the claim is: learning should grow out of life; it should be more casual; it should be more voluntary, not based upon power of one to require another to attend. Education, Illich says, has been turned around: It has pulled persons away from everyday reality to consume a special commodity and to accumulate abstract knowledge about life instead of learning from an environment which is human, an environment in which most have access most of the time to the facts and tools needed to shape their lives.

Basic resources for these learning webs are available everywhere, to everyone: things; models; peers; elders. You could call them "opportunity webs," he says, since they provide the foundation for a network of relationships with the life about us. He admits that there will be need for educators/facilitators in understanding and utilizing these resources but he does not describe organizational models for such roles.

Avenues to these basic resources are suggested.

1. Establish a network of learning objects. The community could finance the network and arrange for it to be open to all at reasonable hours, or it could limit opportunities on basis of age or need. Illich claims that "public schools transfer control over the educational uses of objects from private to professional hands. The institutional inversion of schools could empower the individual to reclaim the right to use them for education."
2. Develop networks of skill exchanges. Here those who have skills agree to share with those who wish to learn the skills. Community inducements may be necessary, and could be provided by supporting "free skill centers" or by giving credit (a monetary voucher) to acquire fundamental skills.
3. Encourage a system of "peer-matching." This requires no special incentives — just a desire and a network of communication. With today's computer, all that is needed for peer-matching is name, address, activity or interest you wish to share. Persons using the system would be known only to others with the same interest.
4. Provide a network of professional educators. The functions would be in pedagogy and intellectual leadership in knowledge fields. The skills required would be more like those of the staff of libraries or museums than those of the present school system. And the number required would be fewer.

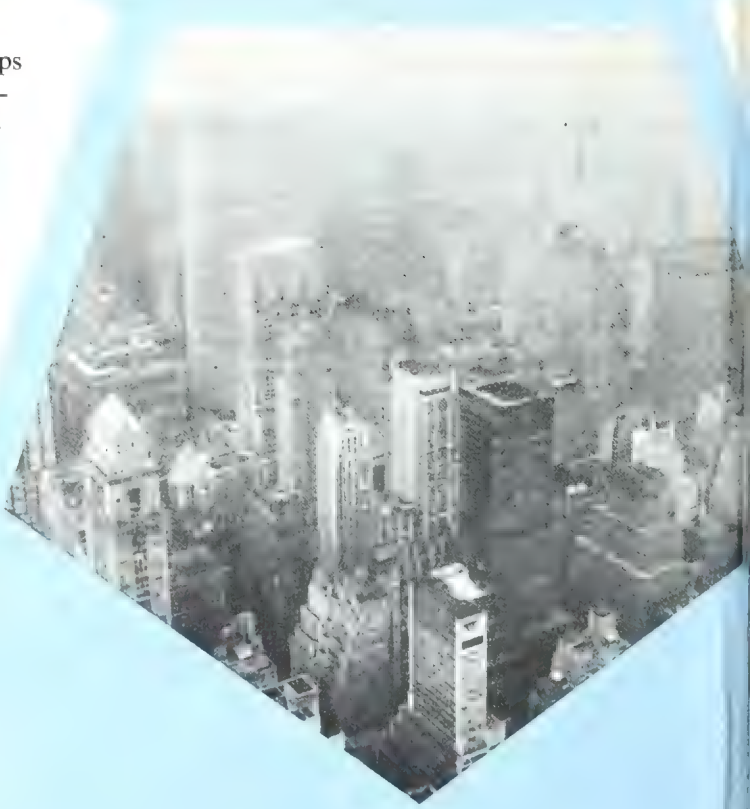
You will find fuller descriptions of these resources and avenues which Illich proposes as the ingredients of the education needed today. He is calling for radical measures — measures that will result in a different kind of person and a different kind of society.

Personally, I'd like to encourage the discussion of his book — not because it answers all the questions it raises, but because it raises questions. Further, I should like to commend the "learning webs" to the careful study of Christian education/nurture commissions. The skill-sharing and peer-matching hold many possibilities for learning in the extended family of the church and in the local community. — S. Loren Bowman

You need only smell the exhaust pipes of our samlors and buses, or listen to the soul-destroying sounds of our long tail boat or slip on the distasteful oil sludges both on road and water to realize that we are as much at fault in the pollution war as more industrialized societies. —Editorial, *The Post,* Bangkok, Thailand

The simple truth is that no place on our planet lives alone — and no place can deal alone with the pollution of the planet. We are far from one world politically — but, by necessity if not by choice, we are one world environmentally. And the crisis of the environment has made us common victims of a common adversity. — Edmund S. Muskie

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth. . . . And God saw everything that he had made, and behold, it was very good. — Genesis 1:26-28, 31



# Toward an Environmental Ethic

The first ethics dealt with the relation between individuals, the Mosaic Decalogue is an example. Later accretions dealt with the relation between the individual and society. The Golden Rule tries to integrate the individual to society; democracy to integrate social organization to the individual. There is yet no ethic dealing with man's relation to land and to animals and plants which grow upon it. . . . The extension of ethics to this third element in human environment is, if I read the evidence correctly, an evolutionary possibility and an ecological necessity. It is the third step in a sequence. The first two have already been taken. Individual thinkers since the days of Ezekiel and Isaiah have asserted that the despoliation of land is not only inexpedient but wrong. Society, however has not yet affirmed their belief. — Aldo Leopold, *A Sand County Almanac*

Suddenly it appears to many people, with frightening intensity, that we are pushing against the limits of a finite world, that in all likelihood something vital will before long give
ay, and that the traumatic reassessments which will
hen be forced upon us will be full of possibilities for tragedy. . . . The questions to be faced are novel, their complexity is daunting and the time span within which responsible action must be taken seems alarmingly short. In the face of a numbing temptation to do nothing, Christians are summoned to reflection and action, with all people of goodwill, to participate in the building of God's earth. — World Council of Churches

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One practical decision after another has led to the brink of cosmic disaster. And there we sit, in pollution and chaos, courting the end of the earth. Just how practical can you get. — Ada Louise Huxtable, *The New York Times*

I find man utterly unaware of what his wealth is or his fundamental capacity is. He says time and again, "We can't afford it." For instance, we are
saying now that we can't afford to do anything about
ollution but after the costs of not doing something
out pollution have multiplied many fold beyond what it would cost to correct it now, we will spend many fold what it would cost us now to correct it. — R. Buckminster Fuller, *The World Game*

. . . What is desperately needed now in Western society is the emergence of a modern asceticism. . . . It would not involve a withdrawal from the world in the way Medieval asceticism was, but would simply be a new way of thinking and acting toward and, we can say, with the world.

Elements of this new asceticism might eventually be several, but for now I can specify three that are fundamental. These are: (1) restraint, (2) an emphasis upon quality existence, and (3) reverence for life. — Frederick Elder, *Crisis in Eden*

I believe an ecological vision can help us to perceive spiritual values now latent: a sense of the interdependence of all life, a love of simplicity the discipline of restraint, and sensitivity and even reverence toward our nonhuman environment, God's good creation. These are values that now find little place in Christian experience and thinking. — James C. Livington, *Christian Century*

# A Statement on Christian Life-Style

*How are the Christian faith and an ecological awareness to be brought together? One crucial means is by the life-style individuals and families choose to pursue.*

*This is the insight drawn by a group in the La Verne, Calif., Church of the Brethren from a study of environmental and theological concerns. The brief but wide-ranging statement issuing out of the study was approved and signed by about twenty members.*

*Its publication in* MESSENGER *is not so much to lift up a definitive stance as it is to offer a suggestion and encouragement to groups or individuals elsewhere in search of guidelines and directions. Comments on the statement follow on page 16.*

## The need for a change

As twentieth-century Christians, we face the same basic dilemma which has confronted every preceding generation of Christians. We are caught between the demands of the gospel and man's self-centered desires. But given the world situation as it is today, we must ask how we are to be faithful followers of Christ. We, as members of the La Verne Church of the Brethren, have been struggling with this question for several months. We have studied the Christian faith and the critical problems which we now face. It is our conviction that in view of our commitment to Christ, and awareness of the tremendous problems which must be solved, a change in our own life-style is imperative. Therefore, we have outlined some basic elements of the style of life which we believe to be demanded of us.

We realize that it is impossible to touch every area of life. Nevertheless, we believe that all of the issues involved in living a faithful Christian life are intertwined. The economic, aesthetic, political, ecological, and spiritual dimensions of life cannot be divorced from each other. Therefore, we attempt a comprehensive statement — realizing its dangers and its advantages.

We have no naive expectations that our change in life-style will "bring in the kingdom," but we believe that as individuals and as families we must take seriously the changes in style of life which are demanded of us as Christians.

In the process of working on the elements of this statement, we have come to realize how important it is to support and encourage each other as we try to live out the realities of this commitment. We need each other for support, for resolution, and, if need be, for reprimand. Therefore, we enter into this commitment as a group, responsible and dedicated to each other and to the wider family of man and the universe.

## The crisis we face

We are becoming increasingly aware of the multifaceted crisis which faces us in this generation. It is literally a matter of life and death for millions of persons who are now living, and for the many millions who will be born. We are destroying each other and the land upon which we are dependent for life. We are living in a society which has a perverted value system. We are developing a quality of life that is incompatible with sustained life on earth.

One of the major aspects of the present crisis is related to the areas of overpopulation and the destruction of our environment. Put simply, there are too many people for the resources which we have. In addition, there is a tremendous imbalance in the amount of resources used by the world's population. We of the United States comprise only six percent of the world's population, yet we consume over fifty percent of the natural resources. We pollute our water, land, and air so that irreparable damage is done to these natural resources. We upset the ecological balance of nature in the name of progress.

Part of the orthodoxy of the society in which we live is that "more means better." We are encouraged to buy and use products which are unnecessary, and the value of a person is too often measured by the material affluence which he manifests. We buy more and more; therefore, we use up more of the earth's limited raw materials, and then we clutter up the water, land, and air with our waste products. This style of consumption becomes a demonic circle; therefore, we feel that we must make our break with its assumptions, its practices, and its effects.

## The theological base

We believe that our statement on life-style should have its roots within the Christian faith. Therefore, we look to the resources of our faith for a perspective on how they can help us in this effort. The Bible, church history (including the heritage of our own denomination), and the present community of faith comprise these basic resources.

It is clear that God is the source of all creation, but, according to the Genesis account, man has been given the responsibility of shaping and using creation in a constructive manner. Therefore, to damage or exploit God's creation in any way is a denial of our God-given responsibility — be it in the name of progress, rising Gross National Product, or economic leadership of the world. Man is a part of God's creation; hence, when he destroys or misuses nature, he is destroying a part of himself.

At the core of Jesus' message is the commandment that we should love our neighbor as ourselves. This means that we have a responsibility to and for our neighbor, whether near or far. Therefore, when we as individuals or as a nation make decisions about our needs and wants, we must consider the consequences of these decisions on our neighbor. Realizing the low standard of living common to the masses of humanity, we must decide if the implications of our actions will deprive our neighbor of the basic necessities of life. Closely related to this love commandment of Jesus is the biblical understanding of the corporate view of man. Especially in the Old Testament, a person's identity is defined basically by his association with other persons. The responsibility, guilt, and accomplishment of one person was shared by his defining group. With such a view of man, one individual has to take into account not only his own wishes and desires, but also those of his neighbor. We believe that the corporate view of man is needed in our time.

An aspect of the Brethren heritage that needs to be resurrected and redefined is the concept of the "simple life." In its better moments, this theme has been a help in defining the kind of uncluttered life which is demanded by the Christian faith. In its more demonic moments, the "simple life" has been the basis for self-righteousness and exclusivity. It is our desire to interpret the "simple life" with the former intention.

## Some elements of Christian life-style

1. *Population.* We will do all that we can to naturally reduce and stabilize the national and world population through education and responsible self-control of birth. Specifically, we will make certain that we will father or mother no more than two children. Those of us who already have more than two children will make certain that we have no more, and will support and encourage the rest of our group to limit their families as stated above. If we desire more children, and believe that we can responsibly raise more, we will adopt. After fathering or mothering no more than two children, we will strongly encourage each other to seriously consider sterilization as a positive birth control measure which will prevent worry, accidents, and lapses of will.

We all agree that the most desirable form of population control is responsible preventative birth control. We do feel, however, that the possibility of legal abortion should be made readily available to all for cases in which there is a possibility of physical or psychological damage to the child or mother if the pregnancy would be carried to term.

As Christians we feel that a stand needs to be taken against abortion as

a birth control technique. Responsible sexual practices, family planning, and sterilization should prevent the need for abortion. Affirming the value of all human life, abortion is a serious matter, which should be used by the Christian only as a last resort.

2. *Conservation and consumption.* Since overconsumption by each of us, directly and indirectly, causes such widespread damage to the air, water, and land of the world, and since the population of the world far exceeds its carrying capacity, we will work to develop a "land ethic" that will help to bring about the saving and restoration of the earth, of which we are a part. We realize that we are not owners but stewards of the sea and land, and that we cannot destroy either without destroying ourselves.

We will constantly reevaluate our needs versus our wants, and our desires versus what is necessary. In our fellowship we will constantly review and examine these factors, and in light of our own actual consumption, we will accept corporate advice and criticism in the making of our decisions. By so doing, we hope that we will begin to develop a value system which is not determined merely by the basically materialistic society in which we live, but by an ongoing community of faith. We also hope that we can begin to value relationship, trust, and faithfulness more highly than possessions.

There are various specifics to which we commit ourselves. Whenever possible, we will use only products which can be recycled and avoid those products which are nonbiodegradable. For example, we will recycle cans, glass, and newspapers, and avoid plastics, styrofoam, and detergents which are polluting. We will attempt to buy conservative but lasting products, and maintain them properly, rather than buying items which need to be replaced frequently; for example, autos, appliances, furniture, and homes. Where it is feasible, we will attempt to share property; for example, lawn mowers and garden tools.

Each of us as a family will join and support a group which is working for population control and/or conservation. Some possibilities include ZPG (Zero Population Growth), Friends of the Earth, Sierra Club, People's Lobby, and Common Cause. In addition, we will actively support local and national legislation which aims at improving the environment.

We do not want to support companies which contribute to the war effort or those which contribute to the deterioration of the environment by either buying their products or investing in their companies. With regard to investments in general, we seriously question the seemingly compulsive need to be financially secure. High investments tend to make us concerned to raise the GNP, rather than the spiritual quality of life.

## Relation to the church

As part of the style of life which we are advocating, we commit ourselves to be active members of the church. We realize that we have much to *give to* the church and that we have much to *receive from* the church. Therefore, we will support it with our energies and with our money.

As part of our commitment to the church, we recognize the priority of God's authority over man's authority. Therefore, the values which we believe to be Christian may be different from the values which our society or our government affirms. This is especially true in relation to national policies concerning war and violence. We reject violence as a means of solving problems — either by the government or by antigovernmental forces. We believe that nonviolence must be our stand.

Another aspect of our relationship to the church is the intention to deepen our commitment to the Christian faith through study, prayer, discussion, and worship. We hope to do this as individuals and as groups.

*Some considerations.* We enter into this commitment as individuals and as family units. We feel that it is important to stress the familial aspect of this commitment and to attempt to pass on to our children the values which we consider important.

We also enter into this commitment voluntarily and joyfully. We have no desire to be martyrs; we make no claims that this is "The Way" for everyone, and we know that this statement will have to be reevaluated periodically. Nevertheless, as Christians, we hereby commit ourselves to the style of life outlined above. ☐

## **Floyd E. Bantz:** *Stewardship, not primitivism, is what is required*

Any group of people who has taken seriously the threat of scientific, technocratic, industrial society to our ecology must be commended. Certainly it is time to cease the rape of nature and her resources which is now in process. We have justified this wantonness by quoting Genesis 1:28, but not even the author of those words, let alone God, intended that "dominion" implied the right to destroy both resources and their womb.

Yet our scientific, technocratic industrialism has enabled us to do just that. The question that now faces us is whether the planet, its atmosphere and its inhabitants, can exist if the present trends continue. Anyone who does not take this threat seriously is not taking modern life seriously. Nothing said here is meant to denigrate this concern.

The theological base of the statement roots the concern and proposals in two major premises which I read to say that the creation exists as a gift to us for our good. We have been given stewardship over the creation so that we may survive — but not *just* survive. We are to survive so we can be mature and loving servants of God. We do not have stewardship over the creation for our own survival at the expense of all other considerations. We have this stewardship so that our existence can be beneficial to all of creation and to God.

I believe our capacity to industrialize is one of the resources which we have been given. It is a tool for us to use. Its purpose is to help us make proper use of all the other resources of the creation. As we can with any other tool we possess we may use it or misuse it.

This means that industrial skill is not to be dismissed as evil in and of itself. It is evil or good, depending upon the use of it. If it is properly used, this industrial skill does help us survive and become the creatures that God intends.

This perspective is extremely important. Many who are genuinely alarmed about our present situation are tempted to condemn industrial ability and the scientific technology such ability has prompted and produced. They are also tempted to go "back to nature."

Although such a return to "mother earth" is not suggested by this statement, it is a temptation to be resisted. I am convinced that if we take our mission seriously, as it has been stated in "The Theological Basis," corrections to the present situation cannot be accomplished by such a "return." It will not help us be as beneficial to all peoples, to our fellow creatures, and to our surroundings, as it is possible for us to be.

If we are to correct the present situation and use our stewardship for its original intention, we will need all the scientific technology we can muster. Without using the same skills that have caused the crisis in the effort to resolve the crisis, the crisis will not be resolved. The burden of more equitable distribution of food, medical skills and supplies, raw materials, machines, and wealth is too great for primitivism to carry. Primitivism may preserve the creation, but it does not allow us to make full use of creation's resources as God intends. Rather, we are called to see industrial ability as a resource so that the creation can expand in its capacity to be the place in which human kind can become the kind of beings God intends.

This will be both an act of proper respect for the creation and responsible stewardship. Our survival demands that we make full use of all the resources we have been given. Survival, however, also demands that we must husband those resources and their habitat. If we abuse our gifts, and hence misuse the creation, our part of the creation can easily be destroyed.

Therefore, it is a paradox that our own survival demands that we make our survival a secondary item. We can survive only if we make the proper stewardship of all our gifts our first concern. This is the ecological dimension of Matthew 16:25: "For whoever would save his life will lose it." □

## **Wayne F. Geisert:** *A growing GNP is a requisite*

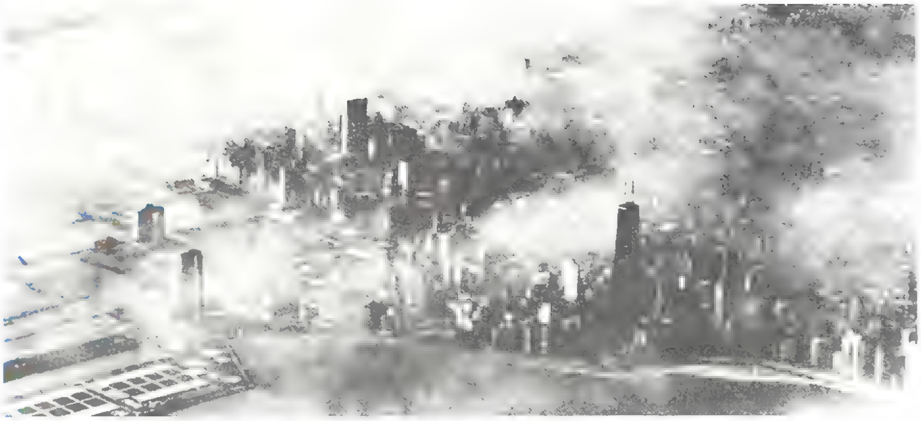
As a social scientist, I feel that the Statement on a Christian Life-Style is a commendable endeavor which stands up well in terms of basic thrust and general principle but which has some flaws within its specific comments concerning some aspects of our society and economy.

Perhaps the best stated parts of the document are those which relate to the population problem. It is refreshing for an economist, who endeavored to acquaint students with the nature of the world's population problem in his earliest college teaching endeavors of over two decades ago, to realize that the church is taking seriously the Malthusian specter. The statement could have been improved by a more deliberate recognition of the fact that, comparatively speaking, our population problem is a modest one when viewed against the backdrop of a world in which population has been pressing against the means of subsistence for generations. Perhaps the statement should also take note of the fact that some of the peoples of the world would be adversely affected by a reduction of the US birthrate since they have their livelihood meshed into providing basic products, particularly raw materials, for an increasing number of Americans.

The preference for positive birth control measures as compared with abortion is well stated and the stand taken against abortion as a birth control technique is, as I see it, a Christian posture. Today's advocates of free and easy abortion do not seem to see the relationship of their posture to an ultimate placing of a low price on human life deemed to be nonproductive and burdensome because of physical or mental incapacity.

As a person who has devoted his adult life to serving relatively small colleges, I appreciate the thrust of the document which suggests that we should not equate quality with statistical bigness. Yet, I am disappointed that a rising gross national product seems to be equated with the destruction and misuse of nature. Actually, we should strive for an increasing gross national product based on a sound stewardship making every endeavor to avoid the "demonic circle." A growing GNP must be a part of the American picture if the unemployed are to be employed and if the poverty-stricken are to move to satisfactory levels of life. This fact is even more conspicuous when related to that major portion of the world's population whose poverty conditions make our conception of poverty look like an acceptable level of life. It should be emphasized that the world's economic problem is still that of a sheer lack of productivity rather than a simple distribution problem, though the latter is a part of the picture. Even a hasty review of either national or United Nations statistics will underscore this fact.

At a few points the statement moves into particular illustrations and makes pronouncements which weaken rather than strengthen the overall document. It is inappropriate to make a commitment to the concept of recycling as a rather hard and fast principle. Recycling is to be commended in some instances but it is subject to limitations imposed by costs, not so much in monetary terms as in terms of expenditures of scarce resources or creation of other problems in accomplishing the recycling. For example, noxious fumes from recycling may in some instances create more problems than the procedure solves. Obviously, we should recycle when to do so means the preservation of the world's resources for future generations. Just as obviously, we ought to place considerable focus upon improved disposal procedures relative to wastes whether or not recycling is involved. Given certain improvements in the technology of incineration, it could well be that we should advocate rather than discourage the use of plastics and similar products over against glass or scarce metals. It should be noted that many of the earth's hideous scars can be attributed more directly to metal technology than to plastic productivity.



Likewise, the comments concerning investments leave something to be desired. The statement does not seem to recognize that major investments must continue to be made both publicly and privately if the level of life for any large portion of the world's people is to reach a reasonable level. I assume, perhaps unfairly, that here too the inadequacy of the statement is based on the fallacy of assuming that the level of economic life is exclusively a distribution problem rather than primarily a problem of inadequate productivity relative to the number of God's children.

Overall, the statement is a good beginning and is to be commended. ☐

## **William R. Eberly:** *The world's carrying capacity is already overextended*

I am very much impressed by this statement and the significance of its being adopted by a group of individuals as a personal commitment of each of them. The ecological implications inherent in the statement are very sound. The twin enemies of our environment are overpopulation and overconsumption (with all of the implications of pollution and resource depletion).

Technology *may* be able to develop methods of producing goods without pollution and *may* be able to recycle materials to reduce the drain on new raw materials, but if the population continues to increase, demanding more and more, the human race will certainly face some disastrous consequences in the future. There is strong agreement among many scientists that the present population "far exceeds (the) carrying capacity" of the world. The carrying capacity is the ability of the environment to support a particular number of individuals of a given species (in this case, man). It is related to the total quality of life, not just one factor like food. Under our present levels of technology and social conditions that exist in the world, if the total world population were between one and two billion, the quality of life for each person would have the potential for being much greater than it is now with the nearly four billion persons crowding the globe. It is true that if it were possible to apply worldwide our present agricultural know-how, we could produce food for many more persons than now exist. But life consists of more than just keeping the body alive. We should remember, too, that we are not doing too good a job feeding our present population. Recent figures suggest that 15,000 persons starve to death each day!

Population limitation, through conception prevention and birth prevention, is a matter of top priority in the world. The La Verne statement on individual responsibility to control population growth is very good. However, I see a little inconsistency in the position that a "stand needs to be taken against abortion" and the conclusion that "abortion should be used as a last resort." I quite agree that for many persons there will be no need for abortion. But for vast numbers of persons in the world, abortion may be the only available option for controlling and limiting births. If abortion is to be continually opposed by those who personally have no need or who have rejected it as a method, it will not be available even as a last resort for those who need it. From a world perspective, the human population must be controlled and limited by any and all ways. We have only two alternatives: Prevent excess births or find some way to remove persons after they are born. I personally find the first alternative much more acceptable. I prefer not to have people starve to death, be killed in war, or suffer all kinds of mental and psychological torment because of overcrowding.

It is a fine goal to use only products which can be recycled. It should be pointed out that each individual should work in his community to develop and encourage agencies and industries to use recycled materials. At present, this is available in very few communities.

The group appears hesitant to recommend this statement to others. It could be said that until at least a majority of the people of the world accept these views, little will be done that will affect the course of world history. This statement ought to be accepted as "the way" for everyone. Perhaps we ought to become evangelistic on this issue! ☐

## **Ruth Lyons:** *Two inseparable problems, quality and quantity*

The statement of the California Brethren says a change in their life-style is imperative. It would more accurately reflect the immensity and urgency of the worldwide environmental situation if they declared that a change in the life-syle of all persons is a necessity for halting the rush toward environmental disaster. It is far more popular to talk about ecology and the population explosion, to name two issues from the proposal, than it is to do something about them. This is no doubt true partially because as individuals we are overwhelmed by the enormity and complexity of the environmental crisis. In addition few of us can bring ourselves to leave the comfort of our daily routine to make the necessary change of life-style. Also there are many persons unconvinced that there is indeed such a crisis although scientific evidence attesting to such a crisis is abundant. The La Verne proposal at least acknowledges the crisis and provides a means for some personal, positive action.

From the ecological point of view, the two elements of the proposal which could produce the most positive action toward quality of life are the population control commitment and the requirement for family membership in a population control and/or conservation group. It is essential to become a part of such groups, both to keep informed on vital ecological issues and to make a witness to one's convictions where it counts — at the government level. It takes a well-organized, well-financed, large group of persons, armed with facts, to make the necessary impact on our government at every level. A few individuals, no matter how committed, cannot hope to accomplish the task.

The proposal on limiting to two the number of children fathered and mothered by a couple is a socially responsible position. Paul R. Ehrlich, department of biological sciences, Stanford University, considers population control to be the most important issue of our time. He believes only a fantastic world effort over the next five years at changing the attitude of people towards family size, and the development, promotion, and distribution of birth control technology can possibly arrest population growth at two or three times its present level. Hugh Iltis, department of botany, University of Wisconsin, says environmental problems are all the multiple effects of the same cause — too many people. If we don't solve the quantity problem, the quality of life problem will no longer bother us!

This one group of persons says that though the issues are immense and grave, they must try to do something about them. I admire and rejoice in the spirit and intent of the proposal; I am not optimistic about its workability to any significant degree. Only a dedication and cooperation on the part of peoples and nations on a scale beyond anything the world has ever yet witnessed can bring about the radically changed life-style essential to averting global ecological disaster. ☐

## **Andrew G. Mathis:** *A new ethic comes with struggle and pain*

The merit of any group struggling with the issues involved in formulating an environmental ethic is most likely to be for those who engage in the process of working it out. This involves both looking to the external world as openly as we can to ascertain what is, and looking within to determine what we value (the good life) and therefore are prepared to commit ourselves to pursue. This is part of the ongoing process of working out a rational ethic and being alive in a changing world.

The alternative is to follow blindly the statements of those who lived and struggled long since and came up with relevant oughts and shoulds for their time such as "be ye fruitful and multiply." Borrowed ethics, particularly if they are not openly aired and redigested, do not always fit in the present as "what is" often differs from "what was" when the ethic was formulated originally.

As for myself and those whom I attempt to influence toward "the good life" the most meaningful assumption about ethics stems from the concept of mutual respect. There is relevance in this concept for the use of our land, air, water, and reproductive organs. In my experience any basic change in ethical outlook that makes a difference seldom transpires without individual struggle and often emotional pain. Thus, the individual's feelings which are involved in this process of change are most relevant data to focus upon the process of working out an ethic. Often we do not give up our early programming without a fight or the experience of grief. ☐

# All this and Heaven too
# or
# the fair-haired generation

by DORRIS BLOUGH

Born with a golden spoon in his mouth, the fair-haired child. That described the child born between 1920 and 1945 in the United States of America. No person in the history of the world has ever had it so good, or ever will again.

Those born before 1920 were victims of diseases without remedy, a hand-to-mouth economy and long hours of labor for their daily bread, which was a plain diet, often deficient in essential nutrients.

Before those of that era start singing the praises of the simple life and hard work, let us look at their goals. The most pressing desire of the parents raising children in the after 1920 era was that their offspring would not have to work from sunup until sundown and could enjoy good health and prosperity.

Those farmers, for most of them were rural, sacrificed that their children could attend college, enter the professions, or become master farmers who could increase productivity and become affluent like their urban cousins.

And it happened! En masse, the children of the Brethren entered college and came out prepared to increase their incomes many fold over that of their parents. The goal was reached!

And didn't they enjoy it! New houses, cars, travel, the best cuts of meat, country clubs, beauty parlors, lush carpets on once-linoleum floors, imported foods, miracle drugs to conquer pain and disease, hi-fi sets.

But they did not neglect the "spiritual." These children could afford to contribute to build new church buildings, a seminary, and even support foreign missions.

Theirs was untarnished joy. For they had achieved all this themselves. Hadn't they studied hard, worked hard, to build up businesses and farms? They deserved to enjoy the fruits of such prodigious labor. They declared themselves to be "self-made" and cried that anybody could "make it" if he really tried. Were they not the best examples of that? They could see forever and the good life stretched as far as they could see.

The only ugliness that marred their world was the continuing wars, although even that was acceptable since communism had to be controlled.

And there was that atomic bomb. The children of the Fair-Haired Ones (born ofter the birth of the Atomic Age in 1945) were saying unsettling things about the probability of world annihilation, the real possibility that they would not live to be grandparents. Strange words to their ears, but they put it down to tv and doomsayers. Anyway, no one would dare use atomic weapons. The people in charge were, after all, the peers of their generation; they could be trusted.

Then suddenly in the latter 60s, the myth exploded. The fantastically delightful life this generation had been living had actually caused such major pollution of the environment that only drastic steps could keep the earth from being destroyed. The fair-haired generation shouted in frustration that it wasn't their fault, and how could it happen when they wanted only to enjoy life and help others enjoy it too.

Their parents had prepared the way for the American dream to be fulfilled, but had themselves known disease and deprivation. Their children will continue to participate in a culture more fabulous than any ever known, but tainted with the knowledge that self-destruction is a distinct possibility.

And so, out of man's history, one generation will be known as the Fair-Haired Generation, for we lived, loved, and prospered mightily, blissfully unaware that so soon we would turn to find angels with flaming swords standing at the gate of our Paradise. Ours was the only generation to partake of unbounded affluence coupled with untrammeled belief that such Paradise would go on forever. ☐

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# take it from here!

## Needed: a new kind of person...

who views all of life on earth as fundamentally good,
who condemns any effort to destroy life,
who senses the sacredness and holiness of the earth,
who realizes the dependence of all creatures on each other
for life itself,
who recognizes a relationship to the environment
not as
economic gain,
increased productivity,
greater consumption of goods, or
easier and more comfortable living,
but as
a precious gift of God to us,
entrusted to our care and keeping.

### by Glee Yoder

## Celebrate the earth...

Rachel Carson in *The Sense of Wonder* writes, "If a child is to keep alive his inborn sense of wonder . . . he needs the companionship of at least one adult who can share it, rediscover with him the joy, excitement, and mystery of the world we live in."

Walk into the out-of-doors on a warm April day. Lift a stone and watch the beetles, centipedes, millipedes, earwigs, earthworms scurry from the light and your intrusion. Make sure you replace the rock for some of those tiny creatures cannot live long exposed to light and heat.

Stop and watch the ants carrying loads bigger than their bodies, a wasp building its nest, a spider spinning a web, an earthworm burrowing in the soil, a bee gathering nectar from a flower blossom, or a seed sprouting in the garden.

Go to a wooded area and listen to the singing of birds and insects. Observe their busy activities. How do you feel as you stand quietly there? What colors do you see? What do you think causes you to feel as you do? Have you felt this way before? What evidences have you seen that man is destroying much of our natural beauty?

As you ride through the countryside, what things do you see that detract from beauty? How is much of the land being used? In the city, are there ugly areas? What do you see that obstructs the view of the sky? How do you feel about it all?

Discuss with children the ways that each individual can not only develop environmental awareness, but can do something about what he sees, hears, smells, and tastes that he does not feel is contributing to the benefit of the *whole* earth.

# Use nature's gifts…

*Paints.* When you are walking along the street or along a stream, look for soft, colored stones which can be used to make natural paint, just as the Indians once did. You'll find these stones in parking lots as well as in the bed of small streams. Grind the soft stones into a fine powder, using hard flat stones as grinding tools. Grind with a circular motion and add small amounts of water until a rather thick paste is formed.

After several colors have been made, you are ready for Indian painting. With your fingers or a feather, paint your face as the Indians do for their ceremonial dances or celebrations. To get different colors, try mixing two paints.

*Dyes.* The early pioneers didn't have Rit or Tintex dyes which you can buy in a store. They used herbs and berries which grew nearby to make their own dyes.

Did you know that marigold blossoms make a lovely yellow dye? Onion skins a bright orange? Get out your old white T-shirts, blouses, and shirts. Experiment by dyeing them with nature's own brilliant colors.

Boil the vegetable matter *at least* one hour. Strain the liquid through a clean cloth. Then dip the material you have ready to dye in the liquid. Remember that the different boiling times change the intensity of the color so you may get several shades of the same color.

For dyes:

Yellow: Marigold and golden Marguerite blossoms, milkweed
Orange: The papery brown skin of common cooking onions
Red: Dahlia and zinnia petals
Lilac blue: Fruit of the native elderberry
Brown: Black walnut hulls soaked overnight, then boiled

For tie dyeing pull up a shape in the cloth resembling a rabbit ear. Separate the rabbit ear from the flat cloth by tightly tying it with string at its base. Wrap the string around it many times. The wider the band of string, the wider the circle will be.

Experiment with scrap material before trying the pattern on your shirt. A tip: Old cotton material dyes best. Man-made synthetics are very difficult to dye.

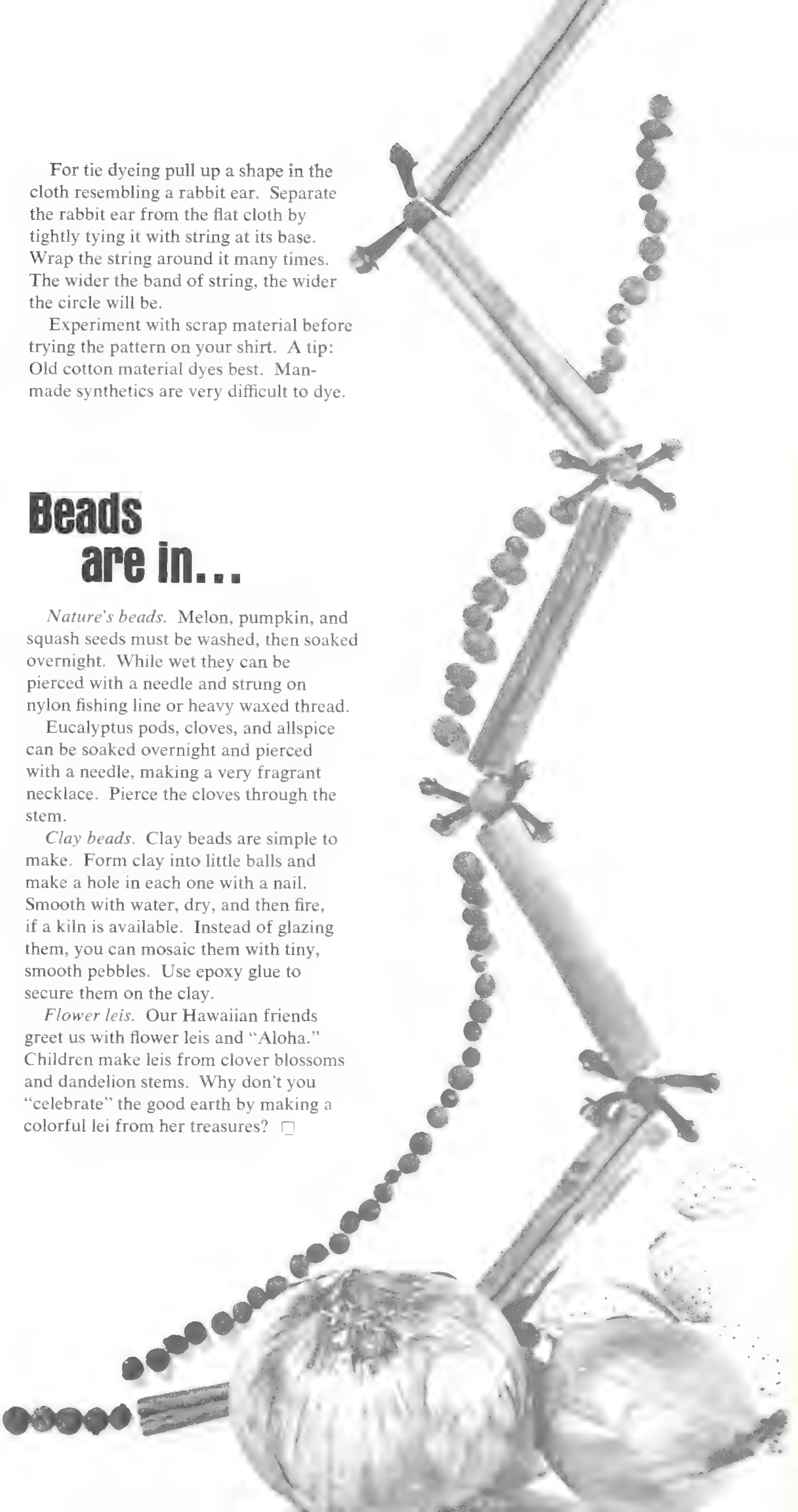
# Beads are in…

*Nature's beads.* Melon, pumpkin, and squash seeds must be washed, then soaked overnight. While wet they can be pierced with a needle and strung on nylon fishing line or heavy waxed thread.

Eucalyptus pods, cloves, and allspice can be soaked overnight and pierced with a needle, making a very fragrant necklace. Pierce the cloves through the stem.

*Clay beads.* Clay beads are simple to make. Form clay into little balls and make a hole in each one with a nail. Smooth with water, dry, and then fire, if a kiln is available. Instead of glazing them, you can mosaic them with tiny, smooth pebbles. Use epoxy glue to secure them on the clay.

*Flower leis.* Our Hawaiian friends greet us with flower leis and "Aloha." Children make leis from clover blossoms and dandelion stems. Why don't you "celebrate" the good earth by making a colorful lei from her treasures? □



# To construct new attitudes

**A NEW ETHIC FOR A NEW EARTH**, Glenn C Stone, Ed. Friendship Press, 1971. 176 pages, $1.95 paper

**AND THOU SHALT DIE IN A POLLUTED LAND**, Fr. Paul Folsom. Liguorian Pamphlets and Books, 1971. 99 pages, $1.50 paper

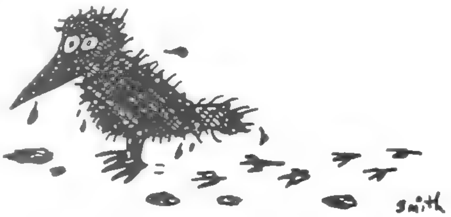
I SHUDDER IN DISBELIEF when I read about, or talk to, persons still frantically fighting to convince us (or themselves) that we have no air, water, or land pollution problems, or that we are well on our way to solving what little we do have.

This thinking is ten years behind the times. Rachel Carson's *Silent Spring* (1962) gave early warning of the dangers already facing our earth. By 1969, such scientists as Paul Ehrlich and Barry Commoner, and a hundred others like them, had inspired the youth of America to organize a national Earth Day, April 22, 1970. But that was only the beginning. Since then a wealth of well-documented information has been published, clearly defining our problems and making it obvious that our difficulties are all too real!

Unfortunately some of us became "experts" too fast, without first being fully schooled in the diversity and complexity of our environment. Some information led us to draw faulty, or at least hasty conclusions (for example, phosphate, NTA, calcium carbonate detergents vs. soap), but it made us sorely aware of the huge gaps in our knowledge about the earth and its intricate workings. These shaky beginnings at attempting to repair the damage that man had done to his environment alienated some people, widened the credibility gap, and led many to believe that if ecologists were wrong once, they must always be wrong.

But ecologists were right far more often than they were wrong. We have only to examine the plight of any major city and we find that our worst fears are well-founded. Although tremendous research and investigative efforts have brought about practical and usable solutions to many problems, their incorporation and utilization has been met with typical American apathy, because we intuitively realize that the repair of the damage that we have wrought to our environment will cost each of us a great deal. The thought of having to give up some of our "things" or stabilizing our standard of living, produces such paranoia and irrational fear in us, that apparently we would rather die.

The books *A New Ethic for a New Earth*, edited by Glenn Stone, and Paul Folsom's *And Thou Shalt Die in a Polluted Land* are not from the same mold as most of the early ecology literature. These books begin at a point where most other authors leave off, and take a long look at the implications of faith and religion in our environmental crisis. Father Folsom's book is a well-illustrated statement, full of fascinating quotes. It deals with the consequences of the Christian's failure to respect nature. Folsom points out that:



1. The man-centered nature of Western Christianity has made it possible for us to rationalize our actions by insisting that it is God's will and desire that we utilize and exploit all of the earth for our good and for our maximum profit;
2. The traditional Christian stress on otherworldliness minimizes the need to take care of what we have on this earth since this life is far less significant than the next;
3. Our man-nature dualism tends to prevent us from taking ecology seriously, since we believe that we can isolate ourselves from nature, and that we are above nature. This allows us to easily forget that we are totally dependent upon it.

Folsom stresses that a solution lies in the developing of balance between the secular and the sacred, and the subsequent development of a moral approach to nature and the awareness of man's oneness with his surroundings. The need for responsible action to man, to the earth, to God, and to the "unborn" is discussed in detail, yet the book irresponsibly fails to mention the very basic, direct relationship between overpopulation and the ecological crisis.

*A New Ethic for a New Earth* should be read by every Christian. It is a series of 12 papers published by the Faith-Man-Nature Group, a national interdisciplinary and interfaith organization that is exploring our ecological crisis in its religious dimension. This book is far broader in scope, and far more penetrating than Folsom's book, making it impossible for me to do more than touch a few high spots. Its dozen different authors give us a kaleidoscopic, realistic, and frightening view of the problems. In it, we see ourselves as basically selfish and greedy, unable to see far into the future or learn from the mistakes of the past, and tightly shackled by the values and drives of Western man.

It is made vividly clear that the crisis is not a problem that can be isolated from religion, for it is at the very heart of it. What we do about our environment depends upon our basic beliefs about God, ourselves, and the world, and until we realize that *all* things on this earth — not just man — have real, lasting value, a reason for being here, and an equal right to be here, continued human existence is unlikely.

You will find the reading of this book a real mind-expanding experience! As the problems unfold one immediately begins to search for new resources which will enable us to construct new attitudes toward the world in which we live. The Christian has these resources available to him. His faith, his discipline, and his reverence for life demand that he seriously confront this problem, doing whatever is necessary, so that future generations might have the opportunity to live.

— ROBERT T. NEHER

**Why the death of children?**
**Why the torture of the innocent?**
**Why suffering?**
**Why hunger?**
**Why war?**
**If there is a God – why?**
**Why?**

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audio-graphics

# Recounting one good life

### by Mabel Bowman

When the Inglenook Cook Book, 1911 edition, was reprinted by The Brethren Press two years ago, only one of the original contributors was at the Lincoln Annual Conference where the new printing was released. She was Fannie Bucher Stambaugh, who as a girl had submitted a receipe for snitz and knep.

In October 1970 Mrs. Stambaugh died. What follows are some reflections on her life, revealed by a daughter. Revealed too is "the simple life" that many Brethren once knew well: the closeness to the earth of orchards and a truck patch; the cellar full of home-canned goods; the welcome to strangers and friends alike by a large family whose members clustered in living groups of their own near the family home.

For some it is a life-style far removed from the 70s, yet certain of its values may reemerge in new forms. The reader may wish to note particularly the contrasts and the parallels between the account here and the proposal for a contemporary life-style told earlier. Each, in its distinctive way, speaks of living out the Christian faith. — Editor

"Mother!" I smiled. "How did you get here?" "Here" was the church dining room where cookies and Kool-aid had just been served to daily vacation Bible schoolers. At eighty-six, Mother still loved to mingle with the children, call them by name, and instruct them in religious ways. She taught many little ones the Bible truths, "God is love, love one another, be kind to one another."

"Oh, I came in with the children this morning," she answered. We were at the last vacation Bible school Mother was to attend, and she was fully enjoying her part in it, in the same way that she has savored each event in her long life.

Fannie Bucher Stambaugh was the first child of Elder Cyrus Bucher and Leah Gibble Bucher after their 1882 move from Pennsylvania to Illinois. She and ten others of the twelve Bucher children remained in Fulton County to grow up, marry, and establish homes near the Woodland Church of the Brethren at Astoria.

Fannie B., as mother signed her name, went to Mulberry Country School, attended Mount Morris College for several months, and obtained a teacher's certificate. Her life had the characteristics of her father's: the Elder Bucher, who could preach in both German and English, never allowed earthly possessions to affect his sincerity and his belief in the simple life. At twenty, she married George Stambaugh, widowed when his first wife — Fannie's sister Leah — died, leaving two daughters. As ten more children were born, Mother prayed that each might be healthy and God-fearing. But she and Dad could help us accept the death of our twelve-year-old brother Jay when they gathered us together on the day of his funeral for a prayer to "a friend who is closer than a brother."

Our full lives went on. Mother learned photography, developing and printing film in the bathroom. She sewed a large number of quilts and comforters. There was always a cellar filled with canned fruits and vegetables. Dad kept an orchard and a truck patch, raising most of the family food. We purchased flour, sugar, and salt. A sewing woman came to help Mother make our Easter dresses and bonnets. Though we dressed simply, the Brethren way, if lace was popular, or ruffles, or pleats, our dresses had those touches.

Our home exuded warmth and friendliness. Schoolteachers stayed overnight. It was nothing for Mother to hitch her driving horse to the buggy and take one of us along to do a friendly deed for a neighbor. She welcomed Fresh Air children from Chicago during the summer. Many an agent or visitor knew there would be an invitation to pull up a chair if it was mealtime. Our dinner table could seat twelve or sixteen persons and a baby in the high chair. Regularly the table was laden with homemade bread, cured ham, ginger cake, fried chicken.

Before meals we always said grace, and we used the morning worship period to read a chapter from the Bible. We knelt in prayer before breakfast, when Mother and Dad would take turns praying, and we children, as we became members of the church, were given the privilege of praying "our Lord's prayer." Neighbors could set their clocks by the Stambaughs' weekly trip to Sunday school and church, by horse and carriage, sleigh, and later, automobile. We always went, snow, rain, or sleet, living out in our own way the family creed, "I believe in God, I love God, I serve God."

Dad died in 1954, just six months after the celebration of his and Mother's fiftieth wedding anniversary. He had left enough provisions for Mother so that she could continue living on in the Woodland community, within walking distance of the church where in 1896 she had been baptized on a cold, blustery day.

From the family home she watched as the Stambaugh children graduated from Astoria High School, as two daughters earned degrees from Manchester College, as a nurse, teachers, workers, and homemakers developed. By October 9, 1970, the day of her death, Fannie Stambaugh's family numbered 170.

We would remember her as a woman who shared her worldly goods with Bethany Hospital and Seminary, the General Board, and Manchester College; who corresponded with the workers in the India church up to the last and regularly received correspondence from them; who had begun attending Annual Conference at age nineteen and missed few Annual Meetings between 1903 and 1970; who, at eighty-six, kept in touch with denominational work and was enthusiastic in ecumenical endeavors as well.

Her children, and all who knew her best as Aunt Fannie or Grandma Stambaugh, will remember her as a woman who knew what is meant by the verse, "All things work together for good to those who love the Lord." □

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S571

"Man!"
God called out
to Adam,
"have dominion
over this world
I created.
Be fruitful
and multiply!
Explore it
Probe it
Dig in it
Fly over it
Enjoy it
and remember
I give you
authority over it
and
responsibility for it.
In short, Man,
you're in charge!"

"All of it?"
asked Adam
incredulously.

"All of it!"
replied God
firmly.

"The fish in the sea?
the fowl in the air?
the beasts in the fields?
and the land and the water?
and the land under the water
and . . . "

"All of it!"

"Wow! Lord!"

Down the ribbon of Time
Adam
and all
his begotten kin
have taken turns
accepting
authority
and responsibility;
some men
have
harnessed fire
conceived the wheel
developed engines
designed wings
while
others
have drilled for oil
dug for coal
refined for tools
probed for light
searched for health.

Some
who've assumed dominion
have
held authority
preciously,
provided responsibility
responsibly;
some
have grabbed authority
but fumbled responsibility.
Some
became
authority
and ignored responsibility.
Some listened
to God
while
others turned deaf ears
to Him.

Today
God
still calls out:
"Man!
Have dominion
over this world
I created!
Explore it

Probe it
Fly over it
Conquer it
Subdue it
Enjoy it

I give you, Man,
authority
and responsibility
for it.

In short, Man,
you're in charge!"

"Over all of it?"
we ask incredulously.

"All of it!"
is the resounding
answer.

"The fish dying
in the sea?
birds fluttering
in the air?
beasts moaning
in the fields?
and the raped land?
the stagnant air?
the fouled water?
and . . . ?"

"All of it!"

"Forgive us, Lord!"

# Man! You're in Charge!

# A campaign on rethinking mission

In an effort to break the apathy and silence that so much surrounds the cause of Christian mission, a church agency in Hamburg, Germany, last year took an innovative tack. It created for public media an advertising campaign on changing concepts in mission, concepts which may have been dealt with in articles and sermons but which had failed to score in public consciousness.

As a sample of the approach followed, one ad on the Third World depicted a very bare infant against a mother's bare but very full breast and asserted that the critical lack in this child's life was not milk but schools. Another message, a bit more discreet in visualization, alluded to situations in which missionaries had outgrown their usefulness and had returned home — a mark not of failure but of maturity on the current scale of mission values.

If such ads by the Evangelical Committee for World Mission in Germany were abrasive, the thing they had going for them was high intention. Any denomination or church agency would subscribe to the motivation underlying the campaign: to get people to talk mission, to think critically about mission, to update their images and expectations of mission, to invest their resources and themselves in mission.

One of the realities of the missionary enterprise wherever it occurs, whomever it involves, has been stated well by John V. Taylor of the Church Missionary Society in London. He insists "there has always been a subtle difference between the hopes of those who have initiated, supported, and prayed for a missionary society or board and the expectation of the people overseas who look to the society or board for help."

In this the Church of the Brethren is no exception. We have been long in mission work, but we have been late in discerning how the national, or the minority person, views the contribution we bring. Years after service is completed former workers on occasion have been heard to speak so disparagingly of the culture or life of those they encountered that one wonders if mutuality ever took place. Mission enthusiasts sometime appear so zealous to have our namesake, our tradition, our investment made visible in churches abroad that World Ministries executive Joel Thompson was prompted to say to Annual Conference, "*Whose* church is it that we build?"

In examining how we perceive mission we may find help in the observations tendered by a committee studying mission from an international view. Among "clues for rethinking mission" suggested by the committee are these:

— Each church (local, denominational, national) is the Church of the Lord Jesus Christ in its own individual way. This individuality stems from the church's interaction with its surrounding culture.

— What makes a church authentically the church of the Lord Jesus Christ are not external criteria (the traditional signs of word, sacrament, discipline) but the evidence of God's presence in its midst (the work of grace, of love, of fellowship).

— Even when errors or irregularities appear as gauged by Western codes, an authentic church may be present, in terms of a theology and an ethic sensitive to the culture.

— The foreign missionary remains alien even when the gospel has been assimilated.

— For most Christians the church is more an immediate reality than a universal one; international and ecumenical links are secondary.

Whether we accept these particular clues as instructive, or set out to formulate our own, for most of us there are aspects of our thinking that need correction. To find ways of shedding parochial views . . . to interact with other cultures or with minority groups and be enriched by them . . . to expose ourselves and what we cherish to risk and vulnerability . . . to meet people at the level of their deepest hurts and highest affirmations — these are dimensions we would do exceedingly well to weigh.

A campaign on rethinking mission? It is a prime need of us all. — H.E.R.

CHURCH OF THE BRETHREN ANNUAL CONFERENCE JUNE 27 — JULY 2, 1972

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Address ______________________________

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|---|---|
| | |
| | |
| | |

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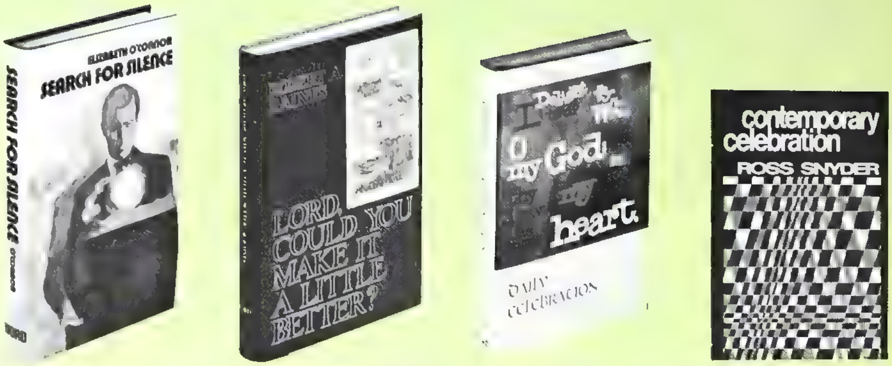

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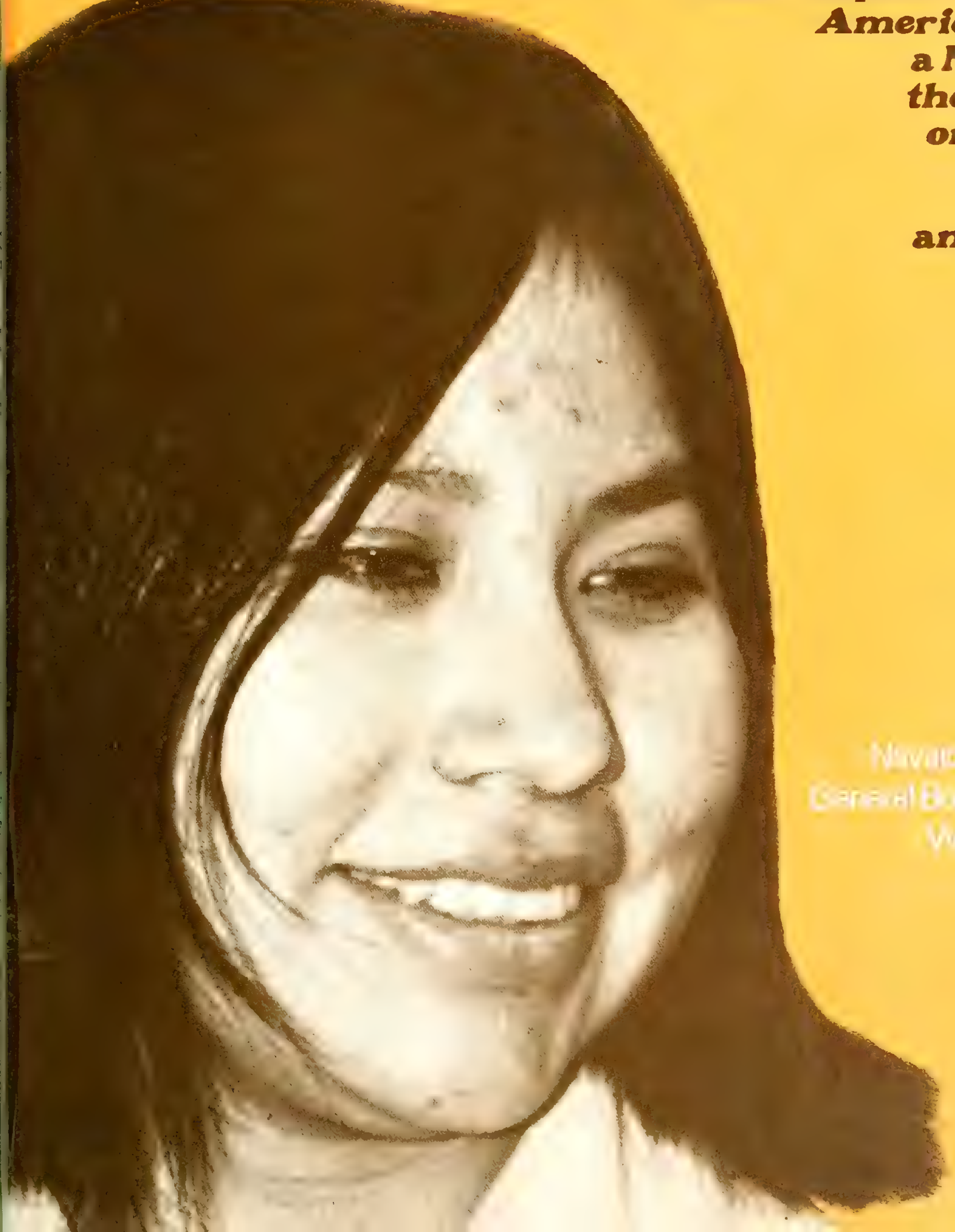
# messenger

CHURCH OF THE BRETHREN MAY 1, 1972

***People look at me and then ask if I am Korean or Spanish. When I say I am an Indian they ask me about conditions in India. Then I explain that I'm an American Indian - a Navajo - and the expression on their faces is one of utter amazement...***

Jessie Garcia



Navajo Student Placement

General Board Investments

Wealth and the Bible

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VOL. 121, NO. 9 MAY 1, 1972

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., May 1, 1972.

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# letters

**TRIPLE AMEN**

A triple amen to Marvin Sherman's letter, "Regarding 'Brethren Bombs'" (March 1). Looks like some folks are telling the church, "Put your money where your mouth is!" Not a bad idea, and the sooner the better!

VIRGIL ROSE

Brethren, Mich.

**EMBARRASSING**

How embarrassing to discover that the Church of the Brethren, as a corporation, holds investments in corporations which supply war materials to the government. Let us forthwith sever our connections with sinners so that we may denounce evildoers from a position of pure holiness. (Lord, I thank thee that I am not as other men are, especially that tax collector, Richard Nixon!)

It is not difficult to persuade ourselves that we are righteous if we reserve the right to decide whose sins are to be condemned. Whether we can force God to approve that arrangement is another matter.

Do the church members who chide the General Board for "improper" investments live above reproach in the eyes of God?

CHRISTIAN BASHORE

Gettysburg, Ohio

**ONE VOICE**

Charles A. Wells, a Quaker, contends that instead of investing in businesses such as low-cost housing, nursing homes, factories employing the handicapped, and other industries bearing a moral dividend, churches are investing in war industries which are in business for the purpose of killing.

If all the churches through the power of their pulpits would unite in one voice against this war, they could end it in a week. The pulpit has power to make or break empires, but use it very carefully as most ministers know that their influence is hampered by the big boys in the front pews who raise the budget and thus decide policy and in subtle ways inform their pastors what they are to preach about. As long as they stick to the text and do not ramble off into the social gospel or tamper with big investments is their tenure assured.

Of course it goes without saying that if pastors wish to rise in their profession, they should be good platform men." . . .

The Berrigan Brothers are in and out of prison simply because they refuse to ride the currents of the status quo and, like the early apostles, oppose those in power. Nearly all of the early apostles died violent deaths because they preached against Rome, the Pharisees, and the ideas of the establishment.

V. P. MOCK

Chippewa Falls, Wis.

### PROTEST

I am protesting the review of the book *Is Gay Good?* (Jan. 15). I never expected to see such filth as this in any church paper, especially by a Brethren pastor, except as he might caution it to be unfit reading. . . .

The article spoke of no heterosexual scriptures. Here are a few . . . : Rom. 1:25-27; 1 Cor. 6:9; Gen. 2:24, 1:27-28; Matt. 19:4-6; Rev. 21:1-8; Rev. 22. Here we see marriage ordained between man and woman, God giving the blessing and joy in partnership with him in creating a new life. Also we see in these scriptures homosexuality condemned. In Revelation, we see the value of living the Christian way. . . .

As to how we should treat these in church, same as any other sinner, with concern, help, and prayer, introducing them to the power of the Holy Spirit, that they and we all together may be pure in God's sight, found only in Christ's gift of righteousness to those who will accept it.

Florence Oliver

Mondovi, Wis.

### DON'T PLANT THE SEED

I am concerned about the abortion problem which will be before the delegate body of Conference in June. . . .

In the beginning God said, "Let us make man in our image." So he did and said, "Be fruitful and multiply" (Gen. 1:26-28). Later in Exodus 20 he said, "Thou shalt not kill," and also, "Honor thy father and mother."

Now parents want to get rid of children. This is the first step if it's voted in. But remember if you say yes, then you have signed your own death warrant.

The next step is the children's choice. Let's get rid of the parents; they are old anyway. (See Matt. 10:21; Mark 13:12; Luke 21:16.) For God's word says, "Whatever you wish that men would do to you, do so to them" (Matt. 7:12). If you don't want children, don't plant the seed (1 Cor. 9:27; Rom. 8:13; Col. 3:5); discipline your bodies, says the scripture.

If you don't want children have yourself sterilized — the husband or the wife. Don't sacrifice the innocent.

Ruth Robbins

Sacramento, Calif.

### 1834: STARK, NOT DARKE, COUNTY

The story "Brethren Gather by the Ohio for 1972 Annual Conference" (March 1) sent me spinning. I have read all the history that has been written in Southern Ohio on Annual Conferences, and I never knew that "past Conferences in Southern Ohio [were] in 1834 in Darke County."

We wonder if you have Stark County mixed up with Darke for 1834? . . . The first Conference west of the Alleghenies was in Columbiana County in 1822. . . .

The article should have included the Conference held at Bellefontaine in 1903, Northwestern Ohio then but now with Stony Creek, a part of Southern Ohio. It's really sixty-nine years since Conference has been held in Southern Ohio. I have spent forty-five of my nearly seventy years of life in Darke County and if the Conference was ever held there in 1834 I would know where it was. . . .

This is to remind the Messenger staff that they should be on their toes when they publish anything concerning the history of the church.

John C. Puterbaugh

St. Pete Beach, Fla.

*Mr. Puterbaugh is right! The 1834 Conference was held in Stark County, which has never been in Southern Ohio District. Although special Annual Meetings occurred in Southern Ohio as early as 1820, according to the 1920 district history, the first regular Annual Meeting in the district is considered to have been in 1850 at Bear Creek, Montgomery County, on the Brumbaugh-Bowman farm ten miles west of Dayton. Others have been in 1862 at Erbaugh church, Montgomery County; 1875 at Covington, Ohio; 1876 at DeGraff, Logan County (which corrects a typographical error in the original story); 1884 at Dayton, Ohio, and 1886 at Pitsburg, Ohio. Until about 1964 when the districts merged, the Stony Creek church near DeGraff (1876) and the Bellefontaine church were in Northwestern Ohio District, but today are in Southern Ohio.* — Editors

### NOT BEHIND CLOSED DOORS

In answer to the letter on White House feet-washing published in the March 15 Messenger:

To me Jesus taught we should be humble enough to wash one another's feet, regardless where we meet them, be it in Washington, Europe, Asia, or Africa.

How can we be Brethren and pick whose feet we will wash? When Jesus said we ought to wash one another's feet, this means peasant or king, black or red. And why should it be behind closed doors?

Jesus said, "I have given you an example that you should do as I have done to you." And that means to be a servant to all mankind.

Elmer Waggy

East Berlin, Pa.

## page one

In an editorial on rethinking mission, the April 15 Messenger urged readers to try to perceive how our outreach looks not only to ourselves but to the people we serve.

A beginning toward such understanding comes in this issue in articles on the Student Intercultural Program of the Lybrook Navajo Mission. In the one article Vivian Ziegler, a homemaker and teacher at Quarryville, Pa., speaks from firsthand experience as a host parent. As a follow-up, in what is likely a first in Messenger coverage, Edith Mae Merkey of the Lybrook Mission staff records how the placement program looks and feels to Navajo parents.

To gather reactions from Navajo families, Miss Merkey for nearly a week visited in homes widely scattered in the mission area in north central New Mexico. She was surprised how open and earnest many parents were in conversing. She was even more elated when on the following Sunday evening every parent responded to the invitation to come to the mission to discuss the article she had drafted. Moreover, at the groups's initiative, it was decided to meet the first Monday of each month on an ongoing basis, to share feelings and concerns about the students away from home.

Beyond furthering communication within the Navajo community, it is our hope that the dual Messenger treatment will help sensitize readers to issues before the American Indian and the Anglos as well. For those who want to study the concerns further, some helpful resources are included in the books reviewed by Merle Crouse, whose portfolio in World Ministries includes administrative responsibility for the Lybrook Mission and other American Indian ministries.

Other guest contributors are Dean M. Miller, moderator-elect of Annual Conference and pastor of the York Center church in Illinois; Donald E. Miller, Bethany Seminary professor who has researched matters related to church investments; John M. Drescher, editor of *The Gospel Herald*, a Mennonite weekly published at Scottdale, Pa.; and Ben Simmons, pastor of the White Branch congregation, Hagerstown, Ind. — The Editors

# Dean Young: School board member

At nineteen Dean Young looks like the college student he is: longish hair, thoughtful, bright eyes, earnest.

But the Malone College sophomore is atypical in at least one way: Last November Dean became the youngest school board member in Summit County, Ohio, when he outdistanced his nearest opponent by 1,045 votes.

A member of the Springfield Church of the Brethren at Akron, Dean declared throughout his campaign, "I'm not running as a teenager," but as a citizen intently interested in his township's educational system.

That interest began during high school days when Dean co-edited *The Free Press,* Springfield High's underground newspaper. Even then he was encountering and dealing with school officials in attempts to enhance student interest in school board and administration policies.

As a senior Dean extended his long membership on student council by winning his bid for president. A week's study in New York and Washington, D.C., with the Christian Citizenship Seminar sponsored by the Church of the Brethren convinced him that "churches need to reaffirm some type of faith in the process of government. And churches need to exert some type of influence on the decisions of government."

"Aside from the educational and personal experiences I had there, it was during that week that my religious and political opinions were most strongly shaped," Dean reflected.

New experiences as one of Ohio's six under-twenty-one school board members continue. In April Dean represented the state of Ohio at the National School Board Association convention in San Francisco.

He commands the admiration of his associates, among them his pastor, Paul L. Groff. "Dean has a quality in that he can raise excellent questions and follow through for the answers. This applies to his Christian faith."

Now anticipating a career in law, Dean affirms that faith this way: "Christians have an obligation to become involved in the processes of our society, because our love or the concept of love has to take active form."

# intouch

# Jeannine Petry: An axiom

What the late A. J. Muste exemplified in his life Jeannine Petry has set for her own: "There is no way to peace; peace is the way."

Acting upon this conviction at the time of graduation from Belmont High School in Dayton, Ohio, last year, Jeannine tried out for the role of student speaker at commencement. She was selected out of a class of 426, but then drafted four complete speeches before having the presentation okayed by a school administrator.

While fully aware that Belmont school is situated in a district with an air force base and a military supply corporation, Jeannine in her commencement address felt impelled to center on nonviolence as a life-style. Paraphrasing John Kennedy's statement, "We must accept the fact that there is not an American solution to every problem," Jeannine declared, "There is not a military solution to every problem." Nonviolence, she continued, is "the method of change which affords the fullest protection to one's self-respect and honor. . . . (It) must be a consistent and inseparable part of our very being."

The speech, which touched on specific courses of action, precipitated at least a few boos and the consternation of school officials. It also brought enriching encounters with a wounded Vietnam veteran and a school board member. When the speech later was presented at a youth service in Jeannine's church, Mack

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Memorial, one worshiper was moved to write a folk hymn: "You can't shoot an idea with a gun." Jeannine gave the speech a third time at National Youth Conference.

But more than talking about nonviolence, the Manchester College premed major is concerned with living nonviolence. Failing to get alternatives to military service included in presentations at the Military Career Day in high school, she and others presented the subject to several classes. She has accented the peace motif further through involvement in Southern Ohio youth activities, Dayton's Metropolitan Churches United, Another Mother for Peace, the People's Peace Treaty, and college deputations. At National Youth Conference she accepted the challenge to fast a meal a week, contributing the money saved to church causes. In a special term at Gustavus Adolphus College in Minnesota this winter, she shared freely on the Church of the Brethren and its teachings on peace.

Daughter of Lowell and Loisanne Petry, Jeannine is looking forward to being one of Mack Memorial's voting delegates to Annual Conference in June. There on the Conference floor and in informal groups she is certain to be heard and seen passing the word: "Peace is the way."

## Ernest M. Wampler: 'Wang Mushih'

To the Chinese with whom he spent 27 years in village evangelistic work, Ernest M. Wampler was Wang Mushih, or Pastor (Shepherd) Wampler. His full name to the Chinese was Wang Pu Lin.

Today, from his Bridgewater, Va., home, he recalls fondly his years among the Chinese. At the same time, realism enters his assessment of the future of the church in China, even with President Nixon's visit.

"The old typical mission work, like I did there, is completely out," he says. If Westerners ever again have an opportunity for church work in China, he says, it must come at the invitation of the Chinese Christians, and for work done preferably by Chinese expatriates, not occidentals.

Now 86, Mr. Wampler served in China from 1918-22 and 1928-50, mainly in Shansi province in north China. He and his wife Elizabeth (his first wife Vida died in 1926) worked in seed improvement and the Chinese use of wool for knitted and woven articles. Elizabeth, a nurse, did public health work as well as mission work.

He firmly believes that the Christian message must go hand in hand with filling stomachs and clothing backs. "You can't do much preaching when people are hungry. They don't pay much attention." The Wamplers served in China during three famines.

His one regret is that no more than three ordained Chinese ministers were produced during his work there. He remains firmly committed to the indigenous and independent church.

Since leaving China Mr. Wampler served two years in deputation work for the Brotherhood board, was executive for seven years of the former Second Virginia district, and is now chairman of the chaplains committee of the Bridgewater Home.

His China experiences are told in two books, *China Suffers* (1945), an account of China under the Japanese, and *Seeking God's Will for Me* (1969), his autobiography.

Ernest Wampler was called to the ministry ("I wasn't a volunteer") by the Timberville congregation near Harrisonburg, Va., when he was 31. At the time he was a store clerk and a huckster wagon driver.

Always an advocate of closer ties between countries, he applauds new US initiatives being made with China, but has no illusions that all problems will be resolved. But as one of the last Brethren out of China in 1950, Wang Mushih remains one of the church's most concerned — and personally involved — China-watchers.

## Cincinnati delegates will deal with four queries of last year

The 186th recorded Annual Conference will receive four committee reports on queries that originated last year. They are:

✔ Fund for the Americas in the US. Assigned to examine how evangelism can be related to FAUS, the committee acknowledged the differing interpretations given within the church to evangelism as "witness" and "service."

The report calls attention to a number of present FAUS programs closely related to minority churches, and to procedures already in existence to provide funding of groups whose main concern is evangelism.

Two minority programs funded for the development of black clergymen are the Black Churchmen's Ecumenical Training Facility and the Black Study Urban Ministries Project.

The committee considers evangelism and religious development within the scope of community organization, one of the thrusts of FAUS under Part I grants, and recommends that Brethren avoid the image of a white evangelizer among minorities. The committee further recommends that local congregations seek to become more personally involved in FAUS projects in their areas, where helpful, for the sharing of technical, financial, and personal resources, cultural perspectives, and the Christian faith.

Committee members are Warren E. Miller, chairman, George M. Kreps, Faytonia Fair, Arthur Gish, and Harold S. Martin.

✔ Church Music. A study of the needs of the church in music, hymns, and other songs, prior to the consideration of the publication of new resources, recommends that the present *Brethren Hymnal* be continued in use with emphasis placed on its newer, often unused hymns, and to offer yearly supplements in an expandable binding for future printings.

The initial work of the committee was confined to music, lyrics, and format. Working at the assignment were Phyllis Carter, Doris Coppock, Patricia Sherfy, Melanie May, Wil Nolen, Steve Engle, and David Albright.

✔ Draft Noncooperation. Focusing on the ramifications and implications of the 1970 amendment to the Statement on War regarding noncooperation with the draft and reactions to it within the Brotherhood, the committee concluded its study by commending the *total* peace position of the church expressed in the Statement on War.

"Young men who have chosen the position of alternative service or noncooperation are on the cutting edge of the peace witness today," they concluded. The committee of Raymond R. Peters, chairman, John H. Eberly, Joseph Kennedy, W. Hartman Rice, and Guy Wampler Jr. found that the 1970 Conference action requires further interpretation and must be read in light of other position papers as "The Church, the State, and Christian Citizenship" (1967), "Obedience to God and Civil Disobedience" (1969), and the *entire* "Statement of the Church of the Brethren on War" as amended in 1970.

In light of the other papers, said the committee, "it is readily apparent that the church does not endorse or support anarchy" in commending open, nonviolent noncooperation with the draft system.

The church, reiterated the committee, "does recognize the obligation of Christians to obey civil government except when obedience to God demands disobedience to the state, and even then to accept the consequences of such disobedience."

The committee is helpful in defining "sanctuary," a term used in the paper, as extending cordial Christian fellowship and not as hiding a person from officers of the law. The paper rejects anew the destruction of people or property in their understanding of nonviolence.

✔ Housing. "Brethren were once a homeless people who came to this country seeking a place to build a new life. . . . We have always been aware that our judgment will some day be based on whether we have offered shelter to the stranger as well as other forms of service (Matthew 25)."

Thus begins the response to the query about the church's responsibility for work with the housing problems of people of moderate and low income.

A committee survey revealed considerable Brotherhood interest in the issue of housing. They propose: information sharing by national staff; expanding the church's relationship with the American Baptist's department of architectural services to include low- and moderate-income housing counsel; using denominational investment funds, including FAUS monies, for housing mortgages; and asking the Washington Representative to make housing one of his priorities in working with government.

The committee — Roy Johnson, chairman, Gordon Bucy (of the American Baptists), Clifford Huffman, F. Willard Powers, and Jean Wehrheim — also commends Brethren to study the development of community and the politics of housing.

Other Conference business initiated or authorized in previous years will deal with a stance on abortion, theological education and Bethany Seminary, health and welfare coordination, and a review and evaluation of the General Board operations.

## Seven men given 'sanctuary' by San Diego congregation

The youth in alternative service has made his decision about the draft before induction. But what of the late bloomer, the young man whose beliefs on conscientious objection develop only after he has entered military service? His burden is perhaps more difficult.

The First Church of the Brethren at San Diego, Calif., in recent weeks has helped bear that burden for seven men serving on the aircraft carrier *Kitty Hawk* by granting them "sanctuary."

In early January the 154-member congregation in this major navy town voted to offer sanctuary to men who for reason of conscience could not cooperate with the military. Three weeks later their actions became deed when two marines asked for and received sanctuary in the church building.

They stayed two days and nights and returned voluntarily after the necessary papers had been secured and presented to authorities.

Two weeks later two sailors arrived

at the church, followed in a few days by three others. Four more in this time obtained sanctuary at a Presbyterian church.

"The full impact of the methods and purposes of the military comes to a man after he has been drafted or enlisted," said Kenneth Aeschbacher, San Diego's witness commission chairman. "It is at this time that he especially needs the support of the church.

"By offering sanctuary to these men we offer them moral support, time to seek legal, medical, and spiritual counsel, and the opportunity to openly state their belief about the military and war and their relation to it."

In the experience, which brought singer Joan Baez to the church, the congregation maintained an open, public stance, not harboring the men from law officers, but rather giving them a chance to gather their thoughts, examine their positions, and chart a direction.

When the first two men took sanctuary in the church Feb. 14, Ken Aeschbacher stayed with them the first 24 hours. He arranged for meals to be brought in by families of the congregation during their four-day stay. He arranged for different church members to be with the men at all times, including Pastor M. Guy West's wife, Naomi.

She recalls the morning the men left voluntarily with naval authorities. Gathered in a circle on the sanctuary floor the group sang "I Ain't Goin' Study War No More." She remarked: "Never had the words of that song held as much meaning for me as they did at that moment."

When the first two men came to the church, the congregation affirmed that the Church of the Brethren "believes that no government has the authority to abrogate the right of individual conscience. . . . What we seek for ourselves we seek for all — the right of individual conscience.

"In order to demonstrate a sense of community and fellowship with one who conscientiously chooses noncooperation with the military, the church offers sanctuary and spiritual support."

One of the five who found sanctuary at the First church was 22-year-old Ernest C. Ryder of Hurst, Tex. His decision against the Vietnam war — and all war, he said — evolved from his personal examination of the issues.

The airman stated: "I am an aviation ordinance man. That means that I load bombs on airplanes so that they can be dropped on Vietnam. I did not choose this rate, I was assigned it upon completion of boot camp. Since then I have been off the coast of Vietnam helping to kill.

"It was in the last month that I have had really deep thoughts about the part I had played. I have seen pictures and read books and articles about what American bombing has done to the peoples of Laos, Cambodia, and Vietnam. I can no longer be a part of this kind of organization. Even though it means breaking the laws. That's the way I feel."

Returned to their ship, then at sea, the men had desertion charges reduced to lesser offenses because they had surrendered voluntarily. A few of the men are awaiting responses to their requests for conscientious objector status.

The role of First church in offering sanctuary didn't come without some adjustments on both sides, said Gladden Boaz, San Diego member and Southwest Pacific Conference missions and service chairman — to differing life-styles.

"For years the question has plagued our church: How do we become known? How can our witness be made manifest?" he said.

"The answer seems clear. Start being the church in the fullest measure and the world will notice it."

*San Diego witness commission chairman Ken Aeschbacher (r) interviews Roy Hawkins; newsmen gather at arrival of naval authorities*

# From the General Board...

## General Board investments . . .

The Church of the Brethren General Board will sell its stock holdings in corporations directly producing defense or weapons-related products and its governmental securities that are believed to channel funds into military appropriations.

Meeting at Elgin, Ill., in March, the board also tightened its investment guidelines, declaring that words and acts should be brought together "so that the clearest possible witness can be given to the inclusive reconciling love of Christ." The statement recognized, however, that "at any given moment the commitment can be one of direction only — it cannot be one of absolute achievement."

The implication is that mergers and company reorganizations sometimes bring into the firm products or ideals inconsistent with the Brethren stance.

Based on market prices the divestment of stocks represents four percent of the general investment portfolio and 6.5 percent of the pension fund portfolio. US Treasury bonds being sold amount to $248,813. The board declined, however, to sell the $274,894 in bonds pledged for a loan to Bethany Theological Seminary. They will be sold only as they are released from escrow.

Board treasurer Robert Greiner estimated a loss of $18,300 instead of an $18,000 gain that would have been realized if the bonds had been held until maturity. Any possible loss on the stock investments being sold and reinvested was not known.

Last year's National Youth Conference in a resolution urged the board to sell its US Treasury bonds. And in January the National Council of Churches' Corporate Information Center, in which the Brethren participate, divulged the stockholdings of ten denominations in the top 60 firms in military sales. The Church of the Brethren had investments in nine such companies, totaling $329,258 in 1971 cost value prices. The church's pension fund also held $613,303 of common stocks in 13 corporations appearing in the list.

The revised guidelines now declare that the board will not knowingly invest in corporations producing defense or weapons-related products; in companies which fail to practice fair and equal employment opportunities; nor in banks or firms which transact business with governments having apartheid policies. Similarly prohibited are investments in the tobacco and alcoholic beverage industries and companies making excessive profit.

More positively, the guidelines stipulate the board will invest in companies working to improve the environment, in government agencies that are clearly nonmilitary, and in such industries as food, housing, clothing, utilities, education, and medical supplies.

When the board discovers that it has holdings in a company that does not meet the religious, racial, or social ideals of the church's official statements, the investment committee may approach the company or speak at stockholders' meetings. Failing to effect a change in company policy, the stocks are to be sold.

Producing the sharpest disagreement was the question as to whether government bonds contribute to the Vietnam war effort or simply toward regular government operations. Still, a strong majority of the board believed that the bonds directly supported the war effort and should be divested.

Such action, some contended, bespeaks a "disengagement from the US government" and fails to recognize that a large part of the federal budget goes toward programs of which Brethren could heartily approve.

On the other hand, a couple speakers noted that even in such nonmilitary programs as agriculture and economic development, government policy can be repressive and manipulative and divergent from Brethren ideals.

Moderator Dale W. Brown of Lombard, Ill., said that the church needs to confess its credibility gap. "I'm calling for an acknowledgment that we haven't done our best."

Among a few board members disassociating themselves from the majority action was Jesse H. Ziegler of Dayton, Ohio. He described the sale of the government bonds as a "divisive act that finally will drive the Church of the Brethren to the point of increasingly making people ask what we're about." He pleaded for the board to take healing and compromising action that would leave room for various views among the membership.

The board's officers were instructed to estimate any loss of principal or income that may accrue from the divestment of Treasury obligations and issue an appeal for interested members to make special contributions so that the ongoing ministry of the church or the equity of the pension funds will not be curtailed. The guidelines are also commended to other church agencies and to individuals.

Despite the eight hours over two days of sometimes intense debate, David B. Rittenhouse of Dunmore, W. Va., expressed the feeling of most board members in saying that he voted for divestment of the stocks and bonds not with enthusiasm, but out of genuine humility, struggle, and soul-searching.

## An affirmation of mission . . .

Convinced of the need today for the message and mission of the Church of the Brethren, the General Board called for "the continuation and strengthening of our denomination at all levels of its life."

In adopting "An Affirmation of Mission" the board revealed something of its current ecumenical stance. On the one hand, the statement looks with disfavor upon actions at this time which "would limit or bias cooperation by selecting certain denominations as preferable to others for ecumenical relations."

On the other hand, where congregations or other units determine they can better fulfill their mission through cooperation, the statement encourages such responses as yoking, federation, or affiliation.

"If, in the providence of God, the merger of the Brethren with some denomination(s) is to occur in the future, the church must prepare itself to bring its best strengths to such a merger, not weakness and brokenness," the statement concluded.

The denomination has not consciously reviewed its basic ecumenical posture since 1966 in the debate on Consultation on Church Union and 1968 in a review of the National Council of Churches membership and the creation of the Committee on Interchurch Relations.

The Affirmation alerts the church to the dangers of deciding its ecumenical direction by default. It will be part of the board's report to Annual Conference.

Since 1966 have come new dimensions to an ecumenical posture: More congregational dual alignments, shifting conciliar structures, new cluster/consortia groups, and the seminary's future which poses ecumenical questions.

Another is the "Associated Relationship" that is proposed with the American Baptists and which will come before the conference this year. It proposes cooperation and joint projects short of actual merger. The board's acceptance of "An Affirmation of Mission" is essentially advisory to the CIR and the Annual Conference which have the final authority to determine the church's ecumenical stance. The Affirmation expresses the board's judgment that it is unwise at this time to align the Brethren with any one denomination at a national level.

If the conference rejects the Associated Relationship, the Affirmation still encourages local churches to pursue cooperative arrangements where they can best serve the congregation's mission.

## Bethany Seminary study . . .

Two concerns are central in the 1972 report of the Bethany Seminary Study Committee of Annual Conference. One is a conclusion by the committee "that some form of affiliation with one or more other seminaries is necessary in order that Bethany may be viable, fiscally and educationally."

A second thrust insists that "the history, heritage, teachings, identity, and practices of the Brethren must not be lost in any affiliation with schools of different traditions."

In considering affiliation, the committee urges the Bethany Seminary directors to seriously explore the development of a center for theological studies, either at its present Oak Brook, Ill., campus or at another location.

"It is clear to the committee that such direction will mean the reduction of Bethany faculty and staff and investment in physical plant," the report states. "This is the painful part of what is necessary to bring Brethren investment in theological education to a level more commensurate with denominational size and resources."

Elsewhere in the report the committee commends Bethany's current educational program as being outstanding, places the task of recruitment for the ministry largely upon the home and the congregation, and suggests closer affiliation with Bethany's neighboring Northern Baptist Seminary as a step but not a long-range answer for Brethren in shaping theological education for the future.

## Statement on evangelism . . .

A statement on evangelism, urging the Church of the Brethren to be "more positive in affirming our loyalty to Jesus Christ and more aggressive in seeking commitments," was adopted and passed to the Cincinnati Annual Conference.

The paper begins with a theological affirmation centering on the idea that "the best news comes to us in Jesus Christ and makes things happen," which is primarily descriptive of the Christian gospel and the differences it should make in persons and in congregations.

Things happen, the statement says, in every person "because the Holy Spirit provides the impetus for power and action . . . when persons acknowledge and accept their calling to be an evangelist . . . when people choose a life-style of personal and social holiness. . . in homes developed as center for love and support. . . when persons realize their true vocation is being Christian. . . when people discover they must be stewards of their personal resources. . . . "

It further affirms: "The Holy Spirit makes things happen as hearts are open to God's movement in and beyond the institutional walls of the church. As people discern the need and the power, they support the Spirit's encounters everywhere."

A second section deals with characteristics and qualities of the kind of evangelism that should develop within the denomination.

The paper is the work of Alan L. Whitacre, Kettering, Ohio, Phyllis Carter, Bryant, Ind., Olen S. Landes, Harrisonburg, Va., Robert W. Knechel Jr., North Manchester, Ind., and Kenneth I. Morse, Elgin, Ill.

## National youth conferences . . .

Feeling that national experiences give youth an awareness of the dimensions of the church beyond the congregation and district, the Parish Ministries Commission approved the scheduling of another National Youth Conference in 1974 and succeeding conferences each four years, for youth ages 16 to 19.

In addition, in 1976 and each four years following, a mini-NYC will be appended to the Annual Conference.

The intrastaff Youth Culture Task Force is also looking at a proposal that would provide a triennial conference for the 20- to 25-year-old young adult.

In other actions during the week, the General Board and/or its three commissions:

✓ Adopted the historical perspectives and concerns of the Equality for Women paper, first presented last November, while rejecting the employment of a staff woman in a full-time assignment in women's awareness, believing that current staff assignments are enough to allow increased program activities, many already under way. A training event in discriminatory practices towards persons will be held for the board and staff within a year.

✓ Cited Glen and Betty Campbell for their 18 years of service in India. Now serving the Liberty Mills, Ind., church while on furlough, they will not be returning to India. Born in India, Betty was a third generation missionary there.

✓ Learned that the Selective Service System has authorized the World Ministries Commission to place conscientious objectors in projects without prior project approval from either national or state SSS offices. The blanket authorization allows for greater freedom for placement in social justice projects, within national interest limitations.

✔ Approved a plan to keep the board's undesignated reserves between three-quarters to one million dollars. Reserves now stand at $644,000.

✔ Noted that Dr. and Mrs. John Horning, formerly Brethren workers in Ecuador for 15 years, will go to the Nigerian field this summer to work in public health. This past year they have been on furlough in suburban Chicago.

✔ Passed to Annual Conference and urged that it affirm and rejoice in the new stance of the sister church in Nigeria, the Eastern District (Lardin Gabas) of the Church of Christ in the Sudan, as "now a church in its own right, walking its own road, ordering its own life, and exercising autonomy in matters of its own polity and program." The Nigerian church last year adopted its own constitution. The paper affirms the role of the Nigerians in working "out their own vision of what it means to be Christian in an African world."

✔ Extended invitations to the sister churches in Nigeria, Ecuador (United Evangelical Church), and India (Church of North India) to send fraternal delegates to the Cincinnati Conference.

✔ Learned of a three- to four-week study tour of Nigeria in October/November 1973 during the fiftieth anniversary year of Lardin Gabas.

✔ Judged the eight years of contacts with the Russian Orthodox Church as a successful program on both sides and as providing "opportunities at a very critical period in history for the 'outside' involvement of the Russian Orthodox Church at a time when it desired to move from relative isolation into the world ecumenical fellowship." While both churches are open to exploring new points of discussion and action, less Brethren involvement is foreseen.

✔ Greeted Dr. Ernst Winter, director of the Transnational Research Center in Austria, who briefed the World Ministries Commission and staff on his visit, prior to President Nixon's, to the People's Republic of China. He discussed with WMC possible program relationships with China.

## Mammon gives God an assist in West Virginia flooding

The coal company was calling it "an act of God." But the survivors of the flooding that burst down West Virginia's Buffalo Valley hollow in late February were seeing it as another example of the grip that the state's major industry has on its people.

The Pittston Corporation, which owned the 18-acre dammed-up basin, explained in a *New York Times* article that "God made the pond incapable of holding all that rain water." One West Virginia editor replied that God couldn't be reached for comment.

Upwards to 150 persons were killed and some 4,500 made homeless when the 50-foot wall of coal-gray water poured down the 17-mile valley, destroying some ten coal camps in its path.

On the evening of the disaster Glen Sage, pastor of the Crab Orchard, W. Va., Church of the Brethren, two counties distant, was in the Buffalo Creek area to help as he could.

Mr. Sage takes clinical pastoral education at Beckley Appalachia Regional Hospital, one of nine associated community hospitals. His supervisor at the hospital asked him to drive to the area near Man, W. Va., an hour's drive which that evening took two and a half hours. Mr. Sage also has a citizen's band radio in his car that proved useful.

Arriving in Man at midnight, the supervisor took the responsibility of ministering to hospital patients in the absence of the staff chaplain, whose house was destroyed in the flood. Another companion went to the morgue and Mr. Sage worked for 20 hours with displaced and homeless persons being brought to the high school. He recounted two days later:

"I called and arranged for someone to supply my pulpit and we continued to work around the clock trying to help the people deal with their grief.

"From time to time the impact of the whole thing almost overwhelmed those of us who were trying to minister. There were only about half a dozen ministers working with people at the scene.

"Some families had lost several members of the primary family unit and the whole situation was a state of shock. Very few people were able to deal with feelings by crying.

"From time to time I went to my car to help with radio communication in the local area and direct other mobile units to the area with supplies."

In the meantime the Crab Orchard congregation was serving as a collection point for needed relief materials.

Surveying the destruction two days after the flooding, H. McKinley Coffman from New Windsor, Md., called it "the

*West Virginia floodwaters devastated a 17-mile valley; scenes like this were common* most complete devastation I've ever seen." The Church of the Brethren disaster services director flew into the area by helicopter and met with John Price, executive for the West Virginia Council of Churches. They visited the point where the dam broke, near the now nonexistent town of Lorado.

With his firsthand report and an appeal by the Council of Churches, approval was given for an initial appropriation of $10,000 from the Emergency Disaster Fund of the Church of the Brethren. The funds may be used to field a team of volunteers and a coordinator when specific needs are identified. Further monies may be needed and an appeal to congregations for contributions has been made.

Still, on a second visit to the area with D. Miller Davis, New Windsor's general services director, Mac Coffman reported that the need then was mainly for a few ministers and social workers to help people work through their feelings of anguish and helplessness.

Mr. Coffman has been designated the representative of Church World Service in the area and he will coordinate both CWS and Brethren responses. Initial government discussion was rumored to center on making a model valley of the area, involving as much as $15 million for a new road and possibly a new sewage system to offset individual needs at starting over again.

"Starting over again" is not an unfamiliar experience for West Virginia's mountain people. It has become an inevitable part of life. Wrote the *New York Times* reporter: "There is an enduring kind of strength in the fatalism of the Appalachian hill people. Endless vicissitudes — coal mine disasters, unemployment, poverty, disease, hunger, politicians' neglect — have conditioned them to expect the worst and, in expecting it, to struggle on."

As the emergency passes, the rebuilding begins and continues. The kind of concern that Glen Sage shared will be needed in the weeks ahead. "I didn't preach in the classical sense," he reflected, "but the fact that ministers from this area were concerned enough to come in and share their pain and suffering I felt spoke a real message of love and grace to the people of Man."

## underlines

*WHAT'S COMING IN MESSENGER?* ... Two special emphases shape the next issues of *Messenger*. On May 15 look for feature articles and resources on the *Appalachian region*, a 13-state area where one fifth of the Brethren are located. More than a geographical designation, though, Appalachia has a rich culture and heritage in which we can share. ... Then, on June 1, *Messenger* takes a look at *theological education* and Bethany Theological Seminary, an Annual Conference topic you'll want to be informed about. The report of the General Board's study committee on Bethany Seminary, an interview with Warren Groff, and a discussion of new models of theological education are in store.

*DISASTER MONIES GIVEN* ... One thousand dollars from the Emergency Disaster Fund has been sent to Java in Indonesia in *response to flooding* that left 83,000 persons homeless. Summing up, $55,000 has gone toward typhoon and refugees relief in East Bengal/India/Bangladesh via Church World Service since last fall. The $5,000 for use in achieving a political resolution of the Pakistani conflict was instead shifted to Bangladesh relief as the war broke out.

*NEAR AND FARR* ... The musically talented Farr Family, which performed at last year's Annual Conference, is accepting invitations from churches for its *1972 summer tour*. Taking a northern route via Cincinnati, they will be in California in July, returning through the central states. They will be temporarily residing in Nashville, Tenn., after Sept. 10. Write Nick Farr, P.O. Box 16, Middletown, Pa. 17057.

*ON THE PASTORAL SCENE* ... In the Pacific Southwest Conference, *Harold I. Bowman* has resigned his pastorate at the South Bay church in Redondo Beach, Calif., due to the illness of his wife. ... *R. Dale Ferris*, pastor at Paradise, resigned in February and returned to his home at Modesto. ... *Steven B. Gregory*, formerly at Outlook, Wash., has begun his work at the Ladera church in Los Angeles.

In other pastoral changes, *Clarence R. Bowman* leaves a six-year pastorate at Unity, Shenandoah, for assignments at Tampa, Fla. ... *Robert Figgers* is retiring from his post at Concord, Shenandoah. ... *Galen E. Hoover* to Cherry Lane, Middle Pennsylvania. ... *Edgar L. Manges*, to retirement in Bridgewater, Va., from Elk Run, Shenandoah. ... *B. Wayne Crist*, from Pomona, Calif., to McPherson, Kans. ... and *Mark W. Emswiler*, from Prairie View, Western Plains, to retirement.

*AFTER FIFTY YEARS* ... Our best wishes to couples marking golden wedding anniversaries: the *John F. Wolfs*, Avon Park, Fla.; the *Sherman Kauffmans*, Bellefontaine, Ohio; and the *Joseph Phlegars*, Roanoke, Va.

Other couples celebrating wedding anniversaries include the *H. G. Wertenbergers*, Norcatur, Kans., 55; the *Ray Smiths*, Panora, Iowa, 55; the *Earl Deardorfs*, Panora, Iowa, 57; the *George McCoys*, Empire, Calif., 59; the *Joel Bowsers*, Pomona, Calif., 61; the *Forest Longneckers*, Pomona, Calif., 64; and the *Mason Helds*, Cando, N.D., 66.

# New features for Conference business sessions

by Dean Miller

In an effort to provide more time for the handling of major position statements and matters affecting the future of the church and its related institutions, the Annual Conference Central Committee announces some new features for the June business sessions of the Brethren gathered in Cincinnati.

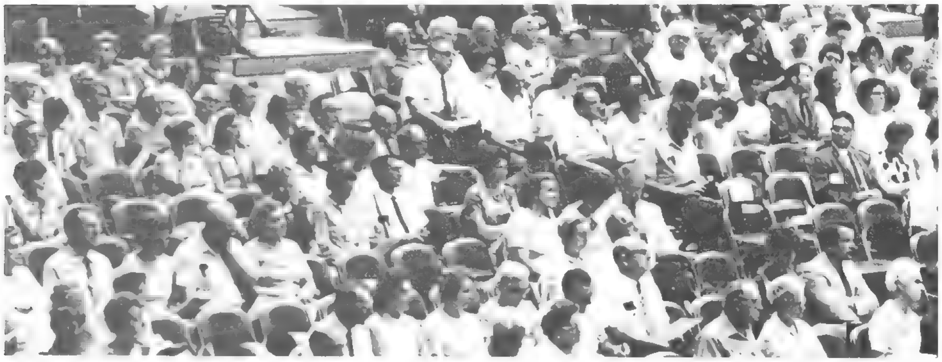
On Tuesday evening, June 27, Moderator Dale Brown will lead the call to worship, opening the 186th recorded Annual Conference of the Church of the Brethren. This beginning celebration will include a dedication of delegates and a consecration of the entire assembly for the tasks of the week.

Immediately following the forty-five-minute service, a series of hearings will take place on major business items coming before the Conference. The delegates may select the issue around which they have the most concern; persons responsible for official reports and proposed responses to queries will be present to answer questions and share interpretations of their work.

Such activities on Tuesday evening will enable the delegates to begin consideration of major business items on Wednesday. Previously, this day had been given over to the dedication of delegates, the usual introduction to the business, and the official hearings on agenda items, with little time left for the actual handling of study committee reports.

Another change in the agenda will be the spacing of standing reports from various institutions and agencies of the church. Previously, these had been handled as a unit, postponing until later in the week the debate and discussion on items of business related to church polity and position statements. The Central Committee through the Conference officers will be establishing specific times or "orders of the day" for these standing reports and they will be presented at announced times throughout the week. For example, the report of the General Board will be presented on Saturday morning as the first item of business following the major program interpretation input from the General Board in the Friday evening session.

The Conference officers are meeting this month to work on the business agenda and plan for other ways to maximize the time the delegates will have to discuss the issues which are more controversial because of differing perspectives held by the Brethren. It is expected that efforts will be made to permit debate on the main motions before amendments are entertained. In previous years the entire discussion of some important issues centered almost entirely on amendments, with little substantive debate being given by delegates to the main body of a position statement. The officers plan also to designate one person to keep track of the speakers in the order that they appear before the microphones.



The docket for the Cincinnati Conference will be much heavier than in recent years. Three issues carry over from the St. Petersburg Conference:

1. *The Brethren position on abortion.* The study committee has endeavored to state a position which places a high value on fetal life, while recognizing that some women may decide for abortion in the name of reverence for human life.

2. *The future of Bethany Theological Seminary.* The Conference study committee's report will include recommendations concerning the involvement of Brethren in theological education as it affects our own constituency and relationships we have with other ecumenical groups. A decision on future directions for the seminary will have implications for the ecumenical stance of Brethren.

3. *The relationship of the Church of the Brethren to health and welfare institutions* operating under the Brethren name. The issue involves the extent to which the general program of the church will include a portfolio related to hospitals and homes.

There will be five reports to be heard for the first time from Conference-authorized study committees:

1. *The Review and Evaluation Committee.* This study was authorized by the adoption of the new structure for the General Board some three years ago and is part of an ongoing process which will be repeated every third year. This committee will have a brief report in the printed Conference booklet, supplementing this with a written statement when the booklets are mailed to delegates.

2. *Study Committee on Housing.* This committee will share the results of its tabulations of Brethren awareness of housing shortages and the degree of Brethren involvement and participation in efforts to alleviate the housing problems in this country.

3. *A Study of the Church's Needs in Music, Hymns, and Other Songs.* The issue is whether we shall print another hymnal or offer supplementary music to our congregations.

4. *A report* from a committee that was charged to interpret the ramifications and implications of our expressed commitment to the support of noncooperation

through our amendments to the Statement of the Church of the Brethren on War, adopted in 1970.

5. *A report* from a committee that had the assignment of exploring the theological and social-economic dimensions of FAUS.

The General Board will be reporting on some items that may generate considerable discussion in the business sessions: current efforts being made by Brethren in the field of ecology; and a position statement on equality for women and the progress of specific referrals for action being undertaken at the Brotherhood, district, and local church levels.

Ecumenical concerns will focus on another look at a proposal of an associated relationship between the Church of the Brethren and the American Baptist Convention. The Committee on Interchurch Relations will be seeking Conference guidance on just how the Brethren want to make ecumenical decisions: Shall they happen by choice in local areas or do we want to make ecumenical decisions by action of Annual Conference?

Several new items are coming to the Cincinnati Conference this year:

1. A query from the Pacific Southwest Conference raising questions about church holdings in US Savings Bonds and companies with defense contracts.
2. A query from the Middle Indiana District requesting an itemized listing of investments in the Pension Fund and securities held by the General Board.
3. A request from the Southern Ohio District that a study be made on church payment for the telephone tax and the holding of securities with defense industries.
4. A query from the Southern District of Virginia requesting leadership on how best to bring an end to commericals designed to sell beer, wine, and liquor.

In order that the delegates will have more time to study the issues involved in the various reports and recommendations, plans call for the Conference booklets to be mailed out the first week in May, about two weeks earlier than in previous years. With regard to the abortion issue special packets have been prepared for use in local congregations and these may be ordered from the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. ☐

# WOE TO THOSE AT EASE

W. T. Purkhiser, editor of *Herald of Holiness*, quotes a pastor who points out that "from Old Testament times till now a secure, stable, undisturbed, and unruffled church has meant spiritual death. That's why the prophet Amos came thundering to the sleek establishment of his day: 'Woe to them that are at ease in Zion!' That's why Jesus stung the consciences of the comfortable with his demand that eyes be opened to the misery of a neighbor, and ears sensitive to the call for compassion."

Being "at ease" in this sense refers to a lack of concern about that which really matters. It does not mean we should not receive strength and solace when we worship. We should be restored spiritually. Yet one of the greatest sins is the trading of real spiritual life and vitality for an established form of security which demands no commitment. It is the exchanging of compassion for the safety of unconcern and uninvolvement. It is consuming on ourselves that which should care for others.

When is a church at ease? A church is at ease . . .

— When it sees spiritual, physical, and social needs, and even discusses such in depth, yet does little or nothing specifically or sacrificially to relieve them.

— When it is annoyed by those who stir its conscience.

— When it feels hurt or threatened if its program or patterns of operation are questioned.

— When there are those in its community who have soul or body needs and yet are left unnoticed or uncontacted.

— When it becomes more concerned about being served than with serving.

— When it is more interested in its committees or organization than its people.

— When giving this year is approximately the same as last year.

— When worship becomes so regularized, times of testimony seem out of place.

— When prayers are said without a feeling of fervency and love.

— When tears are absent in service after service.

— When Bible study involves only a small few.

— When the community outside the church does not know what is said or done inside the church.

— When members think of the pastor as the one who is supposed to do the praying, preaching, and Bible study.

— When working for the church replaces working as the church.

— When the differences between church members and non-Christians are difficult to discern.

— When there is resistance to those who speak against the sins in the church or in the community.

— When it is content to deal with social needs without dealing with spiritual needs.

— When it likes everything settled and predetermined in its services and is disturbed if things are not as usual.

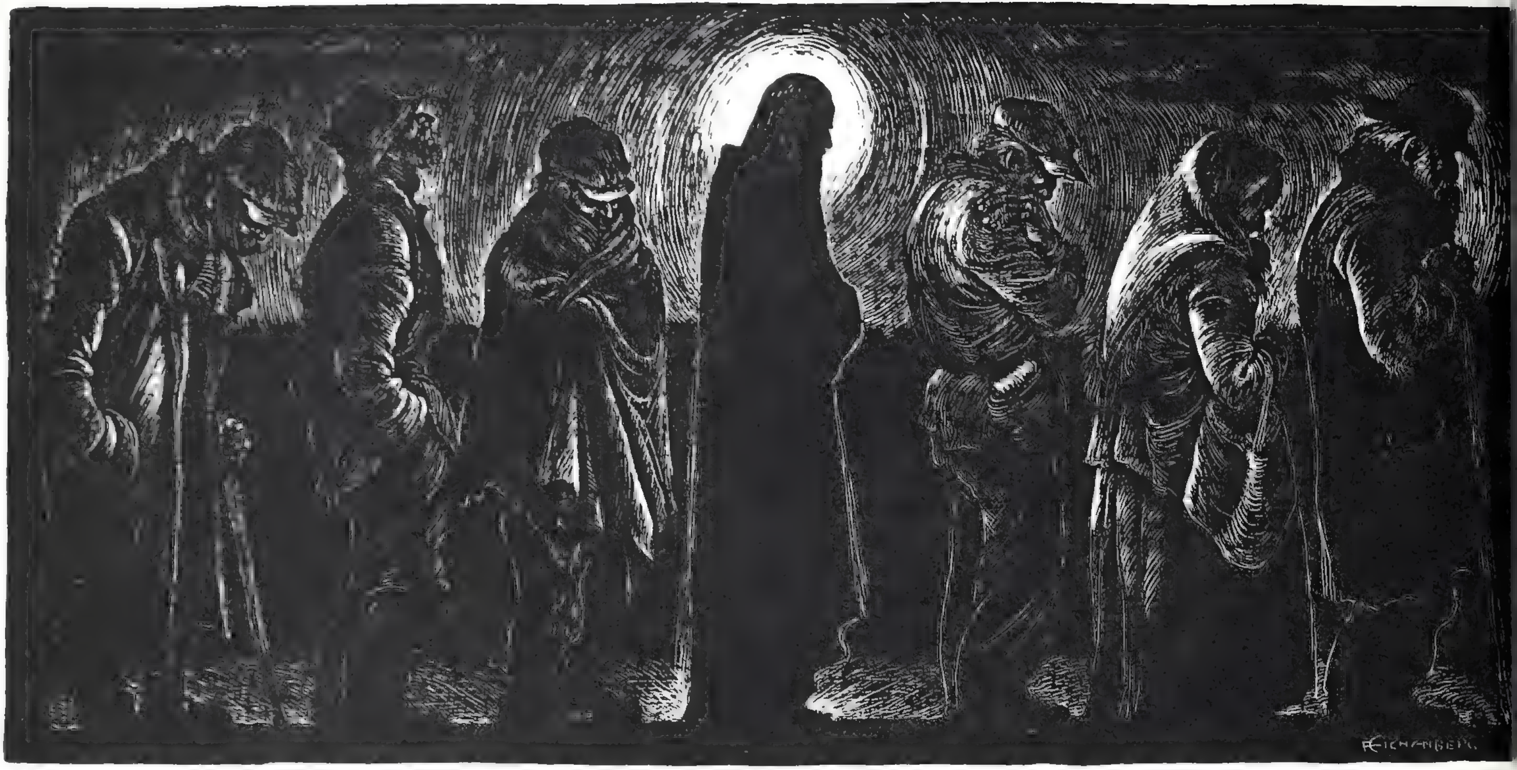
— When it has an inner fear of a new work of God through the Spirit.

— When it can look at the wealthy or the poor in its midst and feel comfortable.

— When it respects the word of the questionably rich above the word of the godly poor.

— When it can allow any sin among its members without fasting and prayer.

— When it cannot point specifically to a miracle of God among its members in the last year. — JOHN DRESCHER



The tendency of the early church was to praise the poor and castigate the rich . . .

# Wealth, property, and money in the New Testament

## by Donald E. Miller

We may summarize the teaching of the New Testament about wealth, money, and property by saying that they are highly suspect because of their power to divert the commitments of people from the kingdom of God. Nevertheless property as such is not forbidden so long as it may become a means of generosity and compassion to others. Let us spell this view out in more detail. We may put it in a series of propositions which can be illustrated by particular texts.

1. All wealth is precarious. Those who put their trust in wealth will be like the rich man who tore down his barns to build bigger barns, only to find that his life was required of him (Luke 12:16-21). Similarly in the account of the rich man and Lazarus the tables are turned in the afterlife, Lazarus in Abraham's bosom and the rich man separated from paradise by a wide gulf (Luke 16:19-31). The sermon on the mount describes property as subject to the corruption of moths and rust and thievery (Matt. 6:19). "The rich will disappear like a wild flower" (James 1:10). Wealth is far too precarious to be trustworthy.

2. Wealth can become an unnecessary encumbrance. When Jesus sent out the twelve, he told them to take no staff, nor bag, nor bread, nor an extra shirt, nor money along on the journey (Matt. 10:9ff.; Mark 6:8ff.). He wanted them to travel without a series of extraneous concerns. In the same spirit Paul wished that all persons were as free to proclaim the gospel as he was. The sending of the twelve seems also to suggest that being unencumbered by property will assist the twelve to put their trust in God alone and will give them greater power to cast out demons and to heal the sick.

3. Wealth has the power to divert the commitments of persons from the kingdom of God. More profound than the precariousness and encumbrance of wealth is its power to draw to itself the ultimate commitments of persons. This truth is most vividly put in Jesus' statement that you cannot serve God and

mammon (Matt. 6:24). Concern about money tends to draw the final commitments of people into itself, so that devotion to the kingdom is replaced by faith in the false security of property. Thus property can become an expression of the evil powers *(exousia)* that dominate human life. It it against these evil powers that the crucifixion is directed (1 Cor. 2:6ff.). Therefore it is not accidental that the betrayal of Jesus is sealed with "blood money."

The power of money to divert the commitments of people is lifted up in the teaching that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven (Matt. 19:24; Mark 10:25; Luke 18:25). If the "eye of a needle" refers to a narrow wall entry into Jerusalem, as it may, then the rich man is not completely excluded. He is however subject to extreme temptation.

Consider the rich young ruler who came to Jesus to ask what more he might do to keep the law (Matt. 19:16-22; Mark 10:17-22; Luke 18:18-23). When told to sell all that he had and give to the poor, he went away sorrowful. The point is not that poverty is the only way into the kingdom, it is rather that wealth is a great source of temptation. The early church frequently included persons of considerable means, for example, Lydia the seller of purple (Acts 16:14) and Joseph of Arimathea (Matt. 27:57; Mark 15:43; Luke 23:50; John 19:38).

4. Wealth easily leads to selfishness, arrogance, and heartlessness toward the needy. With this statement we see that the seductive power of wealth affects more than isolated individuals, the love of money destroys the very fabric of community. Jesus warns that his followers should beware of the scribes, "who eat up widows' houses and cover it up with long prayers" (Luke 20:47). The rich young ruler was admonished to give his wealth to the poor. The afterlife, in the account of the rich man and Lazarus, is a time when the poor man shall receive his proper inheritance. James condemns the early church for showing partiality to the rich (James 2:1-13). Upon meeting Jesus Zacchaeus agreed to give half his property to the poor and to repay any fraud fourfold (Luke 19:8). Simon the magician is condemned for trying to buy the gift of the Holy Spirit (Acts 8:9-24).

5. Personal property is to be respected. From the passages we have already cited one should not draw the conclusion that the basis for personal property is totally set aside by the New Testament. The point is rather that property has an incredible power to divert the commitments of persons from the kingdom. However, property itself is always to be respected. Not only are thievery and fraud condemned, but the desire for the property of another (covetousness) is thoroughly denounced (Luke 12:15).

The plucking of grain by Jesus and the disciples was entirely in keeping with the obligation of the landowner to help care for those who travel (Mark 2:23; Deut. 23:25). The communal living of the early Jerusalem church did not rule out private property. Ananias and Sapphira were condemned by Peter not for keeping private property, but for deceitfully doing so. "As long as it was unsold was it not yours, and after it was sold was not the money under your control?" (Acts 5:4). It would seem that various economic arrangements are consistent with the teachings of the New Testament, so long as they embody a just distribution of property, and so long as they do not stand in the way of devotion to the kingdom of God.

6. Usury is suspect, but not forbidden. Jewish opinions of the first century differed about the lending of money for usury. Some commentators believed that if someone borrowed money and increased its value, he should pay back the original amount plus the increase. Other commentators taught that he should pay back only the original amount. The only New Testament reference to the lending of money for interest occurs in the parable of the talents. The unfortunate servant who buried his master's money in the ground was told, "You ought to have put my money in the bank, and then when I came back I would have gotten my property with interest" (Matt. 25:27; Luke 19:23).

Jesus' point in the parable of the talents is not to approve or disapprove of money lending; it is rather to show that our lives are given as a loan and that we are responsible for what we do with them. It does show however that the banking of money for interest was a commonly understood occurrence. It also suggests that when one is investing someone else's money, he has a responsibility for how that is done. The money changers in the temple were not bankers (Matt. 21:12; Mark 11:15). Their business was like a currency exchange by which they made a profit in the exchange. Jesus was angered that they profaned the temple by making a profit from people's religious devotion.

7. Poverty was increasingly considered to be a virtue, probably due to gnostic influence. One of the tendencies of the early church is to make a set of prescriptions out of the relational basis of the kingdom. The teaching about the danger of wealth became programmatic in the early church, so that poverty became a virtue. There was a tendency to praise the poor and castigate the rich (cf. James 2:1-14). In the New Testament discipleship often required the giving up of property, but discipleship could also mean working to care for oneself. Paul had to correct the Thessalonians when they took his teaching about the second coming to mean that they ceased all work (2 Thess. 3:6-12). It was gnosticism in the early church that led many to consider poverty to be a virtue in itself.

8. Discipleship often had clear institutional implications. One example is the riot caused in Ephesus by Paul's preaching (Acts 19:23-41). Demetrius, a silversmith who was making large profits from the manufacture of silver shrines of the goddess Artemis, called together the workers in silver and warned them what would happen to their business as a result of Paul's preaching. The gospel had a clear and dramatic effect upon the silver industry in Ephesus.

The church of the second and third century had a marked effect upon various occupations by either questioning or forbidding them. These included sorcerers, astrologers, gladiators, charioteers, and of course soldiers. Historians often credit the Christians with closing down the gladiatorial fights. Usury was also questioned in this period.

In summary the gospel often had clear and dramatic effects upon the economic institutions of the time, even when there were various ways of interpreting how to respond to the gospel. □

# Navajo student placement as viewed from the Pennsylvania Dutchland

### by Vivian S. Ziegler

"Last year was a total waste. It really was. So I tried to get into the Inter-Mountain Indian School in Utah but was told I was too young. Then I tried the boarding school in Albuquerque and the Fort Wingate Boarding School and was again refused because of my age. Finally, I went to Edith Merkey at the Lybrook Mission, and she told me about the Student Intercultural Program (SIP). My mother didn't want me to go at first, but when I told her how little I learned last year and that I *really* wanted an education, she agreed to let me go." Favie Martinez, a 14-year-old Navajo Indian girl, living this year with the Amos Cunningham family near Quarryville, Pennsylvania, was telling me how she came here, 2000 miles from her home.

Jessie Garcia added: "My parents are completely in favor of my coming here. My mother wants me to have the best in life, to have a better life than she has had. My friends back home write and ask me if I've met any nice boys yet. I answer them that I am not here to get a boy but to get an education."

A third Navajo girl, Annie Chavez, age 15, explains, "At home I live too far to walk to the bus stop, so I just don't go to school at all. This way I can get an education."

These three girls are among sixteen Navajo youth placed in homes across the nation through the Church of the Brethren-sponsored mission in Lybrook, New Mexico. To expose them to another way of life, giving them new educational and social opportunities, to have them feel the love and acceptance of a Christian family, and to share with others some of their Indian heritage and culture are a few of the aims of the program.

Most of the students are the sole representatives of their race in their assigned communities. Jessie, Favie, and Annie are unique in that they have been sponsored by the Mechanic Grove Church of the Brethren and are all in the same Quarryville, Pennsylvania, church and community. Jessie, age 17, is a sophomore at the Solanco High School while Favie and Annie are in eighth grade in the Swift Middle School.

Mrs. Esther Kreider, a widowed schoolteacher, is the host parent for Jessie. For many reasons, among them being the living situation with just the two of them, Jessie's being older, more mature, and a daughter of the Medicine Man, and also Esther's own friendly, outgoing personality, she has had the most success in communication. Jessie freely shares interesting aspects of Navajo folklore, customs, and culture, calls Esther "Mom," takes the commercial course, and openly expresses her wish to stay here until after graduation (June 1974).

Annie's relationship with us (the Earl Zieglers, pastor of Mechanic Grove church) had a slow start. It was three weeks before she smiled, but once she did, her personality gradually and slowly began revealing itself, much as a rosebud opening into full bloom. Glasses, dental and medical care helped. In the early weeks we soon discovered she was an expert (undefeated!) tether-ball player, a fearless horseback rider, and she *loved* corn on the cob! Later, when she gave an illustrated report on the Navajos in her

English class at school with drawings she had made of hogans, rug looms, and a closeup view of a typical native hairdo, we discovered she has tremendous ability in the arts and crafts. Recently a classmate fondly remarked, "That Annie has a terrific sense of humor; she's a nut!" After every meal, without being told, she begins washing the dishes — a shocking example to our own children: Mike, age 12, Doreen, age 15, and Randy, age 17. Our oldest daughter, Karen, 19, is a junior in college and at home only for vacations.

Favie is the oldest daughter in the rural home of Ruth and Amos Cunningham, head of the guidance department in the Solanco School District and parents of three: David, age 12, Joan, age 10, and Mark, age 8. Although she enjoys her home here, Favie hopes that if she is a SIP student again next year that she will be in a family with a teen-age girl. The only one of the three girls to belong to the Church of the Brethren, Favie also really enjoys singing, puzzles, and all sports.

All three girls have noticeably gained weight since they arrived here last August. Between bites of fry bread (a favorite Navajo staple food made of flour, baking powder, salt, and water, fried in shortening, and when eaten warm tastes much like a Pennsylvania Dutch soft pretzel), the girls explained why. Back home, if they want to make fry bread, they must first hunt "woods" and carry them home to make a fire. For water they must walk a great distance and carry it. All this exercise works off the fry bread, but here "we just press a button and turn a knob."

Since Annie and Favie are in the same grade in the same school, we requested that they be placed in separate sections, thus exposing them to more children and encouraging them to make other friends. The girls of course welcome the opportunity of speaking Navajo together. We are glad when they teach us Navajo words and songs.

Church and community youth have been cordial but not overly friendly. The girls have not had many invitations to other homes for meals or an overnight visit, and in this sense, it has been good that occasionally they can visit each other. Having three Navajos in the same community is good because of this mutual moral support, their satisfaction in hearing their native tongue now and then and sharing news from home, and they have a triple influence in the church and community. We Anglos can see that not every Navajo fits the stereotyped image (whatever that is) but that these are unique personalities with different abilities and interests.

In sponsoring them, the Mechanic Grove church wanted to not only help these girls but to expose ourselves to a better understanding of their culture. An appalling ignorance exists about American Indians (and about our mission in Lybrook!). Jessie laughs: "People look at me and then ask if I am Korean or Spanish. When I say 'No, I'm an Indian,' they ask me about conditions in India. Then I explain, 'I'm an American Indian, a Navajo,' and the expression on their faces is one of utter amazement. Many

*From left, Jessie participates in a home economics class at school; Favie at home with the Cunninghams; at dinner, Annie with the Zieglers* people have never seen an Indian before, and I'm sure some of my classmates still can't quite believe I'm for real."

When asked if their parents aren't afraid the Anglos will influence them and make them turn from their Indian heritage, the girls say emphatically that this is not a major concern. Jessie said she has a cousin who has lived away from the tribe for five years or so. When she visits, her parents remark, "You're getting so much like the white man that the next time you come, we'll expect to see that you have blue eyes!" — but Jessie quickly adds, "They are only kidding her."

In fact, living in a new community seems to be strengthening the girls' self-esteem as Indians. After finding some questions about their customs difficult to answer, the girls have become frequent patrons of their school libraries and are constantly reading and learning about their own history, native dances, philosophy, and arts. Other churches, women's groups, and school classes have invited them to be resource persons to tell about their customs and to sing songs in Navajo.

Adjusting to our way of living was not difficult, the girls claim. The hardest part was having to speak English all the time and getting used to people looking at them. All help with the household chores and responsibilities just as their white brothers and sisters do, with no more or less expected of them. Annie especially enjoys the convenience and abundance of running water, while Favie notes the contrasts between the lush green meadows and woodlands here and the barren, sheep-grazing country back home.

The Student Intercultural Program begun by the Lybrook Navajo Mission as a pilot project for the school term of 1969-70 (with 19 students placed in homes) is not without problems. Being bilingual, some students have difficulties in school because of the necessity of using English there exclusively. The poor educational background of the students, frequently a result of absenteeism and "automatic passing" in the lower grades, also presents social adjustment problems as the students are placed in low sections in their new schools or actually fail courses. With time, and sometimes tutoring, the students soon catch up and some have attained academic honor rolls.

Although each host family has its own unique problems with its student, most agree that the most vexing concern is the quietness of the student. Many Navajos are shy, reticent, and silent. This may be interpreted (wrongly) as sullenness or rudeness, but it is really a native trait. Why use a sentence when two words will say it all? "They are learning about us, but we are not learning enough about Navajos," complained one host mother wistfully. Time and patience, love and acceptance seem to be effective antidotes.

However, the joys are priceless. The first time Annie and I went shopping for a dress she chose a bright red one from the rack and went into the dressing room to try it on. In a few minutes she called me and I pushed aside the curtain. The dress fit her beautifully and when our eyes met in the mirror, her face broke into a wide smile. That smile, represent-

*Below, Favie and her host family, the Cunninghams; top right, Jessie creates intricate bead designs in a headband as Mrs. Kreider watches; lower right, dinner hour at the Ziegler home now includes Earl, Annie, Doreen, and Mike*

ing a combination of emotions, more than paid for any minor hardships we had experienced with her. Esther Kreider concurs claiming, "I have gained much more by having Jessie in my home than I have given. Jessie has opened many doors to me. We've gone to football games, wrestling matches, and local tourist attractions. If she weren't here, I'd probably be sitting at home on weekends pitying myself."

"To help a person from a different background to participate in our lives has meant much to our whole family," says Amos Cunningham. When asked if he could have had this same joy from having a Fresh Air child or a ghetto youth in his home, he conceded it wasn't Favie's race that gave the thrill but the giving of oneself.

People ask about next year. How will the students feel about going home? Wouldn't it be better to let them alone, rather than exposing them to a different way of life and sending them back? At the end of one year some students have won a place in the hearts of the host family and are invited to stay on living there. When the two are compatible, this seems like a far better arrangement than forcing the student to learn to know a new family, school, and community each year.

Most host families hope that when the students go back home, at least in some small way they will have been influenced for the good. Inevitably, some new skills, habits of personal hygiene, and ideas about nutrition will have unconsciously become a part of their lives. No direct attempt is made to win them for Christ, but it is hoped that some of the family's beliefs and values will be sown as seed that will spring forth in later years.

At the same time, the students' presence will have made an impact here. Questions to the girls indicate a keen interest in the bead work, rug weaving, and silver artistry of the Navajos as well as their customs and folklore. In our ecology-minded society, we are beginning to realize we have much to learn from the Indian about loving the earth, enjoying its beauty, and conserving its gifts. Items in the news about American Indians which were formerly noted with apathy are now read with interest and commented upon. The longer the girls are here, the more we can see the prejudices in the school, church, and community wearing down.

In projecting toward the future, Annie hopes to become an art teacher, while Favie and Jessie are preparing for secretarial careers. Since the Navajo community, including those who live outside the reservations, totals close to 200,000 persons and is increasing, trained personnel of all professions are needed. If this Student Intercultural Program can help some Indian youth to be educated and motivated to return and serve among their own people and can increase our appreciation of the contributions, abilities, needs, and problems of the Indians of America, it will be of utmost value.

Jessie puts it this way: "When I go back, I can tell my people that I know now that the white man really cares." ☐

*Jessie, in the picture at right, sings in the youth choir at church; above, she and her close friend Debbie Kreider outside with an early-vintage buggy*

"It is not an easy thing to have our children leave us for nine whole months or in some cases two years without seeing them. We miss the pleasure of our children being at home. We miss the help which they give in carrying water and chopping wood. If we were to keep the child home we would receive government grants of money with which to buy clothes just before school begins. But we have felt it better to sacrifice these and other things in order that the child may have educational advantages."

So spoke a Navajo parent who participates in the Student Intercultural Program (SIP) of the Lybrook Mission. The parent was one of many I recently visited and revisited to learn how the program looks and feels to them. I found them giving a great deal more thought to the pros and cons than before.

In fact, attitudes toward the placement of students in Church of the Brethren homes throughout the Brotherhood have changed from the fall of 1966, when the first Navajo student went to Indiana, and even since the spring of 1970, when following an evaluation of the program Navajo parents urged its continuation. It was at the time the SIP label was attached.

A number of factors has brought on the assessment. One has only to read and digest chapter five of *Custer Died for Your Sins* by Vine Deloria Jr., to gain some understanding of Indian people's thinking today, both toward American society and toward Christianity.

But before we detail the concerns, we first shall point up how the program works at this end and what it is the Navajo parents hope their children gain from it.

Upon having applied for the program, the Navajo parents and student are interviewed as to the type of situations or homes they would prefer. These are matched against the possibilities available. The discussion goes on to orient the family and student to travel arrangements, anticipated problems, and expectations.

For the host families, we feel it almost imperative that they come here for a few days of orientation prior to taking a student in their home for the year. During this time we seek to bring about as much understanding as possible for both the whites and Navajos. The Indian families feel good about meeting their children's hosts. In most instances the visiting families find the experience more helpful than they anticipated.

Our work here seeks to assist in strengthening ties both while the student is away and upon his return for the summer. During the school term monthly newsletters are sent to students, their families, and their hosts. The mission corresponds with the host families. We seek to relate in other helpful ways.

When a student returned last summer, he filled out a questionnaire on reactions to the year away, interests for the summer, and desires for the following school term. Each student was given a handbook prepared to assist in adjusting to life here again. As a result of the questionnaire weekly discussion meetings with students and parents were implemented, on such themes as war and peace, parents vs. youth, drugs, and various phases of SIP. In these discussions one quickly sensed the interest and concerns of Navajo parents for their children, and

# Navajo student placement

## as viewed from Navajoland

### by Edith Mae Merkey

their openness to learn and share.

Both joys and frustrations are experienced not only while students are away but as they depart and return. To get them off on schedule we sometimes find ourselves digging through washes or finding them impassable due to rains, and having to walk up to a mile and carry luggage back to the waiting vehicle. The students' return too can be eventful. When a group arrived at noon by bus we gave them lunch of mutton stew and fried bread (a typical, good Navajo meal) before taking them home. As the food rapidly disappeared one student remarked, "I forgot how good this tastes — haven't had any for such a long time!" Once a student was to be met in Farmington but wasn't on the bus. Two days went by. Police were contacted and began looking for her in four different states. Three days later she appeared, weary but safe. At her first bus change a driver, not noticing her ticket, let her on an express bus headed for Los Angeles. When she finally arived in Farmington moneyless and hungry, she was puzzled why policemen picked her up at the bus station and held her until we arrived.

High on the list of reasons why Navajo families engage in the SIP program is a desire for their children to have educational advantages. "Our children can better themselves in ways they have no opportunity to here," commented one parent. "Here there is no opportunity to take part in school activities, especially sports." Explained another: "Many of us wish we would have had opportunities like this when we were school age. Perhaps we would have gone further in our schooling than we did, maybe finished high school. We want our children to have a good education and to have opportunities to make a good life. Some of us would have to send our children to Bureau of Indian Affairs boarding school. We do not want to. It is good when the students can learn things around the home, especially the girls about housekeeping and cooking." Remarked another parent: "I want my son to learn all he can about farming along with his education. Here there is no opportunity to learn."

Other Navajo parents were eager to explain, "It is not because we do not want our children in our own homes with us or that we do not care about them. Nor is it because we think your ways of doing and living are so much better for them to learn and follow. We think it should be a two-way process. Our children need to learn some of your ways of living and working and need to speak good English because we live in a predominantly white English-speaking society. We want our children to have a better life than ours. But we want our children to remember their own language and culture. Sometimes our children keep 'bugging' us that they want to go until we decide perhaps it might be good to let them go. Another reason is because we feel living in a Christian home while attending school gives them the opportunity to learn about Christian life."

On this latter point, Christianity as it relates to SIP has been discussed with both host and Navajo families. One Navajo parent said, "We are glad our children can be in Christian homes while away attending school. We would not be a part of SIP if you put our children in non-Christian homes." The consensus indicates that if the parents chose to put their children in homes rather than in a BIA

school or other placement programs, or keep them here for long rides on buses, they want them to be in Christian homes and desire a Christian atmosphere both in word and deed.

Still there are very strong feelings among the Navajo parents that the child not be urged to accept Christianity for his or her own life. This should be entirely each child's decision without any kind of Anglo pressure.

The Navajo feeling toward the Christian faith was explained recently by Kent Fitzgerald, an Indian and retired BIA worker who now is the executive secretary of the Episcopal Church's National Committee on Indian Work. "The gospel of Christ is the greatest gift the white man has given the Indian," he stated at the consecration service of the first Indian as a bishop of the Episcopal Church. But Mr. Fitzgerald added, "Unfortunately, along with this gospel, the white man has urged on the Indian his culture. And with the culture came a government structure which was to dominate and control the life of the Indian for the next 75 years." Many Navajos look at Christianity as "The White Man's Religion" which has been forced onto them along with many other "White Ways."

As I noted at the outset, there are things in SIP about which Navajo parents wonder and ask questions. "What are the real reasons why white families take Navajo students into their homes?" a number asked in my visits. "Is it possible that some white families might take a student, especially a boy student, for free labor? Is there any danger that sometime, perhaps years later, you are going to turn around and demand that we pay you back for the time you kept our child in your home, just the same as the US Government has done?" If these seem illegitimate questions then study *We Talk You Listen* by Vine Deloria Jr., and *Our Brother's Keeper*.

Another mother said, "Sometimes I just wonder what the host family thinks of me. Maybe they think I am real, real poor or that I do not care for my children, or that I do not want my children and that that is why I put them in homes for school. But it is really not true. I only let them go because the school they have to attend here is too far away and it is too far to go to catch the bus."

In one case a junior high student will have been gone two years this summer without returning to visit her parents. These parents are asking, "Does it ever bother you that our children are in your home for such a long period of time? Do you ever wonder how we feel about it? How do you feel about having them for such long periods? Do you urge them to stay longer or do you encourage them to return home to us?" Parents question why in some cases there is no correspondence from host families on progress, grades, activities, and problems.

Inevitably, there are anxieties about how much the experience away from home, in a different culture, will change the youth. Some parents express confidence their children will not forget nor leave the Navajo way because they are Navajo and have learned while very young. But other parents are saying, "One of the dangers is that a child may stay away too long. We do not want them to forget their own language and the Navajo way of living. What will their attitude be toward us, their relatives, and the community when they return?"

One family explained it this way, "We have feelings about letting them go for we love them and care about them. Everybody gets to the point they must swallow their pride once in awhile in order to help somebody out in certain ways. Sometimes we must think twice before we do something and then decide what is best. We Navajos must swallow our pride when sending our children to your home, for the sake of the children that they gain something better. We also do when we hear untrue things about our children from white parents — we do this for the sake of our children's betterment."

Looking at the gap between the Navajo and the Anglo cultures, some of the Indian parents would ask of host families, "Why do you question the background of the students who are going to live with you in your home? You ask so many questions about their backgrounds and everything. We just wonder. For years you have been sending white workers out here to live and work among us. We never question any of their backgrounds. We just accept them in our community in good faith."

To me it is clear that the Navajos do not care to embrace and accept the "White Man's Culture" as a whole. They see in it a phoniness of basic values; their own sometimes are better and more durable. They see whites unable to teach them much on how to live happily; the whites need to learn from them. And they know firsthand how the white man treats other races.

Perhaps nowhere in the US have there been such great opposing principles between the old and the new as there is among the Navajo tribe. And perhaps no place else have these so closely approached a fusion. At that fusion, if and when it comes, there may well arise a new faith, a faith big enough to embrace all of mankind's experiences of the past, all our religious creeds, and all our scientific concepts. It would not be too great a coincidence if the new symbols of that faith rose out of those of the past, just as mankind itself has risen to successive stages of evolution through the supreme symbol of the sipapu epitomized as the Grand Canyon.[1]

An old Hopi man told in spacious words, with slow and precise concentric gestures, how the Hopis had always lived in preparation and expectation for the coming of the White Brother. "When that White Brother truly should come (he had not truly or fully come as yet), then all that was great and old in the Hopi life would unite with all that was great and old in the White Brother's life; and the two lives would move into a future more bright, and also everlasting, neither life engulfing the other, but 'like the two distinct strands woven into a single lariat.' "[2]

If that day should ever come perhaps we all could feel in our lives what is expressed in a Navajo Prayer, from the myth of Beauty Way:

I will be happy forever, nothing will
  hinder me;
I walk with beauty before me, I walk
  with beauty behind me,
I walk with beauty below me, I walk
  with beauty above me,
I walk with beauty around me, my
words will be beautiful. □

---

[1] From *Masked Gods*, by Frank Walters, Swallow Press, Inc., pp. 425-426.

[2] From *On the Gleaming Way*, by John Collier, Swallow Press, Inc., pp. 70 ff.

# American Indians in mission to humanity

**BURY MY HEART AT WOUNDED KNEE,** by Dee Brown. Holt, Rinehart & Winston, 1970. 487 pages, $10.95. Bantam, $1.95 paper

**OUR BROTHER'S KEEPER: THE INDIAN IN WHITE AMERICA,** edited by Edgar S. Cahn. New Community Press, 1969. 206 pages, $2.95

**CUSTER DIED FOR YOUR SINS,** by Vine Deloria Jr. Avon, 1969. 272 pages, $1.25

**WE TALK, YOU LISTEN,** by Vine Deloria Jr. Macmillan, 1970. 227 pages, $5.95

AMERICAN INDIANS across the land are beginning to articulate their perspectives on life in America, past and present, with clarity and forthrightness. These four books are some of the growing number of publications, by both Indians and Indianists, that seek to sensitize all Americans on what really happened as the European conquered and colonized the New World and how life looks to the American Indian today.

American literature, folk music, films, and classroom histories have generally portrayed the first American as an uncivilized savage, a heartless heathen who lives in the wilderness, raids the homesteads of well-meaning, innocent white homesteaders, and whose burial grounds and culture have provided immeasurable data for anthropologists to dig into, carry off to museums and private collections, and chronicle in reams of papers and shelves of books. Sports teams, the Scouts, 4-H, campers, service clubs, and a variety of social groups use Indian names, symbols, and rituals to give color and excitement to their activities. From Columbus to the present, churches have directed missions to the Indian target, very seldom with the intention of encouraging him to find himself, more in an attempt to rework him into a white man's mold with a Christian label. The results of all these relationships between white and red are basically tragic. The modern Indian spokesman is talking about that tragedy and wanting to change the relationships to something more humanizing for everybody.

*Bury My Heart at Wounded Knee* is a good place to start the change. The subtitle identifies the book as "An Indian History of the American West." It is described as "a documented account of the systematic plunder of the American Indians during the second half of the nineteenth century, battle by battle, massacre by massacre, broken treaty by broken treaty." Dee Brown has painstakingly brought together scattered records of Indian voices that spoke during the decades when the white man was dismantling the red man's world: his land, his buffalo and forests, his social organization, and his identity.

The effect on the reader is shock, anger, guilt, a deep sadness, a temptation to despair for what greed and racism did to a proud and noble people. This legacy of violence and dehumanization has left both exploiter and exploited sick and estranged. Any American, of whatever origin, needs to read this book and let its message filter down and influence the shape of his self-understanding. For Christians, it has something to say about what the Christian mission is.

Brown's book adds some new names to American history for most readers: Red Cloud, Black Kettle, Sitting Bull, and Crazy Horse come through as worthy candidates for space beside names like Washington, Jefferson, Lincoln, Patrick Henry, and Paul Revere. They were statesmen of stature and insight, heroes who loved freedom and sought it for their people. Sand Creek, Pine Ridge, the Little Bighorn, the Ghost Dance Camps, and Wounded Knee Creek are signposts of rich American history as much as Valley Forge, Gettysburg, and the Ephrata Cloister. The problem is, the winner pays little attention to the loser's reading of their common history.

*Our Brother's Keeper: The Indian in White America* (see MESSENGER, 5/7/70, pages 2-7) reports on the status of the Indian in America today. "It is a look at a world which exists today within our midst — a world hidden from public view and thus from public conscience — a world controlled by white men, a world which grinds out new injustices, new indignities, and new wrongs, day by day." This book focuses on the Bureau of Indian Affairs, the federal agency that has much to do with maintaining the shape of reservation Indian life today, since it administers health, education, welfare, and other services for many Indians. The BIA is the controversial long arm of the great white father that protects, threatens, and meddles in everyday affairs of the Indian. What to do with the BIA is a contemporary Indian issue, but also an issue of long standing.

This book is a collection of documenting statements, with commentary sympathetic to Indian freedom from white control, which demonstrates the Indian's feelings about the white man's domination. It helps to update from where Dee Brown leaves off, a hundred years ago. *Our Brother's Keeper* tells it like it is for the Indian, pointing out some current wrongs and making it quite clear that their major righting is needed. The book prepares the ground for change but does not concentrate on specific proposals for making needed change. It points in a direction and expresses Indian readiness to move. Several helpful pages under the title "Civilizing the White Man — A Tribute to Indian Culture" contain an expression of brotherhood directed to the white world, a modern-day message from the red brother offering to help the white brother find some new light for his problems of personal isolation, international relations, crime, and community. There are some stimulating challenges that begin to stir when the Indian with his strong sense of community says to the white man in his isolation: "You are each a one-man tribe." On the issue of ecology and care of the gifts of nature, the Indian brings with his understanding of creation a profound theology of ecology which some persons, both red and white, feel may provide the key to survival for all humanity.

Vine Deloria Jr., author of *Custer Died for Your Sins* and *We Talk, You Listen,* is a young lawyer of the Standing Rock Sioux tribe, a divinity school graduate, and a capable interpreter of red America to white America. He comes down hard on the cultural genocide, cheap evange-

## DEATHS

[illegible]

[illegible]

[illegible]

[illegible] 1972, aged 87

[illegible]

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Hays, Heber, Chicago, Ill., on Oct. 12, 1971, [illegible]

[illegible] 10, 1972

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[illegible]

[illegible]

Moore, Ernest F., Mt. Sidney, Va., on Sept. [illegible]

[illegible]

[illegible]

Peel, Ruth, McPherson, Kans., on Nov. 10, 1971, aged 73

Price, Angie F., Wirtz, Va., on Feb. 5, 1972, [illegible]

[illegible]

[illegible]

[illegible]

Schock, Lawrence E., Cando, N.D., on Oct. 28, 1971, aged 77

[illegible]

Schwartz, Frank, Cleveland, Ohio, on Jan. [illegible]

[illegible]

[illegible] 13, 1972, aged 74

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] aged 87

Wampler, Joseph G., Harrisonburg, Va., on [illegible]

Webb, Darl, McPherson, Kans., on Sept. 4, 1971, aged 79

lism, and racist half-truths that white Americans, both Christians and non-Christians, have blatantly practiced on the Indian since they have lived on the same continent. His *Custer Died for Your Sins* demythologizes some of the stereotypes about Indians and introduces the real Indian of today, his feelings and perspectives on government policies, anthropologists, church work, civil rights, and the struggle to find a meaningful adaptation to life in modern society. *We Talk, You Listen* looks at options for reworking the worn fabric of modern society to make for more freedom, selfhood, and community among the several American communities or tribes. "The nation that colonized, brutalized, and patronized its minorities, the nation that built an artificial universe on land it neither understood nor respected — that nation has been defeated, by its dissident minorities and by the land itself that is ultimately rejecting those who abused it." Deloria's thought has a theological ring of death and resurrection, of call to confession and rededication, of real hope for humanity.

These books are not just for those interested in Indian studies or missions, or anthropology. Their message is for those interested in the human race and its future. — MERLE CROUSE

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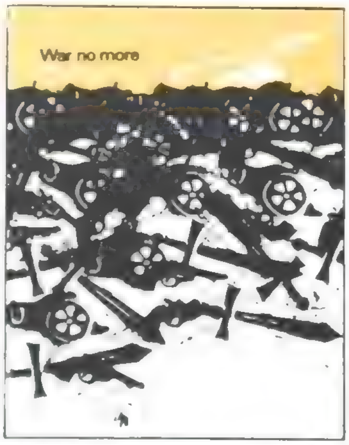

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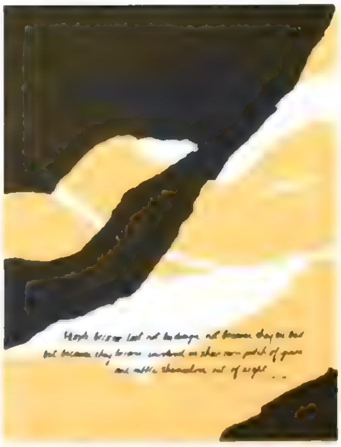
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# The gunfight at the corral is not OK

by Ben Simmons

The plot of a typical western movie involves a simple struggle between good and evil. The Valley is in the control of an evil range boss and as the credits (producer, director, wardrobe consultant) flash by, we see the "savior" riding through a magnificent western landscape (the theme music builds to a crescendo) — the "savior" who will eventually deliver the people of the Valley from the evil power of the range boss. Soon, we learn that the evil range boss has been harrassing the good, clean, thrifty, industrious, hardworking, peace lovin' settlers. They are determined, upright, forthright, and honest men, willing to fight against the evil one for their homes, lands, and families but they are no match for the hired guns of the range boss.

The origins of the "savior" of the Valley are shrouded in mystery. He seems to be forgetting a past which is painful. He is pensive, gentle, and kind and carries himself with quiet strength. The settlers wonder why he never wears a gun — of course, he's peace lovin' too.

After insult and injury is heaped on insult and injury, the more timid are ready to move out and let the range boss have his way, but the simple, brave, honest, and true — the peace lovin' among them — will take up their squirrel guns and go forth reluctantly to fight for hearth and home. "Some of you who are afraid to fight stay here and see that Joe gets a Christian burial," that is, "Leave the dead to bury the dead." But wait, where is the mysterious stranger? He has dropped the mantle of helplessness, donned his faded buckskins, and now wears his gun as only a professional can.

Any kid who has ever munched popcorn through the Saturday matinee (while Mom went shopping) knows that it's all over for the bad guys now. The handsome, quiet, self-assured "savior," with his gun worn casually at his side, races ahead of the confused, fumbling, bumbling settlers before they can collect their dim wits. The peace lovin' stranger has gone ahead of them into the little town on the sage covered prairie to meet the evil range boss and his hired gun in the saloon (where else would evil reside but in the saloon?).

After the smoke clears, the "savior" is wounded but he does not grimace; and the settlers, rushing into town with fake bravado, wouldn't have noticed except that they see the blood dripping from the sleeve of his well-worn buckskins. They beg and plead with him to stay on in the Valley and become, with them, the foundation of a great nation of farms, towns, churches, and schools. Maybe he could be the sheriff? He shakes his head sadly and, with the weariness of a man who has just conquered Evil, tells them that they don't need him anymore: "There are no more guns left in the Valley." With that parting benediction, he rides off, forlornly though majestically, as the sun sets over the Grand Tetons. The theme music comes back in with renewed enthusiasm and we are profoundly moved. We are glad that the bad men are dead and that the good men will now live in peace and happiness ever after.

This typical plot contains two basic lies about men and evil: (1) Any situation where evil is present is made up of good guys (victims) and bad guys (oppressors); and (2) to have peace, all we need to do is kill the bad guys. After the bad guys are dead, peace, tranquillity, justice, and mercy will return to the Valley.

1. To believe that evil in the world comes from bad men and good in the world comes from good men not only denies the biblical doctrine of man but is also naive and unrealistic. It is said that a Nazi extermination camp commander was the model husband and father. He worked all day at the camp handling the necessary administrative procedures needed for disposing of people quickly and efficiently and then he went home in the evening. He was faithful to his wife, loved to do garden work, played with his children. All of us who are willing to examine ourselves honestly know that we could not be called good or evil. Dividing men into the good guys with the white hats and the bad guys with the black hats can only be done in fiction or fantasy. Jesus did not even claim goodness for himself: "There is none good but one, that is, God . . . " (Matt. 19:17 KJV).

2. Men have been killing one another for centuries, millennia actually, and still evil persists. How did we ever develop the monumental fiction that if we kill bad men evil will go away and there will be peace in the Valley? After the "savior" has killed the evil men, he has become merely a killer (but actually that is what he was all along) and has forfeited any possibility of saving anybody.

The history of America is replete with the fiction that if we send good men in white hats (or in green berets) to kill the evil men in the black hats (or in black pajamas), then we will have peace. Our Secretaries of Defense and State tell us that additional expenditures and men are needed to insure the triumph of good over evil. We have sent good men (many of them committed to Jesus Christ as their personal savior, men who would not drink, or smoke, or swear, or "shack up with the local broads") to save the world by killing bad men. They have become merely killers. We were dismayed about My Lai. Why did we ever tell ourselves that killing "bad men" would end the reign of evil in the world?

The typical western movie and the world's military forces operate out of the same set of false assumptions about the nature of man and the nature of evil. We cannot divide men into groups of "good men" and "bad men." It is not possible to wipe out evil by killing "bad men." When we kill men, for whatever reason, we simply increase the grip of evil on our world.

The Man from Nazareth said that the only way to meet evil was with good. "Do not resist one who is evil." He lived his life that way, and that was the way he died. Any other method of meeting evil is not only doomed to failure, it is naive and foolish and unrealistic.

# A wary eye on national service

Ought every youth give his country or community a year or two of useful service — civilian or military, voluntary or compulsory, whatever the type?

From studies now being drawn together by the World Ministries Commission of the Church of the Brethren there are strong indications that at high governmental levels the direction for a program of national service is cast, even though the details are lacking.

The signals for the coming of national service seem particularly clear as compiled in a report earlier this year by Steven Esbensen for the World Ministries Commission and the National Interreligious Service Board for Conscientious Objectors.

In fact, as early as 1967, one research group had definitive plans for instituting national service. Pilot projects of many types are proposed. According to Joseph Blatchford, director of Action, the agency which supervises the administration's volunteer service groups, the limitation at the moment is lack of money.

Some observers discern that if the concept of a voluntary army now being tested fails, national service then will be given major impetus.

Prototypes of national service are found in the armed forces, the Peace Corps, the Job Corps, VISTA, and other federal and voluntary agency programs. Initiative currently is being given to the design by Action, by the National Service Secretariat, and by research foundations.

Advocates see a comprehensive program of national service promising numerous benefits. It could provide jobs for one or perhaps two million youth a year, reaching especially what one spokesman described as "an ominously increasing number who are adrift and unassimilated." It could provide human resources for attacking an array of social needs, from ecology to education. It might prove something of a leveler between the classes of American society. Early in the lives of youth it could broaden participation, foster altruism, build national spirit. It could become a moral equivalent to war.

Such potentialities as these, however, do not tell the whole story. It is because there are other ramifications that a committee of the Church of the Brethren General Board, coordinated by Wilbur E. Mullen, is striving to ferret out the facts and air them widely.

A dominant concern is whether the program will enable — or compel — every young person, male and female, to engage in a period of service. Ongoing universal conscription, for whatever reason, is a departure for our nation, even on the heels of a thirty-year draft. The concern is heightened by the proposal of Donald J. Eberly of the National Service Secretariat that the first priority of national service be national defense. To define the program in quasi-military terms is to perpetuate what is already a fundamental dilemma for many Americans — the reversal of our nation's priorities.

National Service could bring with it the portent of thought control, of social engineering, and repression. It could strengthen the power of government to act in ways sometimes removed from the national interest. It could detract from working at the really basic ills. Its impact upon underlying social problems could be so innocuous as to alienate youth rather than turn them on.

The ethic of service, rooted in biblical heritage, has a special place particularly within the Brethren fellowship. But the effect of a government controlled, universal system of service may stand in jeopardy of other values which are also very precious.

The study which the General Board committee now is making is timely. But the concern urgently needs to be pursued also by the citizenry at large. Not merely the future of youth, but the character of society is at stake. — H.E.R.

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# Let's hike for the Fund for the Americas in the United States

Church of the Brethren youth can earn money for FAUS this summer by walking or bicyling to Annual Conference. After soliciting support for FAUS from your congregation and community on a mileage basis, you may walk either a symbolic hike within your community or all the way to Cincinnati. Details regarding the procedure for the hike may be obtained from your youth counselors or by writing to the Parish Ministries Commission, 1451 Dundee Ave., Elgin, Illinois 60120.

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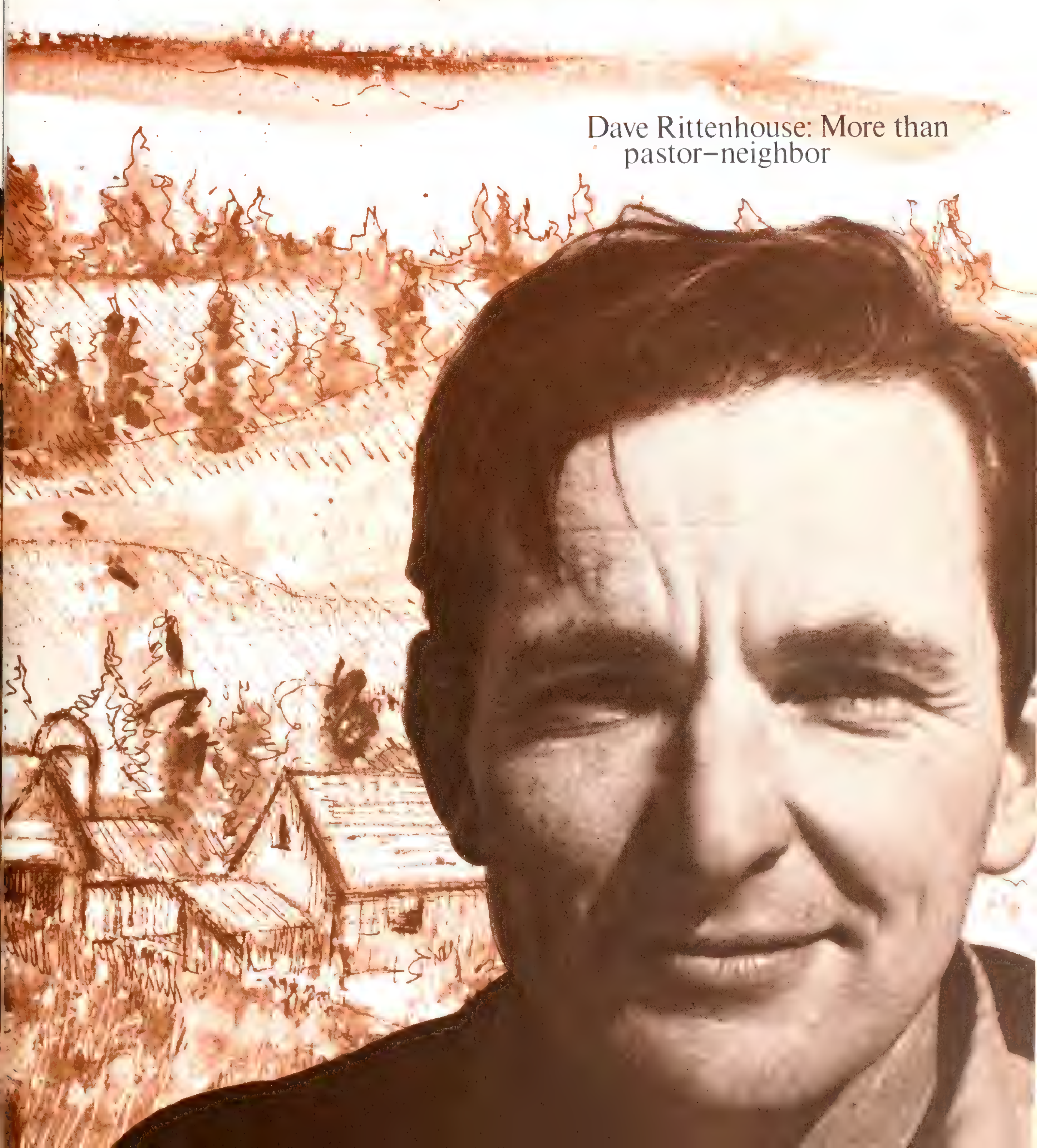

Dave Rittenhouse: More than pastor–neighbor

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Outlook describes the celebration and consecration foci at the 1972 Annual Conference, announces a youth hike for the Fund for the Americas, spotlights a volunteer to Northern Ireland, tells resources available from MEDIASCOPE, and notes two conferences on the environmental crisis (beginning on 4). . . . "Housing: A Growing Religious Concern" reports on this Annual Conference concern as it relates to the nation as a whole, with a look at Brethren activities (8). . . . Readers wishing more information on Appalachia will find a list of resources and places to visit (14). . . . Gary Slaats comments on "The Culture That Seems Out of Place" (15). . . . "The Reunion," by John Fetterman, evokes a Kentucky-style family gathering (25). . . . The collegiate staff of the Commission on Religion in Appalachia makes a statement of concern (28)

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[illegible] MAY 15, 1972

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

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# letters

### RENEWED CONFIDENCE

In June 1970, I returned my draft cards, ending my participation in that part of the war machine. In July 1970, Annual Conference in Lincoln, Neb., revised our Statement on War to recommend noncooperation equally with alternative service. Though the decision was in itself only words, I felt renewed confidence in my church's commitment to the beliefs it taught me.

In January 1972, I began a three-year prison sentence because of my noncooperation with conscription. In March 1972, the General Board acted to minimize our corporate investments in war-related industries and government. Though I see this as a beginning step rather than a final solution, my confidence is again renewed.

BOB GROSS

Ashland, Ky.

### CONTINUE BOARD'S EXAMPLE

Sensing the pressures of more than eight hours of debate, and knowing the reasons given for keeping our investments intact, I applaud the General Board's action to divest our military-related stocks and bonds. I feel it is a courageous step in following the Lordship of Jesus Christ, and narrows the credibility gap in our peace witness concerning words and deeds, statements, and actions.

As the members of the board have wrestled and prophetically decided, so may each of us as members of the Brotherhood do likewise — in our lives, with our means — humbly seek to follow and continue the example set by the board, in living out our own consistent peace witness as our response to Christ.

RALPH Z. MOYER

York, Pa.

### STANCE OF OPENNESS

I have just received a mailing on 1972 Annual Conference plans. The theme, "Flamed by the Spirit," is an interesting one. There are several things this theme could imply: a consciousness of God's leading Spirit, a realization of the necessity for the Holy Spirit to be active in our lives, or a willingness on our part to receive the blessings of a "spirit-directed life."

But I am afraid I see more (or less?) than that implied and involved in the theme. I sense a trend among some toward a simplistic faith stance which is being thrust upon us out of fear. We see declining membership, interest, and enthusiasm, and we are developing a sense of guilt over these trends. So we hope to gain vicariously the experience of growth others are experiencing. This is as shallow as assuming that the Jesus movement among youth is ushering in the kingdom. Neither of them deals with the total dynamics of man living in community.

Secondly, we need to be careful that we do not allow ourselves to be lulled into an easy discipleship. Our discipleship is based upon a response to the Good News of Jesus Christ's saving power and grace for the whole person and not to a divided guilt-ridden soul. My hope is that we develop a striking positive note about our faith and not allow ourselves to develop a fear-ridden theology of hopelessness.

Our Church of the Brethren genius has been and is our ability to allow for and encourage a faith experience built upon the concept of wholeness (our world mission/Brethren Service combination of going into the world that God loves). Let us not allow ourselves to be swept with the easy popular answer of the times (dealing with guilty souls) but to continue to maintain a stance of openness and love toward our brother, in the midst of a troublesome time for both the church and the world.

James E. Tomlonson
McPherson, Kans.

### BETTER NOT WRITTEN

It seems to me that the explanation of the action of the General Board regarding Project Equality (March 1) would have been better not written. It would have been better if the board had apologized for not being able to bring something before the Conference that could have been understood. How could they then later understand what action could be taken, especially, reversing the delegates' vote?

I would think that a vote of 506 to 296 should say something on any subject. Finally the report says the delegates to the Cincinnati Conference will have an opportunity to review the decision of the board. It seems as though someone feels guilty or the Conference could get on with business that could be understood.

Charley B. Miller
Friendsville, Md.

### CONTINUE CONFRONTATION

Thank you, Ronald Keener, for the article "National Turnabout on War" and the editorial "Government vs. a Denomination" (March 15).

As I approach my first opportunity as a delegate to Annual Conference, I look forward to continued confrontation of these moral issues (US government-sponsored killing in Southeast Asia, government harassment and surveillance of the peace movement, and others) by Messenger and our leadership in Elgin.

While standing in line at 6 a.m. for one of the eighteen spectator seats for the Harrisburg 7 trial, I had fellowship in conversation with others waiting. When I identified myself as Brethren, a college student from Southern Illinois good-naturedly commented, "those troublesome Brethren."

The Brethren clergy and laity who do not become "troublesome" by silence on these issues may relinquish their peace witness to Brethren who do speak out, the Brethren Peace Fellowship, Catholic Left, and supporters of the Harrisburg 7 and the peace movement.

My church board (Harrisburg First congregation) has narrowly defeated (with one exception) many opportunities to open our church door for peace activists and discussion of issues relative to Harrisburg 7. However, anyone who wishes to come to Harrisburg to see "Harrisburg 7" trial or activities related to it is welcome to stay in my home. The court trial and fellowship related with it is a never-to-be-forgotten experience. Peace history is being made in Harrisburg. May our peace witness grow.

Robert B. Brode
Mechanicsburg, Pa.

### THANKS FROM VIRGINIA

Thanks for Ronald Keener's fine editorial, Government vs. a Denomination" (March 15). After World War II some of us wondered (suspected) that fascism could come to the US also.

Thanks, also, to Linda Beher for the good story on SCIPS. Norman Harsh is a wonderful leader.

An Iowan, I came to Virginia in 1960, and am now pastor of the United Methodist congregations at Woodstock and Mount Zion. Please enter my subscription to Messenger.

Ernest Dorr
Woodstock, Va.

### CHRISTIANS UNITED

I recently heard in a Sunday school class a deeply committed, rather well-informed individual refer to the Church of North India and say: "Since I've heard of that, my giving to missions there has lessened."

In the light of the above statement, I ask: Has enough on this subject been written in Messenger?

In the December 1971 Messenger, G. K. Satvedi wrote from India that he received a letter from a friend saying: "Though you now belong to the Church of North India, we still call you brother." Among other things the writer said, "It is true that we are enrolled in the Church of North India but that we keep our practices and beliefs." And he added that though the general management is by the new church there, we are Brethren indeed.

*More on page 30*

## page one

"Appalachia has had an effect on me," declares one writer in this special issue on the thirteen-state region where one fifth of the Brethren live and work.

And he is right. To the outlander, Appalachia reveals a motif of contrasts: the intricate hollows and steep ridges against the bruised, torn paths of the augur and strip mines. Such mountain values as solitude and self-reliance against the invidious government statistics on poverty pockets. The deep love of the mountaineer for the land and the home place against places in that land where there may be no hope of creating decent lives.

But the parts of New York, Ohio, Pennsylvania, Kentucky, Maryland, West Virginia, the Carolinas, Tennessee, Virginia, Georgia, Alabama, and Mississippi that comprise Appalachia are rich in more than contrasts. They contain a culture, with its own literature, lore, music, crafts, values and traditions, that resists stereotyping or mere casual acquaintance: Appalachia is a place to get involved in.

Our sharing with readers this small taste of the heritage of Appalachia comes at a time when some who will be on the road to Annual Conference in Cincinnati can look at the mountain country with new respect. For others this magazine may induce more study of the area which entered the nation's consciousness in the sixties as a "poverty pocket." For travelers and readers, a list of resources may enlighten.

For the rest, feature stories introduce us to people worth knowing and some ideas worth thinking about. Contributors include *Terry Pettit*, I-W volunteer who has spent his two-year assignment in communications at denominational headquarters, Elgin, Ill.; Kentucky writer *John Fetterman*, whose evocation of a mountain family reunion appears by permission of the *Louisville Courier-Journal Sunday Magazine; Gary Slaats*, free-lance writer and communicator from Knoxville, Tenn., who spent alternative service with the Commission on Religion in Appalachia; *Loyal Jones*, Berea, Ky., director of the Appalachian Center at Berea College; and journalist *Paul Nyden*, whose article appears courtesy of *The Nation*. Assistant editor *Linda Beher* had major editorial responsibility. — Editors

## Mark and Naomi Wampler: Pastors

In Southeastern Kentucky Flat Creek Mission nestles in Clay County's Red Bird River area, eighteen miles southeast of Manchester, one of the larger towns. Nearby communities bear similarly flamboyant and descriptive place names: Kettle Island, Gooserock, Wolf Coal, Brightshade, Mud Lick.

Mark and Naomi Wampler have pastored the Mud Lick church ever since coming down from Pennsylvania in 1967. They had a farm there, near Annville. Naomi worked in the chocolate factory in Hershey, and Mark, elected to the free ministry by the Fredericksburg congregation in 1940, preached there until the move to Kentucky.

As pastor, Mark feels a responsibility not only to his congregation but to Mud Lick as a community. "It seems that the whole community looks to me as their pastor in time of need, and they call on me any time." He does about one third of the preaching for the mission.

Weekly prayer meetings, Bible school teaching, home visitation, hospital calls, community meetings, and sharing in radio devotions fill his weeks, along with woodworking instruction and maintenance at the mission. Last fall Mark was building kitchen cabinets for families who could pay for the cost of materials.

While Mark cares for the preaching at Mud Lick, Naomi's pastoral role takes a different direction, coordinating the Sunday school and working with teen-age girls who come to the parsonage every Friday to do crafts, sewing, or baking. The *Brethren Mountaineer*, mission newsletter, comes under her editorship.

Beyond the work at Mud Lick and Flat Creek, Mark and Naomi, along with others at the mission, anticipate a berth in the larger work of the church: housing projects, Head Start programs, health care, and extension services are dreams of the mission staff. For Mark and Naomi Wampler, they will mean other ways in which each can be pastor to "the whole community."

**intouch**

## Ernest Walker: Teacher

At the edge of the Bluegrass, where the hills begin their thrust into ridges and hollows, Interstate 75 pushes through man-made gaps, scars in the coppery shale and earth that surround Berea, Kentucky.

Away from the interstate, the roads become less engineered in straight lines and precise curves, winding haphazardly around the edges of the mountains and shrinking to a car's width when you get to a place like Pea Ridge.

The nine of us in the Berea College station wagon watched the road narrow as we approached Pea Ridge. Ernie Walker and seven Berea students talked about the kind of reception we could expect. Maybe no one would show up for the reading class.

The class was being held at a building on loan from a Pea Ridge resident, and it was one of the several classes meeting under the college's STABLE program, of which Ernie is director.

STABLE — Student Taught Adult Basic Literacy Efforts — though funded by the federal government depends on persons' offering their homes as classrooms. According to Ernie, STABLE is reaching some of the twenty-eight percent of Appalachian families which have at least one adult who is functionally illiterate.

We sat on the child's size chairs in the "classroom" (used also for a Head Start program), waiting for Pea Ridge students to arrive. Ernie and his crew of young people had set this meeting up a week earlier, on home visitations. Three or four women came in. Some of them inquired about taking college-level English courses for credit. Ernie promised to find out if they could. A half dozen young men came in as a group, and the meeting began. Ernie's quiet voice carried over the hissing of the gas stove: Students would be able to read whatever they wanted; they might study a little math if anyone were interested; if persons became bored with one textbook, the class could move on to something else. Most importantly, did everyone agree that Tuesday and Thursday evenings were the best meeting times?

Through it all, the respect and love Ernie has for the folk at Pea Ridge shape his approach. He has been in Kentucky ten years, three as pastor at the Flat Creek Mission, five with the Council of the Southern Mountains, and two with Berea College. His experience in other pastorates in North Dakota and Pennsylvania; ranching in Montana; and working with Heifer Project in China serve him well in his present tasks — "finding better ways to help people through education."

# Stanley Bucher: Volunteer

Stanley Paul Bucher knows the earth. His acquaintance began with Lebanon, Pennsylvania, farm days, repairing farm machinery, doing summer chores at Mark Copenhaver's dairy farm near Lebanon. Later, at McPherson College Stan majored in agriculture and elementary education.

Now a 1-W volunteer at Jackson, Kentucky, Stan is translating the qualities to the folks he has learned to know there, the same quietness and sincerity that caused one of his college buddies to affirm that "Stan is probably one of the best young men around."

The project with which Stan has been working for a year and a half can be described with several administrative titles: Human and Economic Appalachian Development, the Grass Roots Economic Co-op, the umbrella organizations of the Commission on Religion in Appalachia and the Council of Southern Co-ops. The investment: feeder pigs.

"A feeder pig is a forty- to fifty-pound pig that's sold to the north, Ohio or Indiana, or to a feeder who has corn to feed this pig from forty pounds to market," Stan explained. "You have a breeding herd, then take the offspring, the young stock, and sell them at forty pounds."

Farmers around Jackson who have joined the co-op get technical assistance, farm management tips, and feeding and breeding advice from Stan. And he works hard at establishing trust relationships with people in the community — "a few visits, a few working relationships with them, actually grabbing a hammer, maybe, or helping them load some pigs."

"The feeder pig co-op has a good future here," Stan figures. Mountains and ridges break up the land into five- and ten-acre plots, too small to grow enough feed for large hogs. The breeding herd for feeder pigs doesn't take that much feed.

Stan Bucher's work on project has been recorded by a Church of the Brethren film crew as part of a feature film on Brethren Volunteer Service. During the three-day filming schedule, Stan reflected: "By this time I've come to realize that the co-op's success is going to take five or ten years. But I get a little bit of encouragement even so, if I see a little mortar laid and maybe a few stones: that might be just seeing a member decide to use the proper feeding method, or some good management. And I think those are the kinds of stones that we're laying now."

# Cincinnati Conference to open in celebration, consecration

A feeling of "We've arrived! Let's celebrate" will permeate the opening convocation of the Church of the Brethren Annual Conference next month in Cincinnati, Ohio.

Departing from the past familiar format of a keynote speaker for the Tuesday evening session, moderator-elect Dean M. Miller of Lombard, Ill., will lead a celebrative service that will rejoice in the presence of the Brethren in Cincinnati and consecrate the delegates, observers, and witnesses to the Conference.

The 186th session of the church's general conference, June 27-July 2, will have the theme "Flamed by the Spirit."

With the press of business, receiving eight committee reports from last year, hearings on Conference business will be held after the Tuesday evening service, a day earlier than in previous years.

SNYDER

RUETHER

Major speakers addressing the Conference from beyond the denomination will be Roman Catholic theologian Rosemary R. Ruether of Howard University, Washington, D.C. Dr. Ruether has been a contributor to religious thought in many settings, including the Believers' Church conference two years ago. She is the author of four books and many other publications.

Dr. Ruether and Dr. Graydon Snyder of Bethany Theological Seminary will engage in a dialogical presentation on the theme "Freedom in the Spirit" for the Thursday general session. Dr. Ruether will also give one of the morning Bible study lessons.

Speaking Saturday evening will be black evangelist Tom Skinner, who was born and raised in Harlem, N.Y., and later converted to Jesus Christ while a gang leader. He subsequently founded Tom Skinner Associates, Inc., his evangelistic organization. He has written three books, the first, *Black and Free*, the story of his conversion. He resides in Brooklyn, N.Y.

Other worship and celebrative plans for the Cincinnati conference:

*Wednesday* ☐ Moderator Dale W. Brown, associate professor of Christian theology at Bethany Theological Seminary, will address the conference on "The Spirit and the 'Spirits' of the Brethren."

*Friday* ☐ A special program combining media, drama, and music will seek to interpret, inspire, and invite persons into their work through the General Board. The theme, "Pass the Fire," is taken from a statement of Raymond Peters of Sebring, Fla.: "We honor the past, and take from it its fire, but not its ashes." The service will include slides and narration, the previewing of a new film interpreting Brethren Volunteer Service, and brief drama skits.

*Sunday* ☐ Phyllis J. Carter, Bryant, Ind., pastor of the Bethel Center Church of the Brethren and South/Central District moderator, will speak in the morning on "Dot Your i's and Cross Your t's."

Closing the Conference in an afternoon convocation and celebration will be Robert O. Hess, pastor of the Chiques Church of the Brethren, Manheim, Pa. He'll speak on "The Harvest of the Spirit."

Worship leaders, other than Dean Miller, this year are Stanley Noffsinger, Leola, Pa., a high school senior bound for Manchester College in the fall; J. Calvin Keeling, pastor of the Bakersfield, Calif., Church of the Brethren, a former carpenter who entered the ministry in 1966 after graduation from McPherson College and Bethany Seminary; W. Hartman Rice, Columbia City, Ind., pastor of Blue River Church of the Brethren since 1966 and a member of the Brethren Revival Fellowship; Guy R. Buch, Orrville, Ohio, pastor of the East Chippewa Church of the Brethren and moderator of the Northern Ohio District; and Doris Cline Egge, high school guidance coordinator for Roanoke, Va., schools and past moderator of the First Virginia District.

BROWN

CARTER

SKINNER

HESS

## Learning opportunities

The special interest groups called Insights 70s will be held Wednesday, Thursday, and Friday evenings and Sunday morning. This year no groups will meet Saturday evening so that the Brethren might use one evening to visit with friends and organize their own gatherings.

A number of persons from outside the denomination are participating in the conference, many in the Insights 70s series. They include:

*Harry Ecklund* ☐ Coordinator of Safety of the Elderly for the National Safety Council, Chicago. *Max E. Glenn* ☐ Executive director of the Commission on Religion in Appalachia, Knoxville, Tenn. *K. Edwin Graham* ☐ Program director for the Commission on Church Family Financial Planning, Washington, D.C.

*Ted Raedeke* ☐ Executive director of Key '73, cooperative evangelism program, St. Louis, Mo. *Lowell Wagner* ☐ Social worker with Home Health Service, Appalachian Regional Hospital, Harlan, Ky. *Gloria Weyman* ☐ Choreographer and coauthor of *Dancing for God,* Cincinnati. *Kent Fitzgerald* ☐ Executive for American Indian Ministries, Protestant Episcopal Church, New York.

Insights sessions, all being held in the convention center, will deal on Wednesday with such subjects as the Hispanic American, evangelism, simulation learning, youth ministries, stewardship, church investments, arts in the church.

On Thursday evening: General session talk on, strategies for teaching values, nonviolence, wills and family estate planning, Appalachia, pacifism, religious dance, Encounter Series, world hunger.

On Friday evening: BVS film talk on, family financial planning, drama, small group processes, legislative relations, nonviolent change, male and female images.

On Sunday morning: Being black, senior citizens, the Indian American, evangelism experiences, missions and interchurch relationships, challenges to the family, films for celebration.

There are several noteworthy events among the Insights offerings. Kenneth I. Morse, Elgin, Ill., will introduce Brethren author Patricia K. Helman, North Manchster, Ind., who will discuss her recent book on Wednesday evening.

Brethren concerned about how the church invests its funds may examine this issue with General Board treasurer Robert Greiner, attorney Robert M. Keim, Somerset, Pa., and board chairman Ira B. Peters, Roanoke, Va., on Wednesday evening.

J. Bentley Peters, of the Parish Ministries Commission will conduct a professional growth for pastors seminar, Wednesday through Friday evenings, requiring preregistration.

Glenn Eshelman of Manheim, Pa., will present his slide and sound program, "Almost Paradise," under the sponsorship of the Brethren Revival Fellowship, Thursday evening.

The Fellowship of Brethren Historians and the Fellowship of Brethren Genealogists will meet Thursday and Friday evenings, respectively.

A new Brethren-produced color film on Brethren Volunteer Service will be premiered during the Conference. A talk on about BVS will be held Friday evening with Charles Boyer, Volunteer Services director, and Ronald Hanft, BVS training director.

"The Young Spirits," an interdenominational group of some 100 youth, directed by Philip and Earlene Bradley, the West Milton, Ohio, pastor and his wife, will give a program Friday evening.

Pittsburgh, Pa., pastor R. Russell Bixler will lead a service in charismatic prayer and praise Friday evening.

Sunday morning church school using the Uniform Lesson will be led by Anna M. Warstler, Goshen, Ind. J. Benton Rhoades, Emerson, N.J., will lead the Encounter Series lesson.

## In Bible study

The biblical perspective on the Conference theme will be given in the morning Bible study hours, Wednesday through Saturday.

"Wakan-Tanka Is a Butterfly" is the topic of David L. Miller's presentation Wednesday morning, using Job 4:12-14 as his text. Dr. Miller is associate professor of religion at Syracuse University. He was graduated from Bridgewater College and Bethany Seminary.

"Iconoclasm and Rebirth: The Power of the Spirit" is the theme to be developed Thursday morning by Rosemary R. Ruether of Howard University, a speaker also at the evening general session. Her text will be from Mark 5:1-17 and Romans 8.

"The Leading of the Spirit" will be developed on Friday by Anna B. Mow, using the text John 16:1-15. Now a lecturer and author, Mrs. Mow was a missionary to India for 17 years. She is a graduate of Manchester College and Bethany Seminary, where she has taught.

"The Community of the Spirit," based on Acts 2:1-21, 42-47, will be the thinking on Saturday of Kenneth L. Gibble, pastor of the Ridgeway Church of the Brethren, Harrisburg, Pa. Mr. Gibble is a graduate of Millersville State College and Bethany Seminary.

## Youth hike to Conference aids Fund for the Americas

A youth hike to Annual Conference is in the making on behalf of the Fund for the Americas in the US.

Southern Ohio District youth are coordinating a massive foot and bike hike for all youth who want to travel the 55 miles from Dayton, where it will originate, to Cincinnati.

The youth will solicit financial support from their congregations and communities on a mileage basis and turn over the proceeds to Fund for the Americas, the national economic development and race education program of the Church of the Brethren.

Other youth groups, including those in Southern Pennsylvania and Florida, will symbolically hike to Conference by covering a portion of the same mileage in their own locality. West Marva youth are planning work days and other fund-raising projects.

Occasions to celebrate the youth hike will be included in the Conference youth activities and in the worship experience of the total conference, said Ruby H. Linkous, "Hike for FAUS" coordinator and Parish Ministries administrative secretary.

Youth groups who wish to participate in the actual hike from Dayton to Cincinnati may contact Paul Helstern, 7984 West Garland-Frederick Road, Union, Ohio 45322. Mr. Helstern is making clearances for overnight lodging and rest stops, and with the highway patrol. Youth from across the Brotherhood are invited to join the Ohio young people in their hike.

In another sacrificial response to need, the district youth of Illinois-Wisconsin have organized a fast, giving one meal a week for a year and contributing the monies to Fund for the Americas and to Heifer Project, Inc. "Fasting is not the whole issue or a way of solving the situation," the youth declared, "but it does say something of our commitment."

## Volunteer in Northern Ireland to work with teen-age groups

Brethren Service volunteer Kenneth L. Smith has been assigned to a project in Belfast, Northern Ireland, the first involvement of Volunteer Services of the Church of the Brethren in that strife-torn country.

Ken, who arrived in Belfast in mid-April, is working with teen-age groups under the auspices of the Agnes Street Methodist Church in Belfast.

Pastor G. Harold Good, project director, said that the church is caring for ministries to the elderly and to children, but that persons were needed in working with the "much more aggressive and rebellious youth of the area.

"Those of us who have come to know these youngsters do not find them anything like as frightening as they would appear, but it does take time to build up the level of mutual trust which makes meaningful relationships possible."

Ken, of New Castle, Del., and a member of the Wilmington Church of the Brethren, will be working at the possibilities for contributing to bridge-building in the community. "His main assignment will be that of any youth leader and not 'peacemaker,' though we do hope that his presence will contribute in some way to the latter as well," said Dale Ott, Brethren Service representative in Europe. Mr. Ott visited Northern Ireland in December and noted that the Methodist church is "not in one of the hardest hit areas," but is not far away.

Twenty-three years old, Ken has a philosophy degree from Juniata College with additional work at the State University of New York at Buffalo. He has studied in both Paris and Quebec.

## On media front: Film and cable television services

*Fike: Filming for Mediascope library*

A newly organized multimedia service to congregations, known as MEDIASCOPE, has been formed as the multimedia library division of The Brethren Press.

The purpose of the service, says its director, John G. Fike, is to assist churches and small groups in finding and using multimedia resources for a diverse range of programs.

"The philosophical basis for MEDIASCOPE is the belief that the thoughtful use of multimedia resources will substantially enrich the learning, celebrative, witness, and evangelistic tasks of the church," Mr. Fike says.

Services that Mr. Fike is ready to provide include the sale and rental of current films, filmstrips, records, tapes, and slides; consultation on program planning using multimedia resources; and assistance in locating and booking resources regardless of their origin.

A loose-leaf catalog of present film resources has been shared with pastors. Others may write in care of The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120, for a copy. The catalog will be periodically updated and expanded.

MEDIASCOPE will be consonant with the denomination's Educational Plan, Mr. Fike says, and will "seek to provide contemporary, open-ended materials for use in a variety of circumstances where stimulation of thought and challenge to commitment are promoted."

Mr. Fike, a member of the General Board's communications team, works with film and other-than-print media resources for the denomination.

Two films produced last year by the Brethren have been constantly in use by churches and groups. "If Any Man Thirst," the story of Brethren work in Ecuador over 25 years, through January had 72 bookings in the Brotherhood. The film on the work and life of Ted Studebaker in Vietnam Christian Service, "Man of Peace," has had 94 bookings in seven months.

Elsewhere in the church's use of film, two television peace spots which Brethren last year produced cooperatively with Mennonites and Methodists gained wide acceptance and use on some 450 television stations across the country. One of the spots, "Another Way," won a first place in its category at the International Film and Television Festival.

Beyond broadcast use, the spots have been used by Brethren at community fairs and in small groups. And 2,000 Southern Baptist teen-agers; in conference were shown the spots twice by popular demand.

Said one of the leaders, Floyd Craig: "The kids didn't miss the point and in many ways affirmed the message of the commercials by their commitments to live the life of our Lord in this world."

The Church of the Brethren participated with Mennonites in the radio spot messages on family life, now being heard as Choice III. Cooperative efforts on a new Choice IV, with subject yet to be determined, are being considered. Presently, Mennonite-produced television spots on affluence are being aired, underlining the temptations of letting possessions come between persons.

For persons interested in electronic media come two services for cable television. Cable Information Service will inform church and community leaders on the development and use of CATV with emphasis upon public interest issues.

The service has been launched by the Broadcasting and Film Commission of the National Council of Churches, along with a monthly newsletter, "Cable Information." Subscriptions are $10 a year, from CIS, Room 852, 475 Riverside Dr., New York, N.Y. 10027.

CIS is also providing a consulting service to church and community groups concerned about effective participation in the utilization and installation of cable tv in their communities.

A second new service is the Cable Television Information Center, a service of Washington, D.C.'s, nonprofit Urban Institute. Funded by the Ford and Markle foundations, it offers to local and state governments information and analytical tools required to make franchising decisions for CATV.

## Environmental talks place crisis in two perspectives

If current political and economic ideologies stand in the way of environmental survival, nations may need to alter their orientations if they are to meet the "ecological imperative."

Such is part of the concern that underlies the Independent Conference on the Environment convening June 1 in Sweden. And to be certain that delegates do not come bearing existing government and corporate interests, bent on preserving rather than boldly challenging eixsting structures, environmental scientists, not diplomats, will be the majority of participants.

The small, but highly selective conference has been organized by Dai Dong, a transnational peacemaking organization founded by the International Fellowship of Reconciliation.

The gathering will be a friendly, but counter challenge to the diplomatic United Nations Conference on the Human Environment that will open later in the month. It is this group, says Dai Dong, which in an initial statement fails to question present political and economic systems which contribute to the ecological crisis, and encourages the perpetuation of many practices that have led to the present ecological scene.

The Independent Conference is organized on the assumption that "there is an ecological imperative which demands that present political and economic structures be changed to conform to environmental realities and to the real needs of the world's people." Identifying those changes will be the work of the conference.

The name Dai Dong comes from an ancient Chinese concept of a world in which "not only a man's family is his family, not only his children are his children, but all the world is his family and all children are his." A theological conference is being projected by Dai Dong on the interdependent nature of social, political, environmental, and ethical systems.

# underlines

*PEOPLE YOU KNOW* ... Elma, Wash., minister *Ralph E. Turnidge* has been named administrator of the new Northaven residence in Seattle for low-income elderly persons. The 198-unit home was the project of the Olympia Community church.

At Erie, Pa., Community United church pastor *Levi J. Ziegler* was reelected president of the Erie County Council of Churches.

Attending an April consultation on nonviolent methods of social change were *Estella Horning*, Lombard, Ill., *Philip Kulp*, Waynesboro, Pa., *Eugene Roop*, Richmond, Ind., *Al Deeter*, North Manchester, Ind., *Ralph E. Smeltzer*, Washington, D.C., and *Lamar Gibble*, Elgin, Ill. The Richmond, Ind., gathering included Brethren, Quakers, and Mennonites.

*Mary Bowman*, Rocky Ford, Colo., was licensed recently to the ministry.

*Samuel A. Harley*, executive secretary of the Church of the Brethren's Florida and Puerto Rico District, died April 17 at Sebring, Fla. He was 65. Death occurred after his pulse weakened following a mild automobile accident. A memorial service was held April 21 at Sebring.

Returning for a second term as chairman of the Augusta County, Va., board of supervisors is *Lyle Kindig*, member of the Mount Vernon congregation near Stuarts Draft. ... Also in Augusta County, Mount Vernon church pastor *Grant Simmons* is serving a three-year term on the Valley Mental Health and Mental Retardation Services Board.

Lay moderator at Mack Memorial Church of the Brethren, Dayton, Ohio, *John J. Kreitzer* was one of six laymen in the Miami Valley to receive outstanding laymen awards in February.

*ON THE ROAD?* ... Finding lodging on the way to Annual Conference should be no problem for persons traveling near these places: Northwest of Dayton, Ohio, *Salem Church of the Brethren* is opening its shelter house to campers. Write Alvin C. Cook, Pastor, Route 1, Englewood, Ohio 45322, for information. ... Stop at *Mexico, Ind., Church of the Brethren* for four acres of camping space: five miles north of Peru, about 180 miles northwest of Cincinnati. ... In Southern Ohio, *Camp Woodland Altars* extends invitations to trailer campers. For nominal rates, complete facilities for twenty trailers and tents, and a swimming pool are available, 75 miles east of Cincinnati just off state route 32; six miles north of Peebles on state route 41. ... Or stay at *Manchester College*, North Manchester, Ind. Camping facilities and dormitory rooms, with food service at modest cost, are provided. All linens except blankets are available in dorm rooms. Guests may check in East Hall, where room and camping assignments will be made. ... The *Constance, Ky.*, congregation is extending to Conferencegoers an invitation to Sunday worship, with church school at 10 a.m., and morning services at 11. Constance is on Kentucky highway 8, seven miles from Cincinnati.

*FOR YOU* ... A summary of the *ninety grants* issued by the Fund for the Americas in its first thirty months is available free from the Office of Stewardship Enlistment, 1451 Dundee Ave., Elgin, Ill. 60120.

# Housing: A growing religious concern

Housing, especially for the poor and dispossessed, has always been the concern of major religious bodies in their missionary territories. But of late, and increasingly so, urban and rural housing in the US has become a crucial element of religious planning.

Throughout the country, groups as diverse as major Roman Catholic archdioceses and small rural Baptist congregations are looking to housing as a religious response to social justice.

St. John's Towers in Stanford, Conn., brand-new housing project sponsored by the Catholic Diocese of Bridgeport for 350 low-income families, is typical of what is taking place across the nation.

Not only construction, but renovation and rehabilitation of buildings and homes are receiving church attention.

Ecumenism enters the picture also. In Halifax, N.S., for example, the Catholic archdiocese — the first in Canada to join a local council of churches — and Anglican, United, and Lutheran churches are sponsoring a 400-unit housing project. The project will be administered by an interreligious agency.

In Portland, Me., local churches formed a private corporation, named for the Old Testament prophet Micah, to provide "decent housing at reasonable costs" to low and moderate income families. Sponsored by the Portland West Church Alliance, it involves Episcopal, Catholic, Congregational, and Baptist churches.

Fifteen churches and two Catholic seminaries joined forces in Cincinnati to form a project aimed at helping needy families relocate from flood-prone areas to decent homes. Headed by a United Methodist minister, the project also sponsored an apartment complex for the elderly.

Catholic Franciscan nuns in Wheaton, Ill., who are already sponsoring housing projects for low-income families and the elderly, have continually advocated the use of church-owned lands for such housing endeavors.

At a conference they sponsored in March, representatives of 46 orders of Catholic nuns and delegates from the American Lutheran Church, the United Methodist Church, the Church of the Brethren, the American Baptist Convention, and the Chicago Episcopal Diocese, were told to investigate assistance programs set up by the federal government for such projects.

Sister Virginia Mary Barta, provincial of the Wheaton Franciscans, urged a "soft management" role for churches and religious groups which want to do more than simply provide the land on which housing is built. She said this would mean aiding residents to control their own lives, and helping to provide forms of assistance like social services, adult education, and day care.

In the past two years, hundreds of church groups and ecumenical agencies have adopted housing, especially in urban ghettos, as an integral part of their social apostolates.

"Seed money" for projects and the establishment of nonprofit housing corporations have been voted by such organizations as the Wisconsin-Upper Michigan Synod of the Lutheran Church in America, the United Presbyterian Church's Economic Development corporation (PEDCO), the Hawaii Baptist Convention, and, through a joint effort, the Christian Church (Disciples of Christ) and the African Methodist Episcopal Church.

The A.M.E.-Disciples project, called Christian Brotherhood Homes, involves a $2.6 million low-income housing complex in Jackson, Miss., to provide apartments for 200 families. Similar projects are planned for New Orleans and Baton Rouge, La., and Atlanta. In what may be the nation's largest religiously sponsored project, the Catholic archdiocese of New York is coordinating a 526-unit housing development in the Bronx at a cost of $14.6 million.

Other projects underwritten, cosponsored, or coordinated by church agencies include:

✓ Seed money from Fresno, Calif., Catholic Charities for a $1.5 million low-income housing project which came in direct response to a call from US Catholic bishops on the national racial crisis.

✓ A $2.4 million high-rise apartment constructed by two United Church of Christ congregations — one black and the other white — in Washington, D.C., on the site of the devastating 1968 riots.

✓ The construction and rehabilitation of 6,000 homes in San Antonio, Tex., by the Mexican American Unity Council, financed partially by the United Presbyterian agency, PEDCO.

✓ A $2.8 million housing project of 200 low-rent apartments for elderly single persons, subsidized by the San Francisco Catholic archdiocese to aid senior citizens and handicapped persons displaced by urban renewal.

✓ A 10-year, $250 million effort to rebuild four square miles of St. Louis with homes for low- and middle-income residents, sponsored by the Catholic Seminary Foundation in Indianapolis, Ind.

While church groups are already working with government in the financing and planning of housing projects under urban renewal and model cities program, organized religion is also becoming more active on the scene in Congress and in state legislatures promoting more and better housing for the nation.

Time and again spokesmen for individual denominations or interreligious appeals have called for stepped-up appropriations by Congress in bills that would aid low-income families.

Yet many churchmen and officials of agencies working for housing and urban development also believe that decent and adequate housing for all Americans will not become reality until governmental, economic, and social priorities of the nation are changed and until many "negative" attitudes about the poor and minority groups are corrected.

Many agree with a position taken recently by Msgr. Francis J. Lally, editor of the *Pilot*, Boston's archdiocesan newspaper, who told a housing seminar at the University of Illinois that Americans must renounce their intention to "keep the poor in their place — any place where we are not."

Msgr. Lally has served 13 years with the Boston Redevelopment Authority, the local urban renewal effort, nine years as chairman.

"The heart of the matter is not economic, not political, not ideological — but simply moral," he stated.

"We are perfectly willing to accept the poor as citizens, willing to pay some welfare costs to keep them quiet, eager to pay police costs to keep them orderly, but totally unwilling to accept them as neighbors," Msgr. Lally added.

He declared that low-income housing outside the inner city "begins a liberation that is long overdue. To stand in the way of such programs cannot be excused."

Another Catholic prelate, Archbishop James P. Davis of Santa Fe, N.M., recently entered the housing milieu by defending a Mexican-American citizens' protest against arbitrary removal from their homes to make way for urban renewal. His words, perhaps, were more significant than the case at hand.

He said "this is one of those occasions when the social teachings of the church are involved. I can't be absent from a thing like this. It is a matter of justice."

While many religious leaders have cited the need for growing church involvement in the nation's housing crisis and top-level churchmen have brought pressures for increased action by government and business, some critics have accused churches of lacking "real concern" and failing to provide resources for housing development.

In retrospect, the last few years have witnessed a deep immersion by many church groups and individuals in the "housing bag," but to many, in and out of the churches, the need for housing is a moral imperative and must demand as much or more of the church's time, energy, and resources as any other moral issue it faces. The 1970s undoubtedly will "write the book" on church involvement in housing for this nation in this century, and the next year or so should be crucial pages in that book. — Religious News Service

# A new mission for Brethren?

Some use acronyms like THOU (for Troy Housing Opportunity Unlimited, in Ohio) and HOPE (for Home Ownership Purchase Effort, at Westminster, Md.). Another in Indianapolis is called Amos, for one who sought to remind the wealthy of the needs of the poor.

In Rockingham County, Va., Middletown, Ohio, Battle Creek, Mich., Lombard, Ill., Elkhart, Ind., Waynesboro, Va., and Des Moines, Iowa, are housing projects and programs — the vast amount of them community endeavors — where members of the Church of the Brethren are involved.

Housing is a grass roots concern for the Brethren, says Roy A. Johnson, Westminster, Md., pastor. And far more Brethren are involved than he expected. More would like to become involved.

Mr. Johnson chaired an Annual Conference committee which in the past year has been examining the church's involvement in housing issues and needs. Its recommendations are summarized on page 8.

Based on a survey of 230 respondents, the committee reached these conclusions:

✓ A substantial number (40 percent) believe that there is a very serious housing shortage in their area.

✓ The shortage is particularly acute for senior citizens and blacks but it affects other racial and economic groups.

✓ Nearly a third of those responding were involved or knew of Brethren involved directly in housing programs.

✓ Most Brethren involvement in housing is through community and religious nonprofit corporations.

✓ Many already involved have felt it a frustrating experience. Very few have reported highly successful projects.

The committee's conclusions and recommendations point toward the need for more expert housing counseling within the denomination.

Responses indicated that some felt meeting housing needs is not in the place of the church. Then, too, the issue of housing has overtones for such sensitive areas as race relations, busing, and de facto segregation.

Still, Mr. Johnson and his committee colleagues found an untapped readiness to help meet housing needs in Brethren areas — some already in the thick of it, asking for experienced counsel, others seeking a handle on how to get started. Housing appears to be an area of mission of considerable interest to the Brethren. — R.E.K.

*Through HOPE a renovated house is ready for use in Westminster, Maryland*

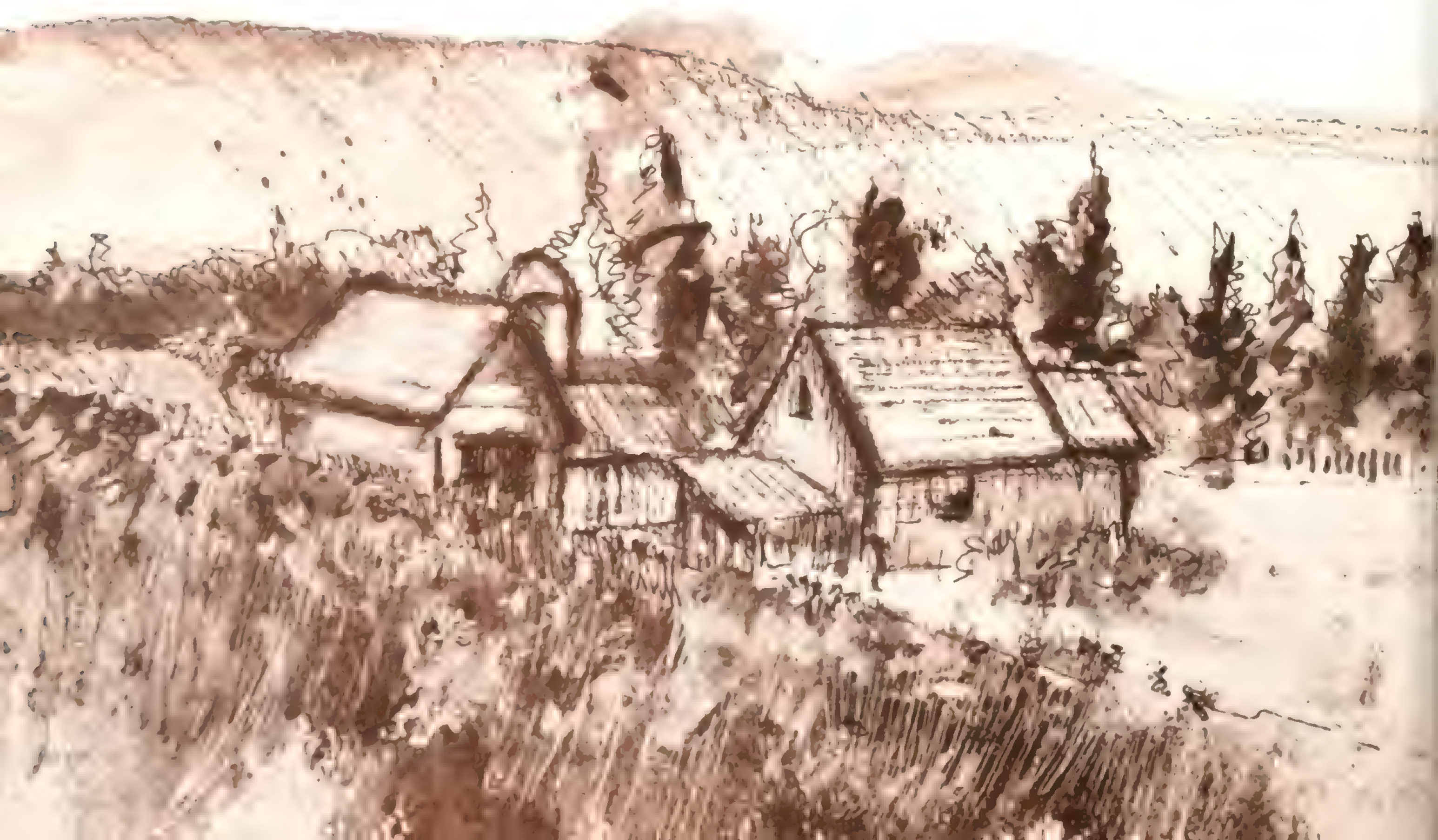
# More than pastor: Neighbor

### by Terry Pettit

There is nothing quite as comforting as coming over a hill on a brisk March morning and discovering a home, whether it be a farmhouse, a hogan, a ranch, any home, and seeing that brown-white smoke hover above the chimney. Somebody is home. Somebody went outside with a stocking cap pulled down over his ears and chopped the wood. Somebody carried it to the woodbox. Somebody got up before everyone else and built a fire.

Twin Hill Farm is painted in black letters across the side of a large, white barn six miles south of Dunmore, West Virginia, on state highway 92, one of two main roads that wind through Pocahontas County. On a hill behind the barn ten Herefords and a Guernsey graze quietly until one of the mothers forgets where she has placed her calf, and if it is dark and the calf has been fed recently, she may cry for several minutes, like a ship lost in the fog until the calf decides to answer. On the opposite hill twenty-five sheep graze nervously, all of them ready to lamb. A pony named Ginger stands like all horses do at a favorite spot in a corral near the barn. Twelve acres of bottomland next to the road are planted in corn and hay. Farther back across a pasture, acres of recently planted white pine and poplar grow with older scrub pine and hickory. Under the trees a myriad of lichens and mosses, teaberry and mountain laurel, which if eaten by the sheep will cause death, and hundreds of other plant life thrive in a cool mixture of clay and shale. For most of the year, smoke hovers above a two-story, white farmhouse.

Twin Hill Farm is home for David and Laura Jean Rittenhouse and their four children: Melissa, 15; Phillip, 13; Julian, 11; and Samuel, 6. The Rittenhouses are famous among Brethren, if such were



possible. It is hard to meet anyone, whether they be conservative or liberal, active in BAM or BRF, voices calling for evangelism or a return to the simple life, who does not know something about the Rittenhouses and their ministry. Each year from five to seven hundred Brethren, neighbors, pastors, seminary students, and strangers visit the Rittenhouse home, stay for at least one night and sign Laura Jean's guest book.

Why do they come? Neighbors come to talk with Dave about buying livestock; pastors come to get away from it all; young "long hairs" come for help in locating land, others inquire about teaching positions in local schools; newlyweds come for conversations with Dave and Laura Jean. Some people even come to be married in the Rittenhouse living room. People come from all kinds of places for all kinds of reasons. Only two things are certain. Before they leave they will have thought again about their basic Christian commitments, and they will have been treated to some of Laura Jean's homemade wheat bread.

Dave Rittenhouse is forty years old, a native of the eastern shore of Maryland, former BVSer in Turkey and Germany, missionary in Ecuador, and the son of a Brethren preacher. Besides being pastor of the Pocahontas congregation, which is composed of five separate churches, he is a farmer, substitute teacher, attendance counselor, member of the General Board of the Church of the Brethren, and active in several community and conservation organizations.

The thing that leaves the greatest impression, however, is not the number of involvements Dave Rittenhouse has, but the way that each of them is interrelated with his ministry. In six years of attendance work for the county schools, Dave has been forced to take someone to court only twice. A good example of how he sees his role as both attendance counselor and friend happened this spring when I went with Dave to visit a family where there had been attendance problems.

Earlier that morning Dave received a call from the principal saying that a young boy had been consistently absent from school this year and that a conversation with the boy's sister revealed that his absence on that day was caused by missing the bus. Dave visited the family and asked the boy how he was doing in school. The boy grinned and said, "Pretty good," but his mother informed Dave that he had had several colds throughout the winter, and would have gone to school on that morning if he hadn't complained of a stiff neck.

Dave then shared a story about his own reluctance to attend school when he was a boy, recognizing that "it's awful hard to go to school sometimes when there are more exciting things to do." He also suggested that "sometimes when one isn't feeling well the best thing to do is get up and go to work or school and just forget about your aches." The mother agreed, and the next day the boy was back in school.

Dave never mentioned the principal, what West Virginia law requires, or that he knew the boy had missed the bus. The family he visited was probably only vaguely aware that he has any responsibility for their son's attendance. They only know, or feel, that a concerned neighbor dropped by, someone who had shared in other problems and joys, someone who encouraged a mother to encourage her son.

Last year that same family asked Dave to write a letter to their oldest son's commanding officer in Vietnam when the mother became severely sick and the father was disabled. The son was discharged and is now helping to support the family; a family that has never attended a Brethren church service, and yet one that has no doubt that Dave is their friend and minister.

Church of the Brethren moderator Dale Brown, who visited the Rittenhouses earlier this year, says that Dave reminds him of some of the old-time Brethren preachers out west. "Denominations would come and go," Brown said, "but some of these preachers would remain for their entire lives in one place, so that they became greatly respected by everyone in the county." Brown also sees other similarities. "Dave is a sectarian when it comes to baptism, communion, and other church sacraments. For example, he doesn't believe in serving a Brethren communion without the feetwashing, and yet he would never keep anyone from the church fellowship because they believed differently." "Many of the old western preachers were narrow in the sense that they were very sectarian in their own personal beliefs," Brown continued, "and yet they would perform many pastoral functions for people who did not practice the faith in the same way. The irony of the situation was, and I think this is true with Dave also, is that the people respected them more for standing for what they believed in even if they didn't agree."

*Rittenhouse: a pastor, a neighbor*

James Carpenter, a cabinetmaker and active layman in the New Hope church, suggested that much of the respect that people have for Dave is because he believes what he says. "I don't know of

anyone who could say the things about pacifism that Dave says and be accepted the way he is," Carpenter said. "West Virginians have a fierce pride not only for their mountains but for the country as a whole. Pacifism and conscientious objection aren't very popular around here, and yet people not only accept Dave, they listen to what he has to say. Dave wins people's trust because he tells everybody the same story. You know that just because you disagree with him it won't lessen the friendship."

Carpenter also believes that the Rittenhouse family is as much a part of the ministry as Dave. "There's no doubt in my mind that Laura Jean's work with the children's choir was one of the most significant things in revitalizing the New Hope church," he said. "People look at the Rittenhouses and the people that the Lord has touched through the Rittenhouses and they see happiness and inner peace. People around here are tired of a negative attitude, of being told that if they don't shape up, they're going to hell, partly because they've been hearing bad for so long, they want to hear good. The Rittenhouse family and ministry are based on the sharing of the good news. God loves you no matter what sins you may have committed in the past. There is hope for everyone to be reborn."

* * *

The five churches that make up the Pocahontas congregation are combined for administrative purposes, but each of the churches has its own identity. In some ways these mountain churches are years ahead of city congregations when it comes to ecumenical adventures, partly because they are forced to be if they want to exist. Only the Durbin church, the largest of the five with an average attendance of seventy-five, meets in a building owned by the Church of the Brethren. The other four churches meet in buildings that are loaned by other denominations or by the local community. The Boyer church is entirely a community church, with most of the worshipers being non-Brethren, and members of the local community electing board members. At the Pine Grove church Dave shares the pastorate with a retired American Baptist minister, and the New Hope church meets in a Methodist building. When the New Hope church felt it needed more rooms for Sunday school, they added them on to the rear of the building, even though they wouldn't own what they built.

A visitor to Pocahontas County might wonder why some of these churches aren't consolidated. For example, the Kerr Chapel church usually has fewer than twenty people at worship and it would seem that a merger with one of the other churches might be wise. But the Kerr Chapel church is almost entirely older people who would be unable to travel elsewhere for worship. As one layman put it, "If you shut down some of these churches, you would be shutting worship out of many people's lives. Location and buildings are important to mountain people. Some of them have been going to the same church for fifty years."

In 1967 the future of the Pocahontas churches was uncertain. For years the churches had been supported by district and Brotherhood funds. In 1964 the ministry commission of the district board decided it would support the churches for two more years on a limited basis, but from then on, they were on their own. Some members of the district board also didn't think there was much of a future for Dave Rittenhouse as a pastor in Pocahontas County and offered to help him locate another pastorate.

"Things had really reached a low point," Laura Jean recalled. "Attendance was low, we were losing our financial support, and what was even more depressing, there were very few families with children in the church fellowship." "What really frustrated me," Dave said, "was that we felt that we had done all that we could do. We didn't know where to turn. From a human standpoint we thought we had done all we could do to make the churches grow again."

Dave and Laura Jean now believe that in some ways they were begging the question. "The churches began to grow when we realized that their success didn't depend primarily on us. The more we became open to the grace of God, and not so dependent upon our own abilities, the more that began to happen. These churches just decided that they weren't going to die. People began giving more. Others assumed positions of responsibility and leadership. In some ways withdrawal of district and Brotherhood funds may have been the best thing that ever happened to us."

Today the Pocahontas churches are growing again. They have an annual budget of over $7,000, a gain in membership of thirty-three last year, children's and community choirs, laymen who have taken over Sunday school and church leadership responsibilities, and most of all a hope for the future. Things are happening so fast that the White Oak congregation in Pennsylvania is sending and supporting a deacon to help Dave with visitation and pastoral responsibilities.

In many ways the move to Twin Hill Farm may have been the catalyst in the Rittenhouses' ministry. Up to that time they were living in a house in Durbin, but with the purchase of the farm they became committed to West Virginia and the Pocahontas churches. To fellow West Virginians the fact that Dave is their neighbor is probably more important than that he is their minister. They can see that the Rittenhouses have chosen to live in West Virginia at a time when it is one of the few states where there has been a decrease in population in recent years. Pocahontas County with 8,000 people has the lowest population it has had since 1900. It is estimated that eight out of every ten high school graduates leave the county, not because they want to but because there aren't enough jobs. There are no major industries in Pocahontas County with the exception of one tannery, and in the past few years the saw mill in Cass and another tannery in Marlinton, the county seat, were closed. Most of the people who remain are small farmers or independent loggers, who have contracts with the government for hauling logs out of the forest.

The irony is that the very thing that forces most young people to leave the county is the result of one of the things that makes Pocahontas County such an appealing place to live. The rivers are clear of industrial waste, the roads aren't congested, the air is clean, and it must be hundreds of miles to the nearest franchised hamburger stand. But perhaps the most appealing aspect to mountain life is, as Dave Rittenhouse put it, "our neighbors are friends and not someone to fear."

Through their own life-style the Rittenhouses are witnessing that a good life is possible in the mountains even on a minimal income. In the past ten years they have had to pay income tax only twice. They grow most of their own food, and friends provide many of their clothes and other necessities. Dave realizes that in many ways his family now has more wealth than if he had set out to make a lot of money. Owning a 128-acre farm is a tremendous amount of security. And yet because the Rittenhouses freely share whatever they have they feel they can avoid the pitfalls that sometimes come from financial or material security.

What is the future of the Pocahontas County churches? Someday Dave hopes that he will be receiving no income from the churches and that each of the churches will have its own lay leadership that will assume almost all of the pastoral responsibilities. James Carpenter believes that the Pocahontas churches are strong enough now that if the Rittenhouses would be called to some other ministry, they would survive and continue to grow. "We would surely miss them, and I hope they continue to stay, but I don't think our congregation is dependent upon them for its existence. We've learned that we are dependent upon the Lord working through ourselves."

Some of the leadership in the Pocahontas congregation may come from people like Julie and Jason Bauserman, two young Brethren who recently purchased land with the help of Dave. They plan to build a small cabin this summer and then make a living by growing and selling blueberries. The Bausermans hope that some day an intentional Christian community may develop in Pocahontas County, perhaps on their land. But until that day, they plan to take active roles in the already existing churches.

The future of the rural church in Pocahontas County looks good. It may develop in new forms like the Bausermans envision, or continue in the already experimental churches that are there now, churches that are both Brethren and community, churches where the minister is not only the pastor but a neighbor and a farmer, churches where laymen are taking active roles in the ministry that have been traditionally reserved for the pastor. The Rittenhouses see real hope for the rural church. Dave said, "If I could say something to other rural congregations, I would like to tell them that their churches *can* exist as meaningful fellowships, especially if they don't try to copy the large, urban churches, but search for new rural patterns." □

TWIN HILL
FARM

The Appalachian region is rich with lore and intriguing places to visit, all as diverse as the character of the thirteen states which describe the area's geographical boundaries. Here is a traveler's sample, not exhaustive, but suggestive of the diversity.

### Places to visit

*Berea College, Berea, Ky.* Founded in 1855, Berea College admits only a small percentage of non-Appalachian students. Its Appalachian Museum, Appalachian studies department, and the student work program emphasizing such Appalachian crafts as basket making, furniture building, broom craft, and weaving all recall the rich heritage of the region. Campus and industry tours leave twice a day from Boone Tavern. Write Berea College, Berea, Ky. 40403, for more information.

In Berea, also, visit the *Council of the Southern Mountains bookstore,* where records, books, magazines (many of those listed here), and handmade quilts may be purchased.

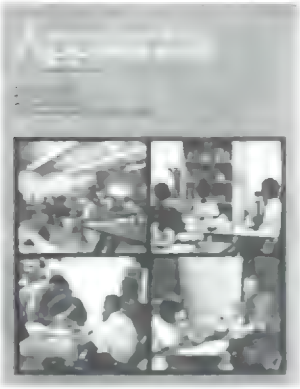
*Mountain Toy Makers, McKee, Ky.* Nora Van Winkle has details on handcrafted children's toys. Write to her at McKee, Ky 40447.

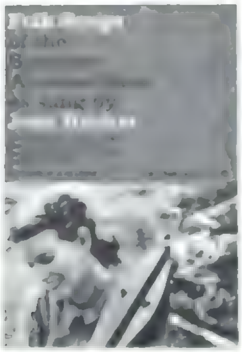
*Sulphur Gap Chair and Wood Works Co., Jackson, Ky.* Made in the mountain tradition from local hardwoods, rocking chairs, footstools, and ladderback chairs from this factory are finished to a perfection not seen in mass-produced furniture. For more information, write Sulphur Gap Chair and Wood Works Co., Box 637, Jackson, Ky. 41339.

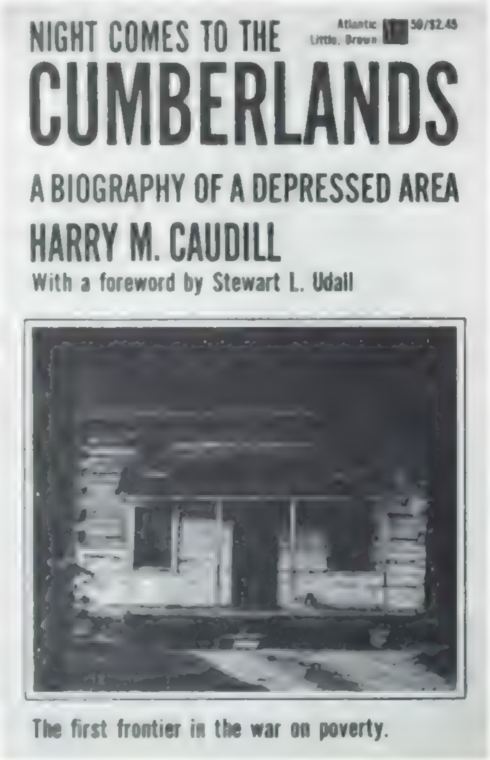
### Things to read: surveys and studies

*Appalachian People's History Book,* published by Mountain Education Associates and the Southern Conference Educational Fund (SCEF). History as she was writ not by mine owners and operators but by the exploited. Order (with a contribution of at least $5 per copy) from SCEF, 3210 W. Broadway, Louisville, Ky. 40211.

"Appalachia — Like the Flayed Back of a Man," by James Branscome. An evocation of the ravages of strip mining, typically thorough in *New York Times Magazine* style, from the Dec. 12, 1971, issue.







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The first frontier in the war on poverty.

### Things to read: lore

*The Grandfather Tales* and *The Jack Tales,* collected by Richard Chase. American-English folk tales handed down in the oral tradition.

*Night Comes to the Cumberlands* and *My Land Is Dying,* by Harry Caudill. The former a regional classic from the energetic Kentucky lawyer, writer, and activist, and the latter, a newer statement focusing on the strip mining boom, together speak eloquently for an end to the destruction of a part of the nation.

*Children of Crisis,* by Robert Coles. In three volumes Coles listens to and records the spirited voices of mountain folk, blacks, and children, in cities and in rural areas.

*Stinking Creek,* by John Fetterman. Look for a chapter on the work of Brethren Irma Gall and Peggy Kemner at the Lend-a-Hand Center.

*Yesterday's People,* by Jack Weller. Another "classic," examining the mind of Appalachia.

### Magazines

*Appalachia,* published monthly by the Appalachian Regional Commission, 1666 Connecticut Ave. N.W., Washington, D.C. 20235.

*Katallagete — Be Reconciled,* the journal of the Committee of Southern Churchmen.

*Mountain Life and Work,* magazine of the Council of the Southern Mountains, CPO Box 2307, Berea, Ky. 40403.

### Music

*Hard Hitting Songs for Hard Hit People,* compiled by Alan Lomax. Notes by Woody Guthrie. Music edited by Pete Seeger. Socially significant songs that together read like an historical document.

### Poetry

*Blues and Roots/Rue and Bluets, A Garland for the Appalachians,* by Jonathan Williams, with photographs by Nicholas Dean. Poems found and created, along with photographs, make an art book worth having, even at $17.50. Grossman Publishers.

# The culture that seems out of place

## by Gary Slaats

Appalachia has had an effect on me. I have seen a different culture existing in the midst of the "American Dream." I have seen our nation's industries rape a region of her wealth and crush the freedom of her people. I have seen a people who have weathered more difficulties than many Americans have or ever will. And I have seen a determined people stand close to their heritage in a diverse region with a cultural, political, and physical environment that seems out of place in the United States.

Perhaps the most startling things to encounter in Appalachia is its notorious poverty and unemployment. It has been said that in some rural counties welfare is the biggest industry. A county in eastern Kentucky increased its employment recently by thirty percent with the hiring of only five workers. Before the building of the locally owned Sulphur Gap Chair Factory, the county had only thirty-nine people employed in other than governmental positions.

If jobs are that scarce why don't Appalachians move to sites where work is more plentiful? In Appalachian heritage and culture, love of homeland is part of the answer. If a man who is on welfare wants to leave the "holler" where his father and father's father have lived, he must first break that deep tie with his past.

Even if he is successful there are other hard questions. Where does he get the money to move to Michigan, Ohio, Illinois? If he does get the money, is he prepared for non-Appalachian society? Can he adapt to the time clock, the regimentation of contemporary society as we know it? Is his lack of education acceptable to the companies that offer the possibility of employment? Usually, if the East Kentuckian, for example, makes it to those northern centers of manufacturing he soon finds that he will be the first to be fired and living in a strange urban environment with different life values. His one hope is to get enough money to return to his "holler." The Appalachian ghettos of Chicago, Akron, and Cincinnati stand as mute testimony to the cultural shock each Appalachian must experience when he leaves home.

There isn't too much for the Appalachian to come home to. If the beauty of the mountains and the yearn for a familiar life-style call to him to return home, he must again accept the resultant economic hardships which caused him to flee in the first place. In the Appalachian's mind, the mountain greenery and allegiance to heritage are worth suffering most economic deprivations.

But the lush landscapes are suffering devastation under the disfiguring effects of strip mining. Parts of Appalachia were described by one writer as resembling "the flayed back of a man." Erosion, acid pollution of streams, and the creeping "over-burdens" — soil, rocks, and trees scraped by the strip miners away from the seams of coal and pushed over the side of the mountain to slide slowly into homes and fields below – scar ridge after ridge in Kentucky, West Virginia, Tennessee, wherever strip miners are at work. Deep miners face other problems: the agony of black lung, the threat of burial in a collapsing mine.

Federal and state governments have poured millions of dollars into Appalachia. But a problem arises as the money that arrives at the local scene must be channeled through local government structures. One can be sure that these are not operated by local citizens who need assistance. Community Action Programs and other anti-poverty groups are usually managed by those who are interested in retaining the status quo in the area. The few staff people who have a deep empathy for the poor find themselves buried in red tape, channeled into ineffective programs, or asked to resign because of their creating of new power structures that are relevant to the needs of the people.

A path around this dilemma has been the development of co-ops and small independent businesses that receive their starting capital from churches, government loan agencies, or private grants. Such endeavors offer members a chance to make a living without having to go to the mines for employment or relying on welfare. It also teaches skills in group action, economics, and marketing.

Craft co-ops in Appalachia produce quilts, toys, and furniture. The culture of generations past can be seen in the sewing and carving of mountain residents. The art and lore of Appalachia are appearing in stores across the nation because of local residents banding together in an effort to make a living as well as keeping their history alive.

In fact, art and culture are uniting the people around a common heritage. Festivals have been held, allowing the mandolin, banjo, and dulcimer players to sing ballads their great-grandmothers knew.

Modern technology has assisted latent talents to surface. For example, the Appalachian Film Workshop of Whitesburg, Kentucky, has produced over ten films depicting life in Appalachia as the Appalachian sees it. Young men and women were given film, cameras, and technical advice. They captured, for the first time, views of mountain life that non-Appalachians had never seen or could never experience.

If anything can enhance Appalachia's development it is the rise of an awareness of common problems, hopes, and feelings among her people.

Things are happening in Appalachia. Change will not be dramatic in the sense of overnight accomplishments. But a quiet revolution is taking place in little towns and "hollers" throughout Appalachia. ☐

# Oral tradition: The literature of the mind

*Appalachian people have a great capacity for remembering tales, riddles, songs, and beliefs and for passing them on by word of mouth from one generation to the next*

## by Loyal Jones

Many persons who have written and spoken about Appalachian people in recent times have characterized us as deficient in education. They have assumed that we are ignorant of important ideas and of literature. Even the standard dictionaries view those with a limited reading and writing ability as lacking important knowledge. The median educational level in Appalachia *is* lower than in the nation as a whole, and some Appalachian persons do not read and write. But this does not mean that Appalachian people do not know important things and do not have a literature. The oral tradition has met, to a great extent, the artistic and spiritual and even the practical needs of the people.

The oral tradition is the passing on of knowledge, tales, riddles, songs, and beliefs by word of mouth, from one generation to the next. The content of this tradition might be thought of as the literature of the mind, or the literature that people carry around in their heads. Appalachian people, like other rural, person-oriented people have a great capacity for remembering things that others have told them.

Let me try to make a case for the importance of this "literature" from the oral tradition. I'll limit my discussion to six categories: hymns, ballads, folk songs, tales, riddles, and beliefs and superstitions.

**Hymns**

The hymns have played a great role in interpreting the Bible and passing on religious ideas from one generation to another. Perhaps the English hymn "Amazing Grace," known to practically all mountain people sums up mountain religious beliefs best of all:

> Amazing grace! how sweet the
>   sound,
> That saved a wretch like me!
> I once was lost, but now I'm found,
> Was blind, but now I see.

Another hymn, sung in the Old Regular Baptist churches to an ancient tune tells a great deal about Calvinist religion but also a great deal about the people, their experience, and their view of themselves:

> Guide me, O Thou great Jehovah,
> Pilgrim through this barren land;
> I am weak, but Thou art mighty,
> Hold me with Thy powerful hand.

Both of these hymns are beautiful and are part of a great reservoir of hymns and other religious songs. There are also carols, spirituals, and folk songs that carry religious messages. Hymns were written down earlier than the other folk material. Singing Billy Walker published his shaped-note hymnal, the *Southern Harmony* in 1835 and E. W. Billups published his *Sweet Songster* with words to hymns but without tunes in 1854. These books and others were used widely in the Appalachians. A tradition in some churches is for the song leader to use a book and "line out" the tune for the others.

One cannot imagine how bleak Appalachian life and religion might have been without the great old hymns and the ability of the people to remember the words and the tunes.

**Ballads**

Ballads tell stories, and many of the stories are ancient, from England and Scotland and other lands. Hundreds of these song-stories have been collected in the mountains. Cecil Sharp, the English musicologist who toured Appalachia first in 1916, collected sixty-four songs from Mrs. Jane Gentry of Hot Springs, North Carolina. Mr. Sharp and a collaborator, Olive Dame Campbell, were the first to copy down the tunes as well as the texts. Earlier ballad collectors such as Francis James Child had been interested only in the words to ballads and viewed them as folk poetry.

The ballads tell stories of lords and ladies, of good and bad deeds, of true lovers and of unrequited love. Practically all end tragically. "The Wife of Usher's Well" tells of witchcraft and its results. "The Four Marys" dates back to an incident in the court of Mary, Queen of Scots, in 1563, when one of the ladies in waiting to the Queen murdered her illegitimate child and was later hanged. "Pearl Bryan" tells of two students seducing and murdering Pearl Bryan at Fort Thomas, Kentucky, in 1896. These ballads and hundreds more were sung and are still being sung, though not so much now, in Appalachia. Many came over with the immigrants; others, like "Pearl Bryan," were created here. All told stories that were of interest to the people. Many of the tunes are beautiful to hear.

**Folk songs**

The folk songs, that is the lyric and love songs, carry sentiment and imagery. There are literally hundreds of these songs sung in the Southern mountains, many with very poetic lyrics and exquisite tunes. Many are known around the world. They, like the ballads, often speak of things of long ago, often in another country. "The Nightingale" or "One Morning in May," for example, a song about a soldier and a maid, mentions the nightingale, a European bird not native to this country. Other aspects of "The Nightingale" hint that its original setting was England, and yet it was collected in different parts of Kentucky, Tennessee, and North Carolina. "The True Lover's Farewell" is interesting in that it has borrowed verses from other songs and has lent verses to others also. One verse is obviously from Robert Burns' "A Red, Red Rose," or could it be that Burns borrowed from a folk song?

The following lines are common to other songs:

If I go I will come again
Though it be ten thousand miles.

And who will shoe your pretty little feet,
Or who will glove your hand,
Or who will kiss your red rosy cheek
When I'm in a foreign land?

My father will shoe my pretty little feet, . . . etc.

Three verses that these lines are from appear as similar verses in "He's Gone Away," as well as in other songs.

O, don't you see that lonesome dove
A-flitting from pine to pine?
She's mourning for her own true love
Just as I mourn for mine.

This verse appears in a song that is known throughout the Appalachians, "In the Pines."

Did you see green grass trampled under foot
Arise and grown again?

The English folk song, "The Seeds of Love," has similar lines.

These examples of "verse borrowing" show the creativity of people in improving verses when some are forgotten or when there is a wish for additional verses.

Several songs, like "Pretty Saro," found in many parts of the Southern mountains, tell with haunting tune and delicate phrase of unrequited love and the inadequacy of the disappointed lover:

Down in some lone valley in a lonesome place,
Where the wild birds do whistle and their notes do increase,
Farewell, Pretty Saro, I bid you adieu,
But I'll dream of pretty Saro wherever I go.

My love she won't have me, so I understand.
She wants a freeholder who owns house and land.
I cannot maintain her with silver and gold,

Nor buy all the fine things that a
big house can hold.

If I were a merchant and could
write a fine hand,
I'd write my love a letter that she'd
understand.
I'd write it by the river where the
waters overflow,
And I'd dream of Pretty Saro
wherever I go.

This is good poetry, but only when the words are wedded to the tune by a singer who cherishes the song can one really appreciate its beauty and understand how it has lived for centuries in the memories of the people.

### Tales

The folktales are vehicles for bold exploits, wild and scary deeds, and preposterous situations. Everyone has heard about Jack and the beanstalk. What many don't know is that there are dozens of tales about Jack told in the Appalachians. Richard Chase collected them from families like the Harmons of Beech Creek, North Carolina, and published them in a book called *The Jack Tales*. Mr. Chase published additional collections and was followed by other collectors such as Leonard Roberts and Marie Campbell, so that now there are several volumes of tales from Appalachian people. These tales are similar in type and motif to Old World tales. For example, Richard Chase collected two Cinderella stories. Leonard Roberts collected a story in Eastern Kentucky that has references to the Bible, to the magic horse, Pegasus, and to Hercules' task of cleaning the Agean stables. Kings, queens, princes and princesses, as well as giants, fairies, witches and ghosts, appear in these folktales. And usually there is a character like Jack who can deal with all people and situations. Perhaps a people who do not always have control over life situations need a hero like Jack, who by cunning and luck, always comes out just fine.

### Riddles and singing games

Riddles and singing games are part of a bag of tricks that people, who do not have much in the material sense, have to entertain themselves. Many enjoyable hours can be passed with this bag of tricks. Some of these also had an Old World flavor, like this riddle from my childhood:

As I was going to St. Ives
I met a man with seven wives.
Each wife had seven cats
And each cat had seven kittens.
How many were going to St. Ives?

The answer, in case you are slow, is "one." *I* was going to St. Ives, not the man with seven wives. Note the magic number "seven." The numbers *three* and *seven* appear often in songs, tales, and riddles.

Then, there were the singing games that were good for both singing and dancing. Young people, as well as old, could "play" these "games" where the churches frowned on dancing. Here is one known almost everywhere, even though the paw paw, a papaya-like fruit, is native mostly to Kentucky:

Where O where is sweet little Willie
Where O where is sweet little Willie
Where O where is sweet little Willie?
Way down yonder in the paw paw
patch.

Come on girls and let's go find him
(repeat)
Way down yonder in the paw paw
patch.

Picking up paw paws, puttin' 'em in
your pocket
(repeat)
Way down yonder in the paw paw
patch.

### Beliefs and superstitions

There are also the beliefs and superstitions that are passed down by word of mouth or by deeds. These are important in ordering one's life in a philosophical sense. For example, the following proverbs express attitudes toward life:

Honesty is the best policy.
Birds of a feather flock together.
A rolling stone gathers no moss.
Where there is a will there is a way.
Faith can move mountains.

Beliefs and superstitions are important in the practical sense, like in knowing when and how to plant crops, cook food, and take care of health problems. Here are some examples:

Underground vegetables such as potatoes, turnips, and beets should be planted in the dark of the moon.

Vegetables that grow above ground, like beans, should be planted in the light of the moon.

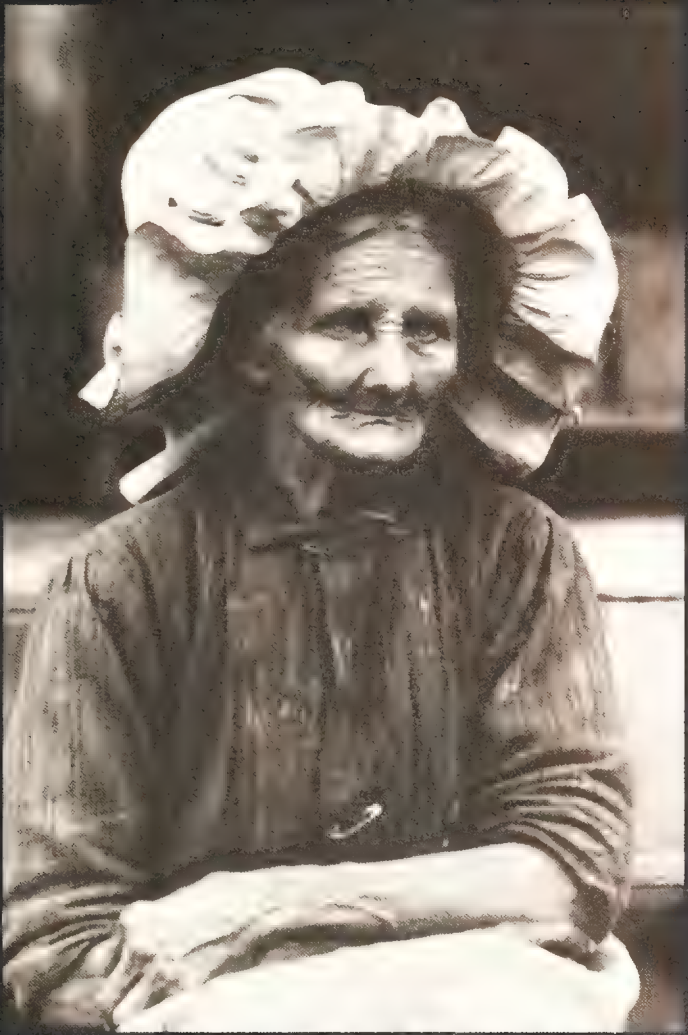
Carrying a buckeye prevents rheumatism.

Poke "sallet" must be cooked when it is tender and with a piece of fat meat, or else it is poison.

These beliefs or assumptions are part of the culture and are handed down orally and through demonstration. Beliefs and superstitions relate to all aspects of living and do influence the attitudes and behavior of people. All groups of people have their superstitions; perhaps Appalachian people have more than most other groups.

It is true that we Appalachians have not been noted for our book learning. But our oral literature is a considerable legacy, much admired by folklorists, musicians, and others who have learned to appreciate it. Cecil Sharp commented that in the Appalachians he found a people who sang as easily as they talked, and he collected 1,612 different tunes, representing around 500 different songs from a total of 281 persons. The Ritchie family of Viper, Kentucky, is now known around the world for its rich heritage of music and other folk material. Bascom Lamar Lunsford, a North Carolina folk singer, now 89 years old, recorded around 300 songs for the Library of Congress from what he called his "memory collection." There are several volumes of folktales collected from persons with remarkable memories in the Appalachians. Those persons who contributed this great quantity of folk material were exceptional persons, but most Appalachian people have at least some of this material in their memories.

Unquestionably the opportunities for a formal education are greater for Appalachian young people now than they were fifty years ago, and without doubt more young people want more education than their parents did. But as the young people learn more from books, they appear to become less interested in that which comes to them orally from the past, in song and tale. That is a great pity. My hope is that all of us can learn to appreciate both sources and the literature that they bring to us. □



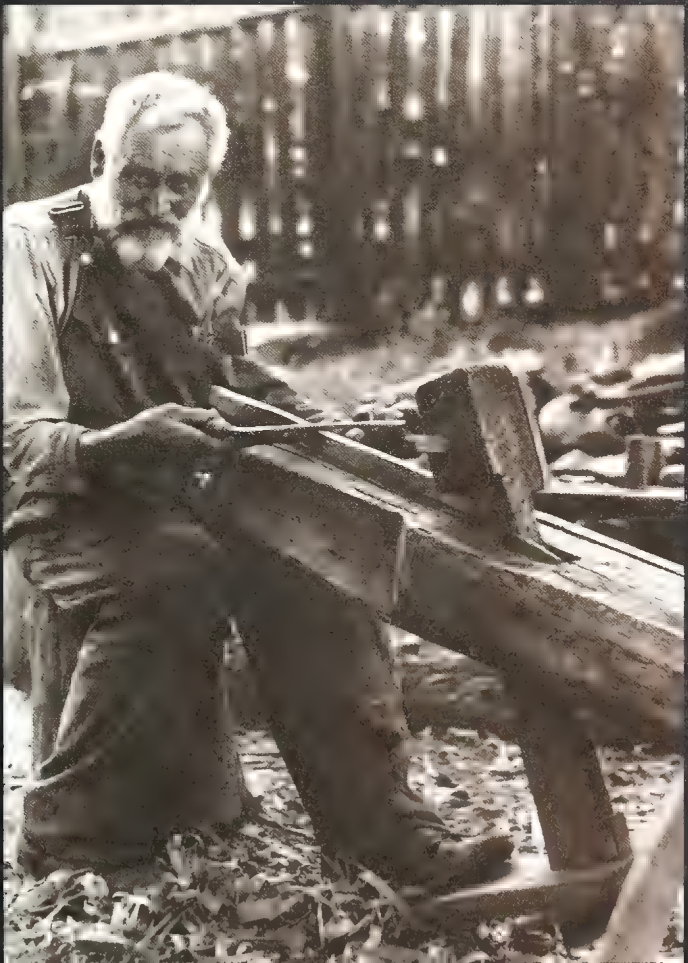
# Faces from the mountains

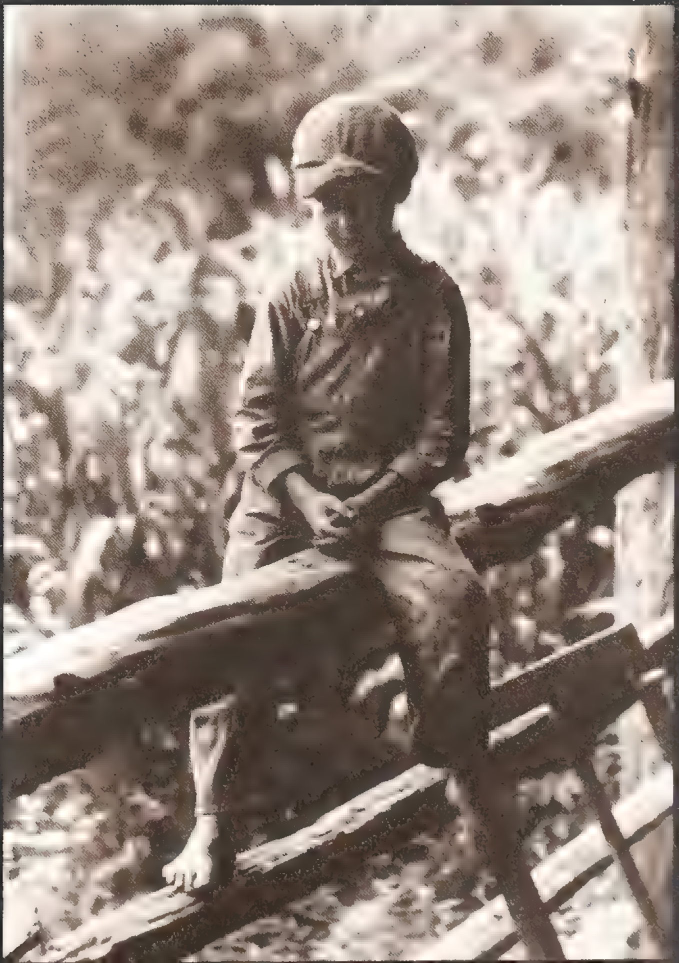
"A face that has the marks of having lived intensely" was a face Doris Ulmann could love. And forty years ago, in the late twenties and early thirties, the frail New Yorker packed around the Southern Appalachians six to eight months a year, searching out that kind of face to photograph.

With her traveling companion, the mountain balladeer John Jacob Niles, Doris Ulmann discovered hundreds of remarkable people and persuaded them to sit for her view cameras. Neither camera had a shutter; the photographer made each exposure by removing and replacing the lens cap. Each used glass plates. The people whose images appeared, after their moments of exposure to the plates, wistful and misty, Doris Ulmann feared were disappearing.

She complained that they always wanted to dress up. "It is not an easy thing to induce a farmer's wife to have her picture taken in her kitchen gown peeling potatoes." But her inducements worked, and such folk as Cheaver Meaders, Bird Patten, Wilma Creech, and Aunt Cord Ritchie agreed to sit for portraits. Doris Ulmann's career was to be short-lived: she died in 1934, fifty years old. But her legacy to us — of mountain folk whose faces reflect intense living — remains.

All prints in this section are provided courtesy of the Doris Ulmann Foundation and the Appalachian Museum, Berea College.





# Coal the killer

## by Paul Nyden

*Coal is a thing that costs life to get. You may be holding a piece of coal in your hand and turn around and say: I wonder how that coal was got? Was there any blood shed in getting that coal? Was there any man's life lost in it? And there's many a one in this country has put coal on the fire, there's been a man's life lost in it. You're not burning coal, you're burning blood.* — A BRITISH COLLIER; RECORDED BY EWAN MACCOLL ON *The Big Hewer*

"I resigned from the presidency of our local in June," Ray Hutchinson explained, "because I feel a working coal miner should be president. I had to retire from the mines a few months ago because I couldn't breathe anymore. I'm all out of breath if I climb two flights of stairs or walk around my yard a couple of times. I always sleep with my head on three pillows and have to take three or four different medicines.

"Six doctors have told me I'm totally disabled. My lungs have lost seventy-five percent of their breathing capacity, so I'm able to do sedentary work only. But I don't have enough education to do any kind of office work. Got some veterans' disability benefits, but they turned me down for black lung and Social Security payments. Right now I'm not doing nothing but working full time for the reform of our union."

Ray Hutchinson, just 41 last July, has a son and a daughter still in school. Since retiring from Island Creek's Beatrice Mine in Grundy, Virginia — North America's gassiest mine and one of its dustiest — he has been very active in union affairs.

Jesse Green, a 53-year-old retired miner, lives in a small frame house down the street from an iron and pipe foundry in Bessemer, Alabama. "My dad worked in the mines for over fifty years; he started when he was only 10. Two years ago he died from lung disease. Most of the old miners is gone now. They had to be tough. Back when they were first organizing, the operators would treat a miner like a mule. In fact, they treated their mules better. If a miner died, it was easy for the operator to hire another man; but if a mule was killed, the operator had to buy another one.

"I began in the mines issuing lamps at the portal — when I was still going to high school. I put in twenty years, but quit in 1959 after I had an accident in the mine. I worked in a filling station up until last April, when I had a heart attack. The doctor told me I can never work again. You can't get any Social Security or disability benefits for at least six months after you are disabled. I also applied for black lung, but that's hard to get here in Alabama."

Jesse, his wife, and their young children have just moved out of a house that cost them too much rent, now that they have no source of income. He sits in his living room or on his porch most of the day, wearing the blue shirt he's kept from the filling station job. When Jesse talks, he has to stop and gasp for breath. His hands and legs are swollen, and he looks like a man in his 70s. Jesse gave twenty years of his life to the coal companies. Today, when he can't work anymore, he lives in a sparsely furnished house and can barely afford to feed his family.

Modern continuous mining machines generate so much dust at the coal face that any man who works in the mines for ten years is almost sure to develop black lung. Men who are injured in mine accidents often go untreated for hours. "There should be a doctor or registered nurse at every portal at all times," reads one resolution to the Scale Committee. "This has long been the practice at the steel mills." An eastern Kentucky miner said, "I've seen miners die because of no medical care. You have roof falls that pin a man underground and he needs immediate help. In remote areas it takes medical help so long to reach the mine that the man could die of shock."

Miners want authority restored to their three-man safety committees. Today, part of the problem is that the UMW's district offices never back up local safety committeemen, and even allow the companies to dismiss men who complain of dangerous working conditions.

Mike Vranic lives in Clarksville, Pennsylvania, in a four-room wooden row house that the coal company built back in the 1920s. His front porch sags and his living room is furnished with two old chairs and one sofa. Mike worked thirty-five years in the mines. "My left leg was crippled in a roof fall in 1947 — not enough timbering. In 1956, my right leg was crippled by a mining machine. Now I have to hobble around on this stick." At 75, Vranic and his wife scrape by on his miner's pension of $150 a month and a little Social Security. If Mike should die before his wife, she will get only $2,000 more from the fund. She's not entitled to keep his pension or his hospital card for more than one year.

Once a man becomes disabled in a mine accident — no matter how old he is — the coal companies have no further use for him or his family. Jack Smith, his wife Della Mae, and their four young children live in Rhodell, West Virginia. Two months after they were married, Jack Smith lost both legs in a slate fall. He can't find employment anywhere today. "I lost both my legs mining coal," he comments. "Yet the company takes no responsibility to help me at all. I get $130 a month disability from the state and food stamps. That's it." Jack was among the leaders of the Disabled Miners and Widows strike in southern West Virginia in June 1970. "While I was on the picket line — in my wheel chair — one company official pushed me over backwards into a river"

Today, almost seventy-five percent of all underground bituminous miners work in three states — West Virginia, Kentucky, and Pennsylvania. Another twenty percent — ninety-five percent in all — work in Virginia, Illinois, Ohio, and Alabama. Many of these men live in the small coal towns tucked in the Appalachian hills. Other miners live in towns a few miles outside Pittsburgh,

*Coal mining ravages the hills and the lives of the men who mine them*

Birmingham, and Charleston, West Virginia.

The nationalities of coal miners vary somewhat from region to region. Near Pittsburgh four out of every five miners have parents or grandparents who were born in the countries of Eastern or Southern Europe — Poland, the Slovak countries, Hungary, Lithuania, Italy, the Soviet Union. Black miners make up seven to eight percent of the district's work force.

As you travel south, the Eastern European population decreases, but it by no means disappears. Throughout southern West Virginia and eastern Kentucky, Italian, Polish, and Slovak names are painted on mailboxes along the mountain roads. Boomer — a small town in the Kanawha Valley — remains today more than eighty percent Italian. "Back during the 1921 strike and armed marches," Black Lung Association President Arnold Miller recounts, "the operators recruited strikebreakers from Sicily. But the operators' plans didn't work out. As soon as the Sicilians arrived and began mining, they figured out what was going on. They organized themselves, and later kept their local long after many others in the area had been broken. The Sicilians created a special problem for the operators' gun thugs. Being good union men, they always defended their fellow miners. Wherever there was labor trouble, they arrived in groups — 2,000 strong. Miners living up Cabin and Paint Creeks took to frightening the thugs by merely hinting, 'The Italians are coming!' Then the thugs would board themselves up in houses with their machine guns. Many times nobody was coming at all."

More then 1,500 Mexican-American miners with their families lived in the Logan County region of West Virginia in the thirties. Today, however, only fifty are working in the mines.

The percentage of black miners increases the farther south you go.

Bill Worthington, who was disabled two years ago when a roof fall broke his ankle in thirteen places, explains the special problems he faced as a black miner. "There were lots of black men in the Chevrolet mine when I began working with the Blue Diamond Coal Company. They were all coal loaders. I was the first black man to do anything else. I became a brakeman; later I became their first black motorman. I told them what job I wanted — and that I wouldn't continue working if I didn't get it.

"While I was a brakeman, the company had me train about a hundred white men to be motormen. Finally, when I insisted on being promoted to that job myself, they fired me, saying I was strong-headed. But they rehired me two days later *as a motorman,* because they needed me. At the time, I felt they wanted to keep me on as brakeman because I was such a good teacher for the new men. But later I got to thinking that they probably felt it didn't matter much if I got myself killed braking for these greenhorns."

When a man works in the coal mines of our country, he puts his life on the line every time the cage goes down. With every year he puts in underground, more and more of his lung tissue becomes black and hard. The miners insist that steps be taken to keep dust levels down and to prevent future Farmingtons and Hydens from taking place. But the contract does not resolve around money and safety issues alone. Miners want a better way of life for themselves and their families. Almost every coal town consists of monotonous rows of company homes built around the towering and smoldering slate dumps. The main street is lined with a few stores and churches, a firehouse, a school, a post office, several beer gardens, maybe a Slovak or Hungarian club, and the union hall. A good bookstore or a movie theater is almost unknown. There are few or no good radio and television stations.

Back in 1922 coal miners issued an appeal to the public during a long and bitter strike. Their appeal could be reissued by today's miners who are concerned about a better life for all: "You people out there who burn the coal, it's *you* we're working for, not the operators. Our real partner is the public." ☐

# The reunion

*From other counties and other states the distant Feltner kin gather at the head of the hollow where Clear Fork begins, to remember and pray, weep and laugh, to embrace and renew ties, to feast and to gossip*

## by John Fetterman

On late summer mornings there is fog at the head of the hollow in Knott County where the creek called Clear Fork begins. The fog obscures the distant slopes and drapes itself across the little cemetery that sits upon a green knoll. The fog was still low and wet when seventy-two-year-old Mrs. Evelyn Haddix came to the cemetery.

She was the first to arrive. She walked among the headstones, rereading inscriptions she had long ago memorized.

"I was a Feltner. Wayne Feltner's daughter," she said.

She would soon be joined by others, until perhaps sixty people would be on the knoll. It was time for the annual reunion of the Feltner family.

The Feltners are one of many mountain families that defy the trend of the times and stubbornly refuse to disintegrate. The symbols of this unity are the countless tiny family cemeteries perched on the hillsides of Appalachia. The family closeness is reflected in the careful tending of the cemetery and is part of the legacy of the people whose pioneer background made the family the heart of a way of life.

Many families in the hills hold similar reunions — many are on Memorial Day, or "Decoration Day," as it is sometimes called. The distant kin come from other counties and other states. It is a time to

*On Sunday morning the service begins in the shelter on the knoll at ten and continues with fervent preaching until one*

remember and pray, to weep and laugh, to embrace and renew ties, to feast and gossip. For the Feltners, this time comes in late summer.

It began on Saturday with a service in the little church near the place Clear Fork empties into Lotts Creek. The name of the church is Clear Fork Regular Baptist Church of Jesus Christ. The minister is seventy-nine-year-old Frank Fugate. He was away from the area for a short time to serve in the Army in World War I and he has spent thirty-seven years in the coal mines. He walks slowly now, but his Saturday morning sermon was long and fervent.

There in the little church, with its white walls and hard brown pews, he preached of humility and of the importance of religious faith in the deliberate rhythm of life in the hills.

"Let us be willing to be just one little human being among all other human beings," he said.

There was little air stirring in the hollow and a few of the women began to use the well-worn cardboard fans.

"People forget God and seek their own glory," the minister said, using the semi-shout of the mountain preacher. "We glory in ourselves."

There was singing and handshaking and embracing, and then a huge feast at the home of one of the Feltners. That afternoon, the people went to the cemetery to decorate the graves and reminisce. The cemetery was first used when a relative, Alex Smith, died in 1937, leaving a request to be buried on the knoll. The land belonged to Martin Feltner and the wish was granted. Now, Martin and his wife, Rhoda, lie there, as do some two dozen other Feltners. The eight children of Martin and Rhoda Feltner make up

*"Might near all these people buried up here are my people."*

CLEAR FORK
REGULAR
BAPTIST CHURCH
OF
JESUS CHRIST

*There was singing and handshaking and then a huge feast* the nucleus of the huge clan, most of whom plan to be buried there.

One of the daughters, Mrs. Ruphenia Combs, lives in Dayton, Ohio, and, she said, "They tried to sell me a cemetery lot in Dayton and I said, 'No, I got my lot already in Kentucky.' "

By twilight on Saturday, the cemetery was spotless and the graves were decorated with bright plastic flowers. On Sunday morning, while the fog was still clinging to the slopes, the Feltners began to come back up the hill to the cemetery. Just outside the white fence that encircles the burial place there is a sturdy shelter, roofed against any possible rain. The service began there in the shelter at 10 a.m. and lasted until 1 p.m. Those who could not fit into the shelter sat along the hill outside. A series of preachers earnestly extolled salvation on earth to assure the final reunion of all the Feltners upon the Resurrection which few of them doubt is coming.

The prayers also were long and earnest, delivered in the almost hypnotic cadence of mountain preachers. The Feltner men knelt to pray, as their fathers and grandfathers had before them. And after the service, there seemed to be an air of contentment, even of strength, among the family on that green hillside. By then, the fog had gone away and through the canopy of the woods there were glimpses of hillsides partially swept away by strip mining.

*By Saturday the graves were spotless and decorated with bright flowers*

For a long time, in the early afternoon, the people wandered among the headstones and talked of those who lay there. They read the inscriptions cut into the stones:

Martin Feltner
Mar. 5, 1878
Sept. 28, 1948
May he find joy in the life
everlasting.

Alex Smith
Mar. 14, 1871
Apr. 3, 1937
Death is eternal life,
why should we weep?

They had known them all, and each grave was full of memories.

"This boy would have graduated from college in a few days. Killed in a car wreck."

"Poor little girl. Had the TB."

An elderly lady rested her hand on a tombstone, looked around slowly, and said, "Might near all these people buried up here are my people."

People of all ages were there, from those who tottered with the tentative steps of infancy, to those who tottered with the faltering steps of age. The meeting and the talking, the tending of the graves and the praying — all were a part of the determination to maintain the family ties. The generations were knit and they were among those rare Americans who are sure of their identity. They knew they were Feltners and they knew they were of that place. They knew who they were.

The ties to each other, and to the land, were reaffirmed with that reunion, as they will be again across the coming years.

They went down the hill again at midafternoon to another feast, spread country-style on crowded tables.

Then they went to their homes and would not gather again until the next reunion — or until a Feltner dies and is carried up to the little cemetery to await the final reunion which any Feltner will tell you is sure to come. ☐

# A statement of concern from the collegiate staff of Commission on Religion in Appalachia

Amid the many voices — strident and pleading, persuasive and demanding — which have been raised in recent years by various minority groups protesting against poverty and powerlessness, discrimination and exploitation, one minority has been strangely silent. We refer to the voice of the Appalachian.

Appalachia is a region of haunting natural beauty. It is also a region of haunting poverty and misery. With some justification it has been called "America's longest slum" and "the last bastion of American colonialism."

There are many reasons why the poor of Appalachia have not organized caucuses, disrupted church services, occupied denominational offices and confronted national religious assemblies. Among these reasons are scattered rural residence, geographical isolation and a certain pride and dignity. Their silence by no means signifies contentment with their lot. It is rather a measure of their hopelessness with regard to the willingness of the affluent and powerful to share in any meaningful degree. That hopelessness is born of long and bitter experience.

We can no longer remain silent. Because we know the rich qualities inherent in Appalachian people and in their culture, and because we daily witness their enormous patience and ingenuity in dealing with their misery, we raise our voices in this statement of concern.

*We testify to poverty.* This is not the place to recite statistics, but every index of property ownership, income, and employment reveal the concentration of poverty in this region.

*We testify to deprivation.* By national standards, Appalachia falls below average in respect to quality of schools and educational attainment, medical facilities and services and health standards, housing, transportation and communication facilities. Beyound these, sociological measures of deprivation. Appalachia has been robbed of much of its rich cultural heritage by the arrogance and exploitation of a modern materialistic civilization.

*We testify to powerlessness.* The poor in Appalachian communities are victimized by their own neighbors who are the manipulators of local and county power structures. These same communities and the whole region are in turn victimized by absentee owners and political manipulators who to this day maintain a subtle but powerful regime of colonialism in the region.

We call upon the Commission on Religion in Appalachia, Inc. (CORA) and upon the communions which compose it to respond far more massively to the needs, the problems, and the opportunities of this great region.

*We call for dollars.* Government funds are becoming increasingly hard to secure for Appalachian development. Foundation money is no easier. The churches have invested heavily in mission enterprises in the region but much of the church's investment has been paternalistic in style and poorly deployed in terms of the real needs of the people. We ask for both a *rethinking of current mission strategies* and an increase in dollar support for the kinds of creative and developmental projects which CORA has been pioneering.

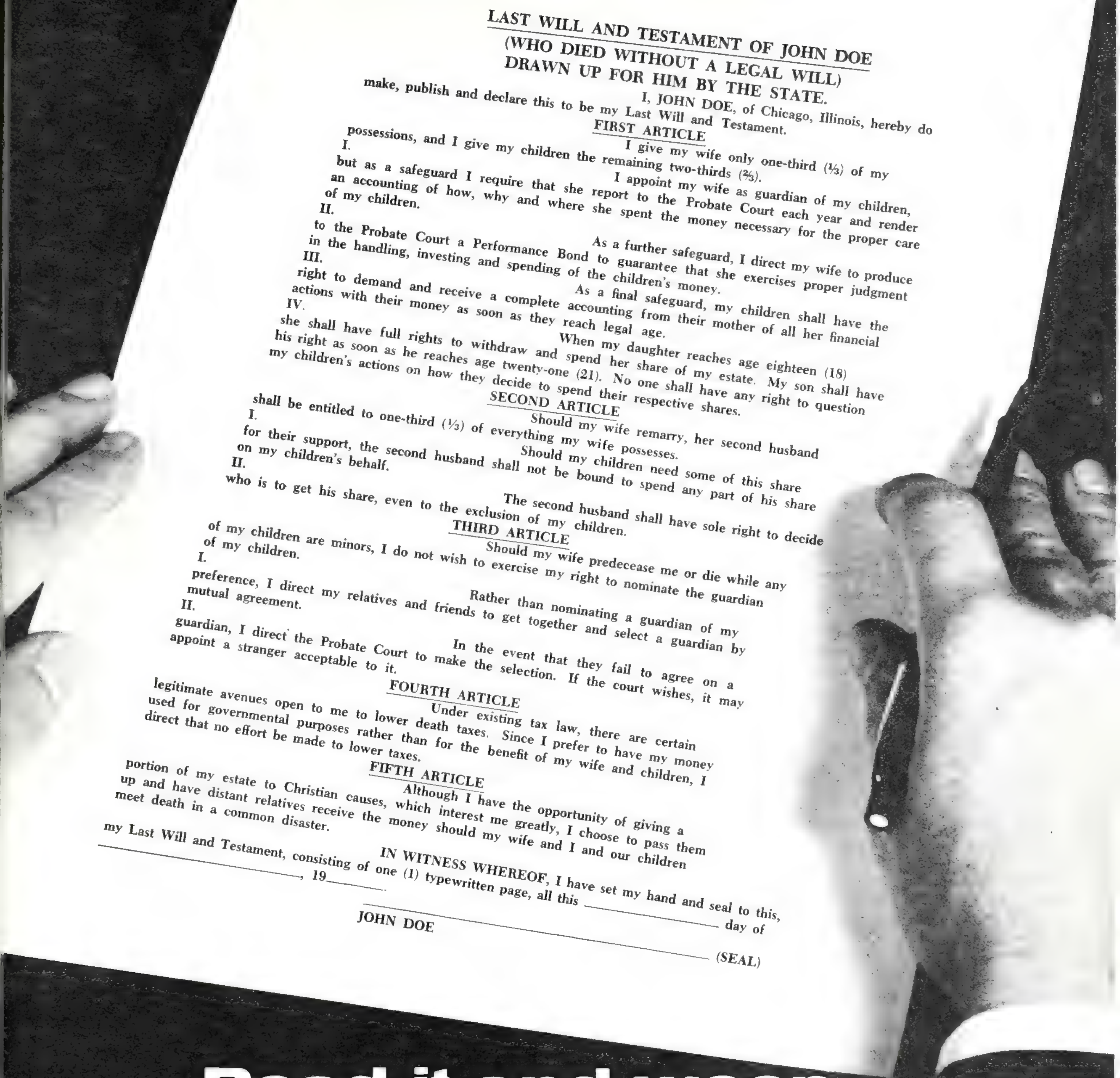
*We call for a strategy of development.* All mission projects should be designed to contribute to the fulfillment of whole persons in community. Man does not live by bread alone. Neither does he live without bread. Bread with dignity is the aspiration and the right of every man. The churches in Appalachia must give massive support to programs of development which combine economic, community, and human development in a ministry to whole persons.

*We call for self-help.* An emerging force in Appalachia is the community-based, self-help approach to human and economic development. The Human/Economic Appalachian Development Project (HEAD) sponsored by CORA is but one of many such grass roots efforts to undergird self-determination with a solid economic and cultural base. This style of development merits the solid support of the churches and the mission boards.

*We call for political action.* The emancipation of Appalachia from colonial domination is a political issue and will require political solutions. The churches can and must stand together with the powerless working for the redemption of the political process in Appalachia so that it ceases to be a device for the enslavement of the people and becomes rather the means of their self-determination and empowerment.

*We call for ecumenicity.* We recognize the enormous commitment of the local churches and denominations and their great contribution to the spiritual and cultural life of Appalachia. Nevertheless, we are convinced that for our day the effectiveness of mission effort in the region is being seriously undermined by the independent denominational approach. CORA provides a solid vehicle for a new ecumenical approach. The denominations have created CORA. Now let them take it seriously and use it.

We who compose the collegiate staff of CORA represent many denominational backgrounds. With the consent of our employing agencies we are gladly contributing time and effort to CORA. Our eagerness to continue in this relationship will be conditioned upon tangible evidence that the communions composing CORA are serious in their support of its efforts and above all are willing to pool increasing resources in the service of economic, political and cultural self-determination for the people of Appalachia. ☐



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ____________ day of ____________, 19______.

______________________________ (SEAL)
JOHN DOE

# Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
☐ "Making Your Will"
☐ "37 Things People Know About Wills That Aren't Really So."
name ______________________________
address ______________________________
city ______________ state __________ zip ________

THE CHURCH OF THE BRETHREN GENERAL BOARD
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

5

Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690

LETTERS / from page 1

The majority of national Christian leaders in that field as in other similar places have long felt that denominations are confusing to their people (who generally have only known other religions). Understanding that the Bible teaches unity, they feel that the Church of North India is the best name for their church there, as are united churches in South India, the Sudan, Japan, and Ecuador. Had not missions been forced to close in China, in all probability we would now have a Church of Christ in China.

The Church of North India is young in a nation in which many people are and have been underprivileged financially and also in other ways. They need financial help from their more privileged Brethren and others in America. They also need some trained workers to help with their own.

Some of us feel that it would be too bad if the Church of North India could not keep going until it can be self-supporting. It is a privilege to help in this united way along with five other denominations.

We also feel that what is being done through the National Council of Churches and its branches and other church councils is a cause for gratitude. Increasingly denominations are uniting for programs for spiritual renewal and service.

However, there are many unmet needs yet in our communities. Can't more be done together? A certain section in Shenandoah District, Va., is saying yes to this question in action. See "When Churches Discover One Another" (MESSENGER, March 15).

VALLEY D. MYERS

Bridgewater, Va.

*Previous* MESSENGER *coverage of the church in India includes: "India's Goal: A United Church and a Church Uniting," March 1, 1971; "India Forms a New Church; Brethren Is Named Bishop," Oct. 22, 1970; "Brethren Look at Church Union for India," July 31, 1970; a special issue on seventy-five years of Brethren work in India, including an article by I. L. Christachari on church union, Nov. 20, 1969; and "India's Bid for Unity," Dec. 19, 1968.*

*Reader Myers is on target, however;* MESSENGER *desires to give frequent and extended coverage to the significant strides of Christians in India, and to breakthroughs in cooperation elsewhere.* — EDITORS

**INCONSISTENT**

Coming as it did, late in the Lenten season, this MESSENGER'S cover (April 1) and color struck me a very low blow, now bruised blue. I just want you to know that I consider the color malappropriate for this season, inconsistent with the message on the cover, and inconsistent with the witness of both spring and Easter.

That you are striving for an outstanding magazine in journalistic circles, and therefor you feel the need of wide varieties and designs, I recognize. However, as far as I am concerned, this is in bad taste. There are thousands of worthy pictures and endless color variations that would enhance the Easter theme.

Are you blue?

ANDREW HOLDERREAD

Tacoma, Wash.

**IMPRESSIVE POETRY**

Thank you so much for the centerfold section of poetry "Listen to the Sunrise" by Kenneth Morse (April 1). I found it so impressive that a layman and I read the scripture references and the poems for our Palm Sunday service.

LEONARD B. CARLISLE

South Bend, Ind.

**MINISTER, YES; LOBBYIST, NO**

Your story on the Impact office in Washington (March 15) was most disgusting, because the people elect their representatives and senators by popular vote.

A lobbyist for any cause is limited in scope and a church denomination lobbyist is really limited in activities because I believe that a church-related lobbyist is in violation to the first amendment to the Constitution of the United States in regard to separation of church and state.

I would recommend that Mr. Ralph Smeltzer and the Church of the Brethren cease all activities as lobbyists and return their talents to the work of the Lord and leave legislative activities to the elected members of the House and Senate.

JOHN R. WALLACE

Fort Defiance, Va.

**LOOK UP**

In response to the letter, "Swallowed Up" (March 15), I would suggest a title, "Look Up." We know that Christian denominations are changing. We do not know what form the future church will be, but we do believe that God's will shall be accomplished in the world.

Jesus said, "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11, KJV).

When we think of men such as Peter Marshall, Martin Luther King, and Harold Row, it brings to mind the scripture where the writer says, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith (Heb. 12:1-2, KJV).

BEN F. BUCKINGHAM

Prairie City, Iowa

**ON BEING "SWALLOWED UP"**

I, too, was a "dyed in the wool" Brethren from birth who was swallowed up by the Baptists — and praise the Lord for it!!

Many Brethren have been on the peace binge for so long now that they seem to have lost sight of the missing ingredient to real peace of self and the world: becoming a born again Christian — as Jesus so plainly told the great intellectual, Nicodemus (John 3:3). True, my Brethren friends tell me they are "turned off" by such questions as, "Are you a born again Christian?" or "Are you saved?" or "Do you know Jesus Christ in a personal way?"

Our prayerful family decision to be "swallowed up" by someone concerned mainly the future spiritual life of our children. We wanted them in a Christ-centered, Spirit-filled church where Jesus Christ is the focal point of discussion and instruction and where the whole Bible is accepted as a gift, through the inspiration of God (2 Tim. 3:16). My Brethren friends again say, "Oh, why you know we believe all that, but we don't have to go around talking about Christ all the time. You're too narrow and fundamental."

Yes, Satan is at work in the church, as well as without and as Jesus says, "You're either for me or against me."

Can the Brethren and their institutions expect to survive if they don't use Jesus Christ for their direction and the Holy Spirit for the power?

JOHN L. COLYN

McPherson, Kans.

**REEXAMINATION**

First, I would like to commend William E. Swigart Jr. and Harold Baughman on their letters (April 1). I am in full agreement with these gentlemen although I do not know them.

With reference to your article on a Holy Week "pilgrimage" (April 1), the writer of this article speaks with a forked tongue. With the one tongue he says in effect that we are against violence; with the other tongue he says we support violence as long as it is our members that are being violent. Such as the alleged attempt of kidnapping our government officials and bombing our government buildings. How does our Brethren hierarchy mean this?

They cannot mean it both ways for that would be impossible. Surely they cannot mean that they wish to destroy the government which has afforded them the freedom of speech and press that they are permitted to publicly advocate this type of violence to change our government. I wonder how long this type of anti-government activities would be tolerated in any of the communist nations. More food for thought.

It is my understanding that Brotherhood giving was down considerably last year. Perhaps a little reexamination of this type leadership will provide some of the answers.

I would also like to have someone show me in good Christian conscience where Jesus advocated the change of any government by kidnapping and bombing. When they can show me this in scriptural background, I will be willing to reshape my thinking and possibly support them.

Until then, may the Lord have mercy on their souls.

Golan J. Winkler
Tulsa, Okla.

**WONDERFUL**

All of your editorials have been brilliant. However, there was one to which I take exception. It was the one in which you defended the General Board in its investment in war securities. Understand, I think the General Board is doing excellent work and I pray it will invest in some other kind of securities.

The editorial on "Government vs. a Denomination" (March 15) was particularly good! In fact, the entire issue was wonderful.

Genevieve R. Robertson
Staunton, Va.

**BRIGHTER MONDAY**

The quotation on the Feb. 15 cover as well as inside by G. Curtis Jones just "made" this uninspiring Monday for me. Please keep up the good work.

The artistry of the Christmas issue was a treasure — such a change from drab black and white.

Ida Eller
Princeton, W. Va.

**SPECIAL MEANING**

The cover of the Feb. 15 issue of Messenger really appealed to the younger reader.

Our one daughter had the cover on her bulletin board in her room at college and the other daughter had it taped on the wall in the hallway of her apartment. When I mentioned something to them about the fact that they gave this recognition to the cover, they said, "Yes, it is really cool."

I might add this particular quotation ("People become lost not by design . . .") had special meaning to me and I also have it on the wall above my desk at work.

A Reader

**SAD COMMENTARY**

When the Church of the Brethren was organized in 1708 the original decision was to take the New Testament as its creed. . . . For many years the New Testament guided the church in basic decisions of church conduct. The Bible was revered as the final authority.

In recent years church actions seem to follow the thesis that church position should be based not on what the New Testament says but on what modern thought thinks it should say. An example is the decision that the church should sanction divorce and remarriage (legalized adultery). In Luke 16:18 Jesus says, "Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery." Could the words of Jesus, the Son of God, be any more plain? However, the church ruled that Jesus did not mean what he said.

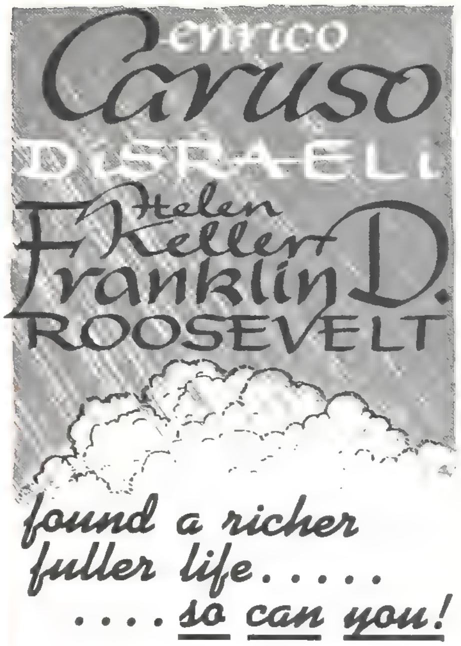
The Church of the Brethren has for many years prided itself on being an historic peace church — strictly opposed to war. In recent wars a great percentage of Brethren men of draft age joined some branch of military service. Recently the church has attempted to reemphasize its peace stand by peace rallies, marches, and sit-ins. Now comes the crushing, humiliating blow: Shall the Church of the Brethren sanction abortion (legalized murder)?

Most thinking people would agree that there is a degree of fairness to some types of war at least. Soldiers on both sides are armed and have a measure of opportunity for self-preservation. But abortion, the killing of helpless, unborn babies, is more than barbaric.

For this subject to be seriously considered by Brethren is a sad commentary on how far our thinking has strayed from the Word of God. The fact that the Bible states that no adulterers or murderers will inherit the kingdom of God (Gal. 5:19-22; Matt. 15:18-20; Jer. 7:8-28; Rev. 9:20-21, 21:8) is of little note to those who are law unto themselves.

The pagan practice of "every man did what was right in his own eyes" (Judges 17 — 21) and the more modern Playboy theory of "what seems good is good" seem to be accepted by the church rather than the Word of God. In Mark 7:7 Jesus says, "In vain do they worship me, teaching as doctrines the precepts of men."

Dan Deal
Onekama, Mich.



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Fast-moving and forceful—this is a dynamic message of hope for those facing adversity—and that's all of us at one time or another. In revealing how others have surmounted tragedy, facts about little-known and famed personalities are exposed. Caruso, Disraeli, Louis Braille, et al. C. William Fisher. Paper, $1.50

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The church—how to make it more effective in the field of mental health by applying insights from pastoral psychology to the major dimensions of church programs. Dr. Howard J. Clinebell, Jr. stresses the need to meet the heart-hungers of each congregation. Paper, $2.95

THE INTERNATIONAL LESSON ANNUAL, 1972-73
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# Aunt Arie Carpenter takes on Li'l Abner

We don't have to think very hard to recall the images; they dilate at the back of our minds like an offhanded sneer, coming as they do from all sides. Li'l Abner and Snuffy Smith with their strange clothes and taciturn speech. "Petticoat Junction" and "Beverly Hillbillies" reruns. The stories from triumphant vacationers who somehow take pleasure in conning a family loom or ladder-back chair for a few dollars. The laugh is always on the mountain family.

Similarly condescending was my question about the Interstate highway that rends Kentucky's mountain country: "Do the people notice many changes in their lives now that the Interstate passes so close?"

Equally humiliating were the gifts of candy bars and shoes to mountain teen-agers by well-meaning volunteers, who may have thought that the twentieth century had not quite reached the hills because it seems so far away from Dogpatch.

Mountain folk themselves admit that the modesty they value highly has sometimes permitted them to sell themselves short.

A very different look at Appalachia comes from groups like the Georgia teen-agers who publish *Foxfire* magazine. If they have their way, Appalachia will emerge in national consciousness with a perspective more affirming than "poverty pocket" or roost for such figments as Li'l Abner.

Five years ago students at the Rabun Gap-Nacoochee School in the Georgia Appalachians began collecting folk wisdom and lore and recording such pioneer skills as how to plant by the moon, all for a class project. Now *Foxfire* has 4,000 subscribers in fifty states, and Doubleday Publishers have gathered some of the material into the hardcover *Foxfire Book*.

In both, sharing their skills, recipes, and remedies are persons like Aunt Arie Carpenter, whose oak-split baskets resemble the lovely woven (and priceless, some of them) creations of her ancestors; Lon Reid demonstrating the weaving of a chair seat; wood-carver Kenny Runion making a belt from mountain laurel.

*Life* magazine's coverage of *Foxfire* may tempt us to murmur, "How quaint," and move on. But the kinds of skills there remind us that Appalachians as well as outlanders have gifts to share.

It is a reminder that we Brethren can heed as we develop further strategies for ministries in Appalachia; whenever we consider placing volunteers in an area suffering from high unemployment; if we look for health workers among Brethren who may not be Appalachians.

It is a reminder similar to the one Brethren listened to in Ecuador and Nigeria. As there, decision making in Appalachia must rest with persons who best know what needs to be done: natives themselves.

It is a reminder of the losses we would experience if ever we were tempted to want to mesh all Appalachia into mainstream American life — the heritage, the lore, the value system whose source is deeply-felt religious belief.

Saddest of all, we would be the poorer for having lost to amalgamation persons like Aunt Arie Carpenter, whose presence affirms the strengths of Appalachia and puts the lie to Li'l Abner. — L.K.B.

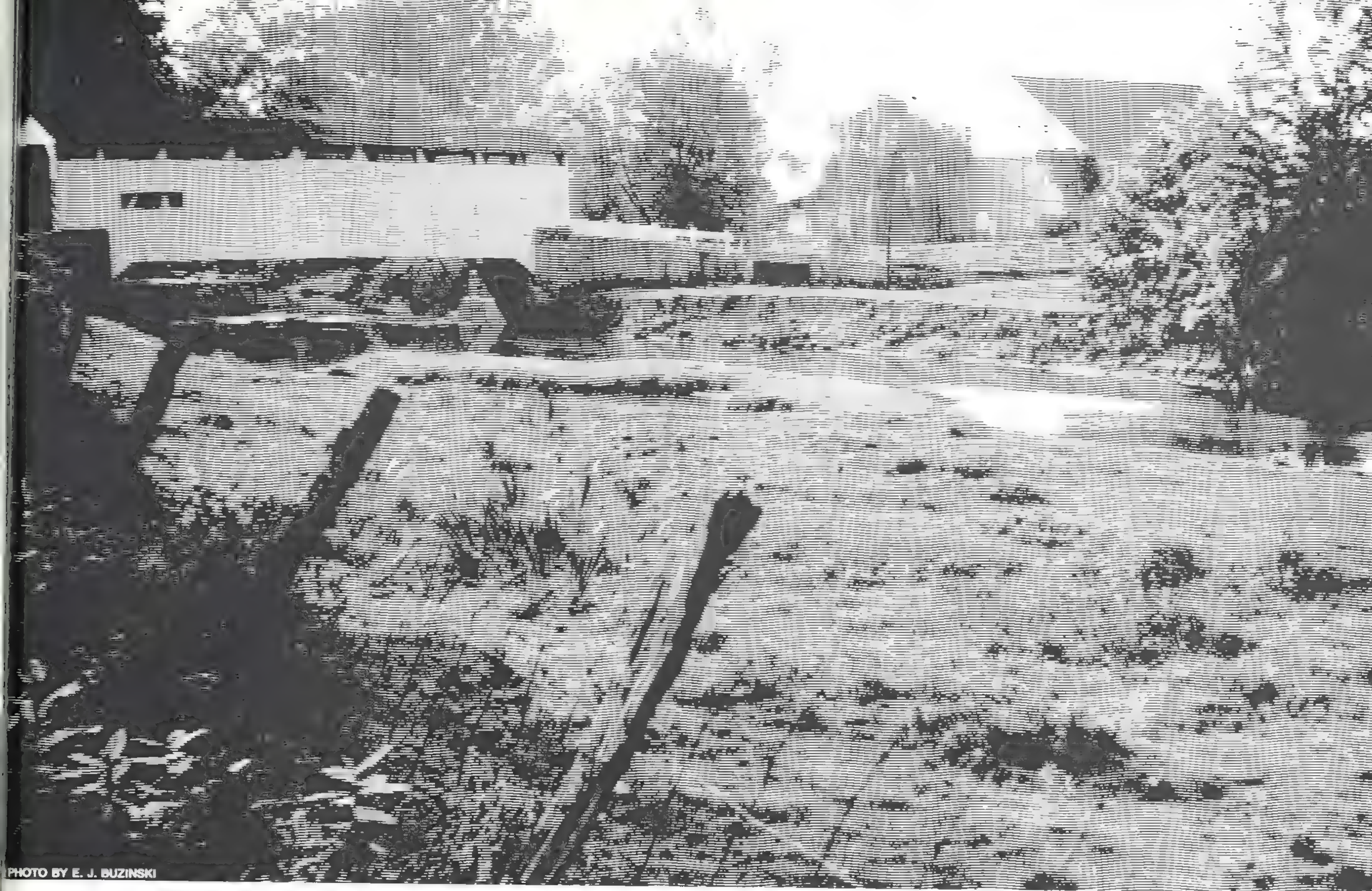

PHOTO BY E. J. BUZINSKI

# Study materials on Brethren history and life

**HEIRS OF A PROMISE,** by Allen C. Deeter, is a study guide for an elective unit for adults who want to study the history and present life of the Church of the Brethren. The purpose of the study is to consider the issues involved in deciding what the future of the church will be. The study is based on two books.

**HERITAGE AND PROMISE,** by Emmert F. Bittinger, offers a contemporary look at the Church of the Brethren in the light of its history. The origins and growth of the denomination are clearly outlined in the context of church history and in the setting of a changing society. Basic beliefs and styles of life among Brethren receive equal prominence with institutional developments.

**THE CHURCH OF THE BRETHREN PAST AND PRESENT,** edited by Donald F. Durnbaugh, tells the story of the Church of the Brethren through articles by eight writers who speak competently from within the fields they describe. Their treatment gives perspective to the Brethren's quest for identity to the roles which the Bible and nonconformity play in the life of its people, and to the tendency of the Brethren to be sectarian in theology and ecumenical in action. Writers: Donald F. Durnbaugh, Vernard Eller, Dale W. Brown, Warren F. Groff, Desmond W. Bittinger, Merle Crouse, Edward K. Ziegler, and Roger Sappington.

Please send

_______ copies of **Heirs of a Promise** at $1.95 each

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**1451 Dundee Ave., Elgin, Ill. 60120**

# They have a lot to give.

Yes, they've got a lot to give. And they're doing it. Mark and Naomi Wampler, retired from farming and candy factory, are giving themselves to the people of the Flat Creek, Kentucky, area. Mark serves as pastor of the Mud Lick Church and surrounding community, as well as being a cabinetmaker and handyman. Naomi coordinates the Mud Lick Sunday school, edits the Mission newsletter, and handles secretarial tasks. They are missionaries — bearers of the Good News.

But so are you! In your own place. With your own skills. Through your congregation you give yourself as teacher, hospital visitor, organist, youth leader, board member. Through the denomination your giving goes far beyond home. Into the wider ministries of the church — at Flat Creek, Lybrook, Castañer, Garkida, Anklesvar, Quito, Djakarta. Through persons like the Wamplers.

You've got a lot to give. And as a Christian you have the reason. The world has the needs. The Annual Conference Offering is an opportunity for us to put our faith to work by supporting ministries of love and compassion.

We do that with money through the Brotherhood Fund. As congregations. And as individuals.

You've got a lot to give! Your contribution will help, whatever its size. Please send it today.

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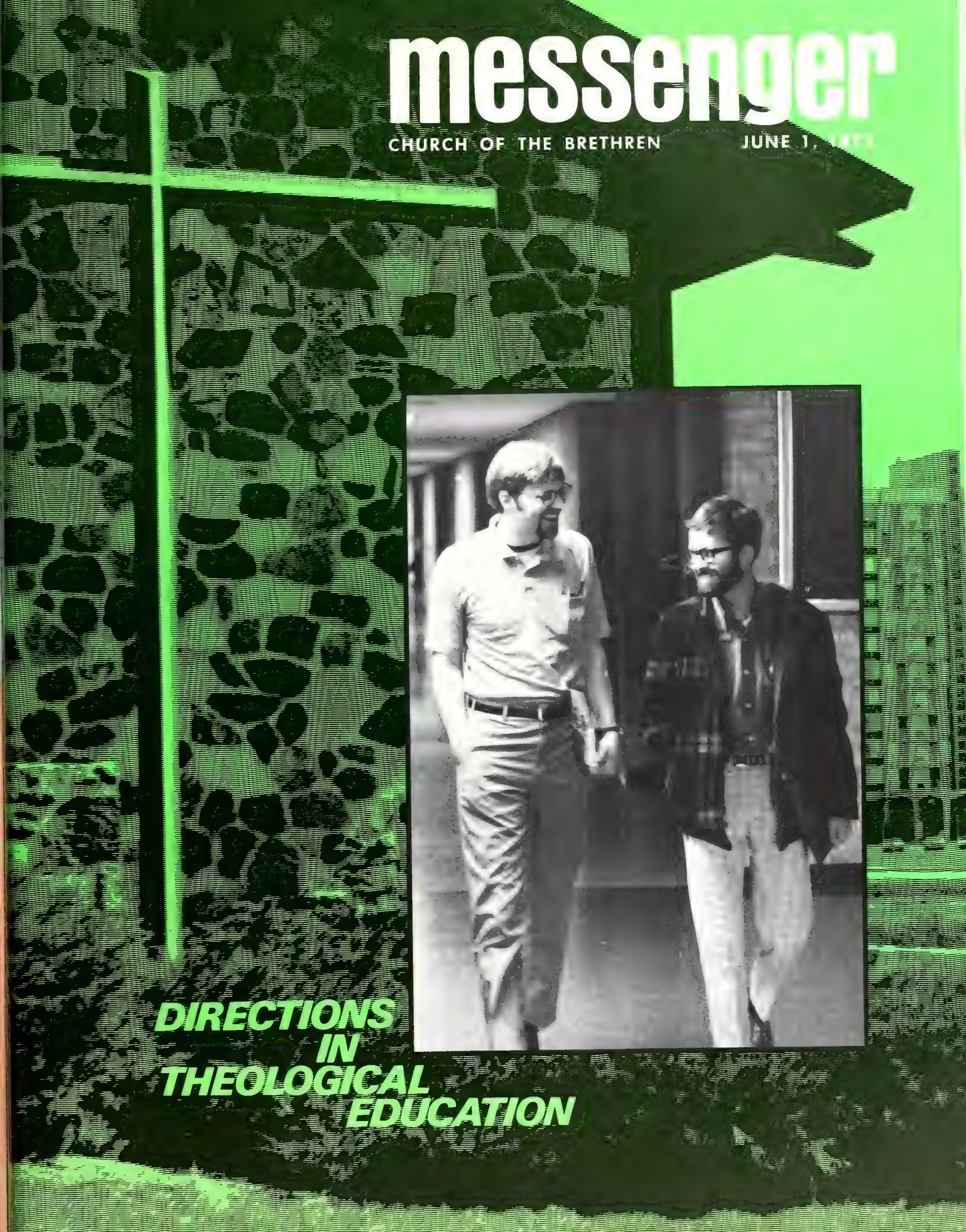
# messenger

CHURCH OF THE BRETHREN JUNE 1, 1971



## DIRECTIONS IN THEOLOGICAL EDUCATION

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**11** **Place of Learning, Center for Mission.** "At its best the theological school is an extension of faith and commitment, drawing vitality from believers wherever they gather for worship and work, study and action, celebration and witness." Dean Warren F. Groff talks about Bethany

**15** **The Bethany That Eludes the Catalog.** Some students are downright evangelistic about Bethany. Others are thoughtful critics. Whatever their stance, seminarians reveal a picture of their school that the catalog does not. Linda Beher reports

**18** **Pastoral Ministry and Bethany Theological Seminary — An Initial Assessment.** "There is no question concerning Bethany's impact on today's Church of the Brethren," writes this General Board staff member, once a pastor and a district executive. "It is only the degree of influence that may be surprising." by Richard N. Miller

**21** **Findings of a Survey on Abortion.** Respondents to MESSENGER's questionnaire concurred that abortion is wrong but that there may be some circumstances in which it must be considered as an alternative

**22** **Abortion and War.** Dale Aukerman maintains that the arguments advanced to justify abortion may be versions of the arguments used to justify war

Outlook notes a *Reader's Digest* rebuttal, reviews Annual Conference study committee efforts, previews a Stay Young Club musical, cites a call for total amnesty for resisters, and reports on awards won by MESSENGER staff members (beginning on 2). . . . Two fathers reflect on the death of their children: "Living It Out," by David Bagwell (6) and "The Birds Still Sing," by Leonard Carlisle (7). . . . An editorial points to "The Signs of a Christian People" (24)

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VOL. 121, NO. 11 JUNE 1, 1972

CREDITS: Cover, 8, 11, 12 courtesy Bethany Theological Seminary; 2 Religious News Service; 3, 6 7 Edward Wallowitch; 15 Ervin Huston

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., June 1, 1972. Copyright 1972, Church of the Brethren General Board.

## letters

### TWO-SIDED COMMENT

I would like to make a two-sided comment on your April 1 issue.

First of all, I would like to disagree a bit with some of the "far out" statements Ronald Keener made in his article on "New Songs for New Times." I sincerely believe we must be relevant to today's youth to be effective, but to go so far as to say that songs like "Jesus Loves Me" will harm the children of today is going somewhat overboard, I believe. There are certain fundamentals in the Bible that never change. Even the youth of today all over the country are saying, "Jesus Loves You."

On the positive side, I would like to congratulate Matthew Meyer for his very timely comments on "The Gospel Blitz." I think he has summed up quite well the cause, results, and remedies for the "Jesus Movement" and the wonderful surge of youth toward true Christianity in our present day. We adults should assist the youth in finding stability in the faith as the apostle Paul suggests.

HARRY E. WENGER
McConnellsburg, Pa.

### AN OPEN LETTER TO MATT MEYER

Hallelujah! Praise the Lord! An OD of Jesus? Come on now, Matt! Re: your "Gospel Blitz" (April 1), the doctors tell us that when the body is suffering from a gross deficiency, any normal dose of the ingredient that is deficient may, they stress — may — result in a reaction similar to an OD. Could this possibly be the case here, Matt?

As you know, I am not in the "youth" bracket. I wish I were. The youth today have exciting days with their Christian experiences. The fact that fathers and mothers are following them to committing their lives to Christ (you say "startling"; I say praise the Lord!) is a sign that people of all ages and all denominations are hungering for something more real in their spiritual lives. I learned about this "realness," this missing ingredient from Jesus people and I thank God for their witness.

You say that where church youth groups are most alive and exciting that there is a strong evidence of the Jesus fundamentalism there. Can this possibly be bad? An ingredient that makes church youth groups alive and exciting?

I believe that the Holy Spirit is moving among his people today in a very real way. Moving through the various groups, the Jesus movements (and there are many varieties), through the charismatic movements, and in some instances a marriage of these two different movements.

One of the things that makes these groups so easy to follow is their joy. They show us that we can have joy in knowing Christ, joy in praising him and in our worship experiences, other than the "normal, formal worship services." Thank God for people today that are not afraid to let the world know, that knowing Jesus is alive, is a happy experience.

An OD of Jesus? I hope so, Matt! It sounds like a lovely disease. Maybe even, just what the doctor ordered. My prayer is that all of our churches throughout the Brotherhood get an epidemic of it. As I read the Psalms, I think that the Psalmists of old surely had this terrible disease.

Remember, Matt — Jesus loves you (and so do we!). Hallelujah, praise the Lord!

Ralph Baker

Mechanicsburg, Pa.

### A FINE INTERPRETATION

I read with interest Matt Meyer's timely article in the April 1 Messenger on the youth manifestation in and out of the church. The explanation of the "Jesus People" and the analysis of the stance represented in the generations was most helpful.

Ralph D. Bowman

Rocky Ford, Colo.

### LOST TOUCH WITH REALITY

The December article on Ted Glick was mostly an appeal for funds to support the defense of the "Harrisburg Eight," and it was lacking facts. Are the charges he now faces in any way connected with the Rochester case? Can I assume that he was not representing our church in Rochester? If so, why was our official publication used as a means of soliciting funds for his defense?

The article notes, "He denies that burning draft records in Rochester was a violent act." It is a shame that some of our church leaders have influenced his thinking to the point he believes he did nothing wrong. He is probably sincere in his beliefs, but I strongly disagree with his methods of expression — burning his draft card at Annual Conference and destruction of federal draft records. . . .

It seems to me that some have lost all touch with reality and are pretending to live in a utopian world. It would be great if our nation were filled with law-abiding citizens. We wouldn't need the state police, city police, FBI, or sheriff departments. We could save great sums of money to use for more worthwhile causes. Such a dream world would have no laws because there would be no means of enforcement. Can we begin to imagine the chaos in such living?

I hate war as I believe anyone in his right mind does. It is unfortunate that so many take delight in saying Richard Nixon is a "lover of war." It is amazing that so many religious writers are also experts on the Vietnam War, welfare programs, race relations, and pollution. Sometimes one feels that our Encounter Series is really a study of anti-American philosophy. I feel there are many weaknesses in our country. We cannot continue such enormous deficit spending, and we spend too much for national defense. Yet I realize that during the past ten years, we have increased domestic spending by 300% while holding the increase in defense spending to 70%. We cannot continue our role as "policeman for the world," yet we have some obligation to help preserve freedom.

America is not perfect and never will be. But democracy is worth keeping, and I am not gullible enough to believe we can survive without a military system. We can make changes through the democratic process, and we must maintain law and order and support our law-enforcement agencies. How can Brethren really believe that Ted Glick did nothing wrong in Rochester?

Dwight Houff

Mt. Sidney, Va.

*In response to Reader Houff, on the first point Mr. Glick already has served sentence for the destruction of draft records in Rochester. He acted there in his own behalf. Afterwards, when the General Board was approached to use Brotherhood assets to secure bond for Mr. Glick, the Board rejected the request on the basis that the action was not in harmony with the stated position of the denomination.*

*On the handling of funds which was mentioned in the Messenger news article, the decision that the Church of the Brethren would receive and transmit funds to the Harrisburg Defense Committee was a response to individuals inquiring how they could express concern and support. As outlined by Wilbur E. Mullen, draft counselor, the decision was seen as consistent with the church's desire to speak on the issue of peace and war, to discern whether the individual involved acted in harmony with the stance of the church, and to minister to a member in a situation of need.*

*Beyond what Mr. Houff relates, some 300 Brethren, clergy and laity including youth, in January signed a statement indicating their stand with Mr. Glick and other Harrisburg defendants "in their struggles of conscience against war." The signers went on to add that not all of them agreed with all the methods the eight had chosen for their witness, but they did reveal their support and prayers to those being tried "as they continue to give their highest obedience to God."* — Editors

## page one

What direction theological education in the Church of the Brethren is to take is a key denominational concern. In response to the recommendations of the Bethany Seminary Study Committee, Annual Conference delegates in Cincinnati June 27 — July 2 will have opportunity to examine options and to establish a framework around which creative and responsible decisions can be shaped in future.

To brief readers on the committee's work, Messenger on page 8 publishes the 1972 Conference report in full. Further, to offer a fresh look at the Bethany program in light of trends among the Brethren and elsewhere on matters of theological training, the editors interviewed Warren F. Groff, dean (page 11), and a cross segment of seminary students (page 15). In a related article (page 18), Richard N. Miller out of a background as pastor, district executive secretary, and Brotherhood staff member assesses the larger picture of pastoral needs and trends.

On other Conference-related items Outlook sums up the final report of the Abortion Study Committee and of the Committee on Health and Welfare. Also included are a summation of readers' response to the survey on abortion published in Messenger Jan. 1, and commentary by Dale Aukerman, a Vermontville, Mich., pastor, lifting up a consideration which he sees as central to Brethren discussion of abortion.

In other articles two fathers share in this time of Memorial Day reflection the meaning of life and death within their own family experiences. David B. Bagwell, Catonsville, Md., is a member of the First church in Baltimore; Leonard B. Carlisle is pastor of the Crest Manor church, South Bend, Ind.

— The Editors

## Digest article says churches cannot be both safe and true

Last fall the *Reader's Digest* printed a two-part series critical of the World Council of Churches for its program to combat racism and for its admission of the Russian Orthodox Church to membership.

Specifically, the stories by Clarence Hall contended that the World Council was financing arms to "liberation" groups in southern Africa and that the WCC is unduely influenced by the Russian Orthodox.

Amid the controversy that the articles provoked, Dr. Eugene L. Smith of the WCC New York office deplored the fact that the *Digest's* disagreement was expressed with "unsubstantiated charges, misstatements of fact, distorted reporting, quotation of statements out of context, and the degree of dependence for opinion upon unnamed persons. . . . The total effect of these articles is to present a false picture of the World Council of Churches," he said then.

Dr. Smith upheld the right to disagree with the WCC actions and noted that debate is "perhaps inevitable in a time when the church seeks to break new ground in response to injustice."

Unfortunately, the *Digest* does not print letters to the editor, but the critical articles in turn received so much intense controvery that the *Digest* agreed to publish an article authored by a WCC representative.

That article appeared in the April issue, written by J. Irwin Miller, an Indiana industrialist and a prominent Disciples of Christ layman. He has been president of the National Council of Churches and a central committeeman of the World Council.

Rather than attempt to respond point by point to Mr. Hall's allegations, Mr. Miller deals with the theological and social reasons why he feels the churches and the World Council must be involved in social action and in other activities which may well provoke controversy.

He contends that the churches must take "controversial social action" and perhaps become "disruptive" in their preaching. "There is no way the World Council, or even local congregations, can play it safe and be true to the Gospel," he says.

He makes no direct mention to the $400,000 in small grants by the WCC to organizations opposing racism as part of its program. Nor does he defend the presence in the WCC of the Russian Orthodox or other churches from Iron Curtain countries which must get along with Communist governments.

He mentions the Russian church in quite another context. According to Mr. Miller, support is lent to church social proclamations in America by the observation that had the 19th-century church in Russia spoken out against the Czar, the landowners, and the nobility, revolution and communism might have been avoided.

During the 19th century, he said, Orthodoxy in Russia "conducted its rich and ineffably beautiful services with almost unbroken silence regarding the corruption and cruelty of the nobility and government."

Mr. Miller points out that the anger of Jesus, the Old Testament prophets, and Paul was greater toward those rulers and "churchgoers" who were "guilty of confusing the appearance of religion with its substance" than against the more "obvious sinners."

In the modern world, institutions as well as individuals must be reminded that the Christian Gospel is opposed to corruption. Mr. Miller wrote:

"In times past this has meant leading the fight against child labor, slavery, and any abuse of private or public power — and for prison reform, for the rights of the workingman to form unions.

"Today it clearly involves support for complete racial equality, for the elimination of poverty and hunger in a potentially affluent world, and for the extension of full democracy powers to the deprived and powerless."

In Mr. Miller's view, the World Council is seeking to carry out its prophetic role in many areas, including the social and political.

If the WCC stuck to ecumenical dialogue, aid for refugees and educational tasks, he added, it might be criticized less and "possess a fatter budget." But to set out to escape criticism and get more money at the expense of faith would be a worse fate, Mr. Miller wrote.

The layman concluded that if the WCC or the churches "should decide to play it safe, to remain silent in times when a prophet's voice is needed, then I fear for the church — and for all of us."

*"There is no way to play it safe and be true to the Gospel"*

*J. Irwin Miller*

## Health and welfare, abortion issues to confront delegates

Under study for the past two years, the issues of a coordinated health and welfare program and a denominational stance on abortion will confront the delegates to the Cincinnati Annual Conference in June.

✓ There are growing numbers of older persons in the Church of the Brethren, says a study committee on the health and welfare institutions of the church, and by 1975 there will be about 20,000 persons over age 65 within the Brotherhood.

Aging and poverty are two of the issues in health and welfare ministries at which the committee looked. Also confronting churchmen are concerns for cost and specialization of care, child care, institutionalization, mental health, and preventative care.

In order to bring some coordination to the 21 homes for the aging and two hospitals related to the Brethren, the committee is proposing the creation of a permanent Annual Conference Committee on Health and Welfare of seven persons appointed by Standing Committee, the General Board, and the Brethren Homes and Hospitals Association.

The committee on health and welfare, having its own administrator, would present health and welfare concerns to the Annual Conference, propose national policy, coordinate common concerns and research, work with other denominations and government in health needs, and review socio-medical ethical concerns.

Annual Conference would establish a minimum criteria of standards for institutions wishing to use the name "Brethren" and be related to a church judicatory. Care centers would be asked to join the Brethren Homes and Hospitals Association. Most institutions are already meeting or nearly meeting such standards now.

If adopted by the delegates, the report would significantly strengthen the ties between the church and districts and the institutions in terms of relationships, governance, financing, program, and services.

Considerable stress is placed upon congregations to find opportunities to be of assistance to persons in need. "It is in the local congregation where it is affirmed that all of life is sacred, and that therefore social service is at the same time spiritual service, when it is derived from the desire to act out the love of God," the report says.

Suggestions for ministries to the aged in which congregations can and should participate are made by the committee, which is composed of Robert B. Blair, Larry K. Ulrich, John C. Eller, and Daryl M. Parker.

✓ Prefaced by the affirmation that "Brethren oppose abortion because it destroys fetal life" and that the "Brethren ideal upholds the sacredness of human life," the study committee on abortion suggests for a denominational stance the view that "abortion should be accepted as an option *only* where all other possible alternatives will lead to greater destruction of human life and spirit."

Confessing that "we are part of a society that contributes to abortion by denying parents the support and assistance they need," the paper suggests that persons not merely condemn or condone abortion but rather attempt to understand the life-destroying situations that drive the mother to abort an unwanted child.

The committee further states:

"Thus, our position is not a condemnation of those persons who reject this position or of women who seek and undergo abortions. Rather, it is a call for Christlike compassion in seeking creative alternatives to abortion.

"We support persons who, after prayer and counseling, believe abortion is the least destructive alternative available to them, that they may make their decision openly, honestly, without the suffering imposed by an uncompromising community.

"We oppose any action, direct or indirect, by parents, physicians, the state, or anyone that would compel a woman to undergo an abortion against her will.

"All who seek abortions should be granted sympathetic counsel about alternatives available as well as the health and safety of publicly available physicians and hospital care."

*For the aging: Minimal home standards?*

Further recommendations include the availability to Brethren of a course of study on human sexuality and responsible parenthood, a network of families willing to help other families who need support and assistance in wanting and caring for their children, consideration by physicians, pastors, and laymen of ways to share with the physician the burden of responsibility for moral choice in the continuation of life.

Existing public laws on abortion become increasingly irrelevant and unenforceable as medical advances cloud the line between contraception and abortion. Nevertheless, says the report, "laws regarding abortion should embody protection of human life, protection of freedom of moral choice, and availability of good medical care. Brethren should work for laws that uphold these principles, even though there is differing opinion as to how such principles may be achieved. Brethren are asked not to try to enforce their highest ideal of morality by strict civil law."

A background of biblical teachings and social, medical, and counseling considerations precede the position statement and recommendations made by the committee. On the committee have been Lauree H. Meyer, Nancy R. Faus, Sonja Griffith, Donald E. Miller, Terry Murray, Marianne Pittman, and Dennis F. Rupel.

## It's good-bye to 'George M.' and a hello to 'Dolly' Levi

The Stay Young Club, on the road with a new musical, is playing to standing room only crowds.

The club — where the average age is 83 — is an organization of the Fahrney-Keedy Memorial Home for the Aged at Boonsboro, Md. Last December the club closed out two years and 51 performances of "A Musical Tribute to George M. Cohan."

That long run brought them a mention in the US Congressional Record, an appearance on Roanoke, Va., television, and an estimated audience of some 9,000 persons. They traveled 3,700 miles in putting on the show for churches, civic clubs, and professional groups.

Last Dec. 5 the club gave its debut performance of "Hello, Dolly!" twice filling the auditorium and turning several hundred persons away. They are booked for performances through October.

MESSENGER readers first learned of the oldsters' youthful activities in the April 23, 1970, issue. Playing the role of George M. Cohan in the first show was John Nicodemus, who also has a leading role in the current show. Dora Negus plays Mrs. Dolly Gallagher Levi.

US Senator Charles Mathias of Maryland told his colleagues that the activities of the Stay Young members "have proved beyond dispute that age does not necessarily go hand in hand with inactivity or unproductiveness." The Cohan show, he said, "is a tribute to not only one man, but to all of this nation's active and involved senior citizens."

*John Nicodemus, r, C. O. Meitzler, stars in "Cohan," await last performance cues*

Georgiana Randall, one of the 16 cast members in "Dolly" and the Faye Templeton in "Cohan," is one to agree: "I'm living longer and enjoying it more." Others echo her sentiment in their attitude on traveling, meeting people, and sharing with others. Contributions at performances has enabled the club to give some $1,000 toward the home's chapel fund, and to aid other projects.

One "Dolly" cast member is 85-year-old Viola Ritchey. A woman from one of the audiences told her, "Oh, I wouldn't do anything like that. I just sit and praise my God all day long."

Mrs. Ritchey replied that through their shows the cast expresses its joy in life and appreciation for God's blessings. And the show goes on.

## Total amnesty for resisters sought by religious leaders

An interreligious conference has called for total amnesty for resisters to the Vietnam war.

Amnesty is "not a matter of forgiveness but (is) a blessed act of oblivion, the law's way of undoing what the law itself has done," the group said.

A four-page statement on the controversial issue was adopted by 150 persons from Protestant, Jewish, and Roman Catholic groups. It was addressed to the nation's religious communities.

The March meeting was called by the National Council of Churches, in cooperation with the US Catholic Conference and Jewish organizations in light of growing public debate on amnesty for young men who fled the nation to escape service in Vietnam or who are in jail because of resistance.

"Amnesty would demonstrate that America is still capable of a communal moral act," the statement said. "It would be bitterly ironic if we were to make peace with the peoples of China and Southeast Asia but persisted to vindictiveness toward those of the young generation who refused to share in the brutalities and destruction of the war."

The conference envisioned total amnesty for those who have fled, those jailed or held in stockades, men who have served sentences for resisting, those charged but not yet tried, and Vietnam veterans receiving less than honorable discharges.

"The only exemption we countenance is for those who have been convicted of violence against persons, and even these should have their cases reviewed individually," the statement said.

In varying degrees, a number of religious groups have supported some type of amnesty. Among these are the National Conference of Catholic Bishops, the United Church of Christ, and the American Baptist Convention.

(The Church of the Brethren last spoke on amnesty on Nov. 13, 1946, when the former Council of Boards called for a general amnesty for men who resisted World War II.)

The interreligious conference held that amnesty would not "dishonor the consciences or acts of those who fought or died. Our hope is that by abstaining from all punitive acts, against both those who prosecuted this war and those who refused to participate in it, we shall affirm a spirit of humanity that will stand the nation in good stead as it makes peace with itself and with the world."

In discussion before the vote on the statement, Dr. Charles West of the Princeton Theological Seminary said he would abstain because he felt the document was "self-righteous" and because it lacked the judgment of God on everyone. More debate resulted in the adding of this sentence: "God alone determines the purity of any man's motives."

Brethren in the deliberations were pastors Ed Poling, Myersville, Md., and Norman R. Cain, Smithsburg, Md., Warren W. Hoover, Washington, D.C., executive director of the National Interreligious Service Board for Conscientious Objectors, and Brotherhood draft counselor Wilbur E. Mullen, Elgin, Ill.

Ed Poling later reflected that the conference definition of amnesty — "the law's way of undoing what the law itself has done — has the ring of the Jubilee Year (Leviticus 25). "In the year of Jubilee, all debts are cancelled and everything goes back as it originally was. That's what amnesty is," he said.

While he concurred with a dominant

mood that it is too early to consider amnesty — that it may lull people to believe the country is in a post-war era — he does see it as a natural topic of discussion and one through which persons can enter a discussion about the war itself.

Dr. John C. Bennett, president emeritus of Union Theological Seminary, said amnesty for resistance to the Vietnam war is "not more than a belated accommodation of the law to a moral situation that is seen by us in a religious context.

Polls show that only seven percent of the American people currently favor total amnesty without provision for alternate service for those who declined or escaped from action in Vietnam.

## Messenger wins two awards in publications competition

A first place in the magazine category and best in the print class were awards received by MESSENGER from the Religious Public Relations Council, Inc., meeting in Fort Worth, Tex., in April.

The issue in competition with other religious publications for the Paul M. Hinkhouse awards was the MESSENGER of Feb. 1 on "Nonviolence in a Violent World."

MESSENGER editor Howard E. Royer also led the individual awards with seven honors, including first places in newsletter, magazine, and news story categories, and second place finishes in feature writing, photography, and tapes.

Two awards resulted from his coverage of the inaugural of the Church of North India; two others related to interviews with Dean Kahler and Ted Studebaker.

A best in the broadcast class was given to Ronald E. Keener, associate editor of MESSENGER, for the television peace spot, "Another Way." The spot was entered on behalf of the three sponsoring denominations, the United Methodist Church, the Mennonite Churches, and the Church of the Brethren. The spot also won a first prize in the broadcast category.

Mr. Keener also received a first prize for his photography taken in Ecuador in January of last year.

Mr. Royer, president of RPRC during the past year, will serve a second term.

# underlines

*FOR CONFERENCEGOERS* ... Annual Conference music director Wilfred E. Nolen announces that a *period of singing* will precede general worship services each evening during the weeklong gathering at Cincinnati. The hymnsing will start at 7 p.m. in the main hall of the convention center, with prelude music for the worship service beginning promptly at 7:30.

"The Burning Bush," otherwise known as Room 209 at Cincinnati's convention center, will be the center of *youth activities* during Conference week. Youth empowerment, equality for women, life-styles, and the simple life are on the docket for discussion, and encounters with Conference speakers, banner making, and singing will round out activities. *Junior highs* will participate in programs planned by the Fred Weavers and the Harold Wingers of Southern Ohio.

*PEOPLE YOU KNOW* ... In McPherson, Kans., *Judy Tomlonson* won two elections this spring: she will chair Church Women United and participate as a county Democratic delegate to both the district and the state conventions.

Wiley, Colo., Church of the Brethren member *Mildred Reyher* was crowned Mother of the Year for her state.

*Paul Reynold*, York, Pa., has joined the architectural staff of *Arthur L. Dean* in St. Petersburg, Fla. The two men formerly worked together for ten years when Mr. Dean was church building counselor for the General Board.

A member of the Haxtun, Colo., Church of the Brethren died March 31 of leukemia. *Doreen Kipp*, 18, ill for two years, was well loved by high school classmates and church friends. A memorial fund for Doreen has been established at Penrose Cancer Research Hospital, Colorado Springs.

*HAPPENINGS* ... BVSers will gather June 11 at North Manchester, Ind., for a *reunion potluck dinner* beginning at 3 p.m. in Warvel Park. All past and current volunteers and their families may come to the event. R.S.V.P. Mrs. Don Dohner, Route 1, Box 76, Nappanee, Ind. 46550.

Three congregations are celebrating anniversaries this summer. At *Morrill, Kans.*, Brethren will mark their centennial with a special observance June 25. ... A 75th anniversary celebration is in the plans of the *Worthington, Minn.*, congregation Aug. 19-20. ... In South/Central Indiana the *Hickory Grove* church will observe its centennial Oct. 1.

Other congregations had celebrations in May: the *Mount Pleasant, Pa., church*, a 50th anniversary; the *Stover Memorial church*, Des Moines, Iowa, liquidation of indebtedness; and the *Somerset, Pa., church*, a 50th anniversary.

Observing a fiftieth anniversary in April was the *State College church* in Middle Pennsylvania. Originally affiliated with the American Baptist Convention, the church is now dually aligned with the Church of the Brethren and the Baptists.

Middletown, Ohio, Brethren have a *new building*, purchased from a Presbyterian congregation. Dedication of the five-year-old church building is set for June 25.

# Living it out

## by David Bagwell

It was a dark evening and the rain dripped down the window pane and trickled over our canopied porch. The rain seemed to be God's tears falling upon me. I had just returned from the hospital, having followed our two-and-a-half-year-old Gregory into the emergency ward. There in a private room a doctor entered and responded to my anxious question, "Is he dead?" I slowly walked out the door of the hospital knowing all the medical and technical know-how was not enough to save my Gregory struck by a car in the street.

As I walked with my friend, my arms wrapped around his supportive shoulders, I said, "Well, John, I'm going to try to live this thing out." That night the world seemed to stop. The protective shell of numbness surrounded my being. The steps toward "living it out" had begun and still continue.

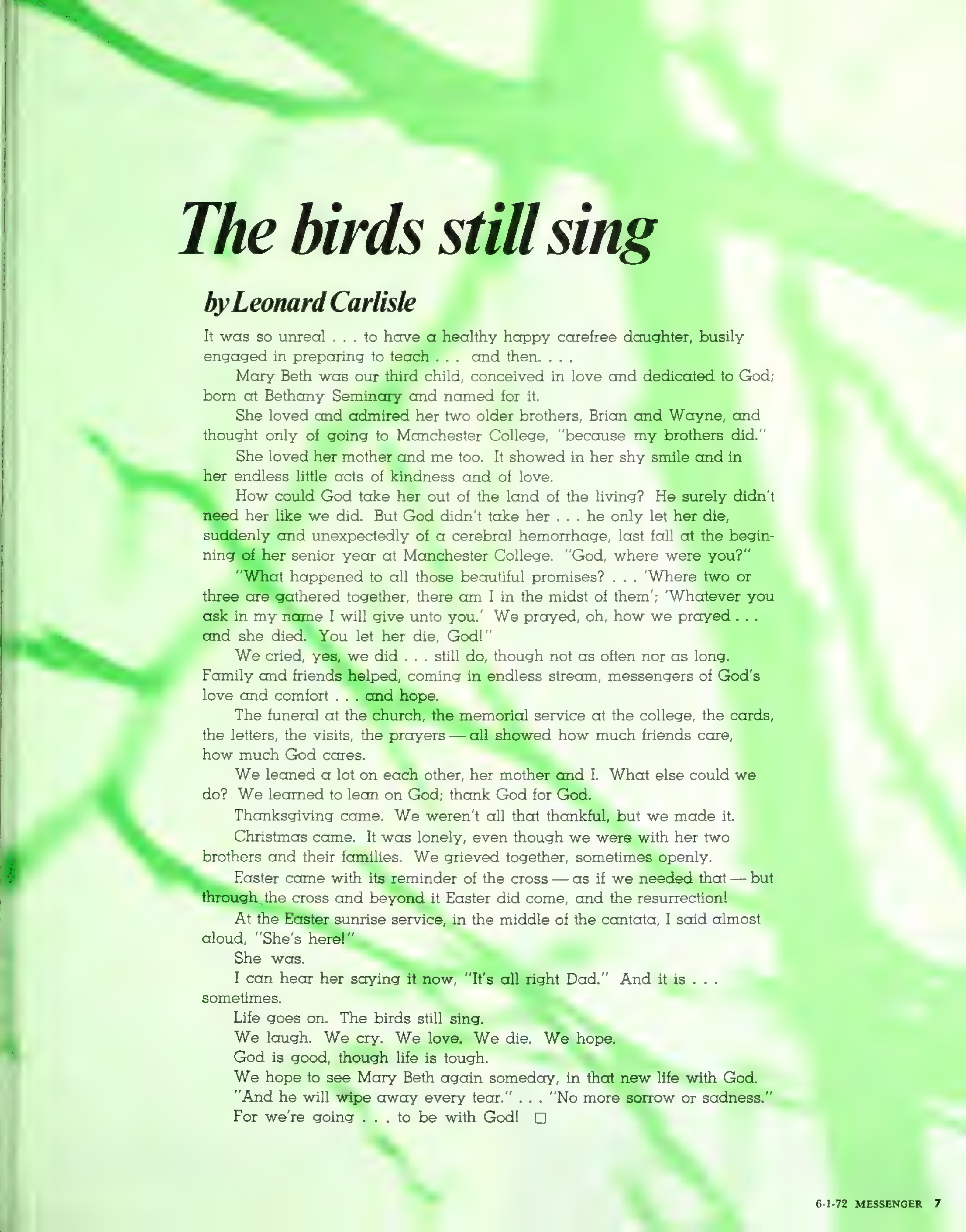
In the following days, surrounded by warm and sympathetic friends, neighbors, pastor and family, I sometimes retired alone to my bedroom. There my first thoughts were to turn to the Bible. I read the creation story and then turned to Job. Gazing out the window, I could think of nothing. My empty stare focused on the branches of a large oak tree in the backyard and then up to that blue sky containing a few puffy white clouds. For strength I turned on the record player to listen to selections by Beethoven.

In a few weeks my numbness began to wear off. A host of confusing emotions began to emerge. One of these intensified. As I looked out the bedroom window I felt a hostile, destructive feeling moving within me. I walked to the basement where Gregory's toys were kept in store. I felt the temptation to smash his favorite scooter against the wall. I blew up at a friend who wished to comfort me. I even cried out against God for the suffering inflicted upon me.

Not until I realized God accepted my anger was I able to begin to feel this great loss. I now walked past Gregory's scooter. This time I turned, picked it up, and held it close to my breast. I recalled his spirited play, the way he drove down the sidewalk, turning sharply at the bottom of the hill. It always had uprooted a fear within me that he might sometime fall and hurt himself. Then I cried.

That Sunday I found myself free enough to share my concerns during the time of preparation for prayer, as it is a custom to do in my local congregation. My thoughts were that I wished to thank God for accepting all my thoughts and feelings, even my anger against him. I felt I was now on a new road toward my goal . . . "living it out."

I can identify closely with Job and his hostile emotions. I feel deeply the pain of David's loss, "O Absalom, my son, my son." But my faith, in the process of living it out, can testify more than ever that "God is able to do all things . . . above all that we ask or think." ☐



# The birds still sing

## by Leonard Carlisle

It was so unreal . . . to have a healthy happy carefree daughter, busily engaged in preparing to teach . . . and then. . . .

Mary Beth was our third child, conceived in love and dedicated to God; born at Bethany Seminary and named for it.

She loved and admired her two older brothers, Brian and Wayne, and thought only of going to Manchester College, "because my brothers did."

She loved her mother and me too. It showed in her shy smile and in her endless little acts of kindness and of love.

How could God take her out of the land of the living? He surely didn't need her like we did. But God didn't take her . . . he only let her die, suddenly and unexpectedly of a cerebral hemorrhage, last fall at the beginning of her senior year at Manchester College. "God, where were you?"

"What happened to all those beautiful promises? . . . 'Where two or three are gathered together, there am I in the midst of them'; 'Whatever you ask in my name I will give unto you.' We prayed, oh, how we prayed . . . and she died. You let her die, God!"

We cried, yes, we did . . . still do, though not as often nor as long. Family and friends helped, coming in endless stream, messengers of God's love and comfort . . . and hope.

The funeral at the church, the memorial service at the college, the cards, the letters, the visits, the prayers — all showed how much friends care, how much God cares.

We leaned a lot on each other, her mother and I. What else could we do? We learned to lean on God; thank God for God.

Thanksgiving came. We weren't all that thankful, but we made it.

Christmas came. It was lonely, even though we were with her two brothers and their families. We grieved together, sometimes openly.

Easter came with its reminder of the cross — as if we needed that — but through the cross and beyond it Easter did come, and the resurrection!

At the Easter sunrise service, in the middle of the cantata, I said almost aloud, "She's here!"

She was.

I can hear her saying it now, "It's all right Dad." And it is . . . sometimes.

Life goes on. The birds still sing.
We laugh. We cry. We love. We die. We hope.
God is good, though life is tough.
We hope to see Mary Beth again someday, in that new life with God.
"And he will wipe away every tear." . . . "No more sorrow or sadness."
For we're going . . . to be with God! □

## Report and recommendations on

# BETHANY THEOLOGICAL SEMINARY

*Among focal concerns to come before the June 27 — July 2 Annual Conference is the future of Bethany Theological Seminary, the Church of the Brethren's single graduate school of theology located at Oak Brook, Illinois.*

*Because of widespread interest in and timeliness of the report issued by the Conference-appointed study committee,* MESSENGER *here publishes the findings in their entirety. In essence the 1972 report offers an overview and guidelines out of which new developments and relationships for Bethany Seminary may be evolved.*

*Other articles on needs and patterns in theological education follow on pages 11, 15, 17, and 20.*

In making this report the committee appointed in 1970 to study the future of Bethany Theological Seminary brings its task to completion. The report made to the 1971 Annual Conference was an interim report, and the committee expresses appreciation for the grant of an additional year of study. The year has not only given the committee further time for reflection on its assignment, but it has also enabled the committee to observe certain dynamics at work in theological education which helped point the way to the proposals which it is now ready to make.

The committee met twice during the year, once on October 27-28 on the Bethany campus, part of the time jointly with the board of directors, and again on February 21-22 at Dayton, Ohio. In all of its deliberation the committee has enjoyed the assistance and guidance of many people, especially that given by President Robinson.

### REAFFIRMATION OF THE 1971 REPORT

The committee reaffirms the positions it took in the 1971 report:

(1) The church needs faithful and creative leadership trained at the graduate theological level;

(2) Economic pressure on seminaries still exists, and therefore mergers, affiliations, and other forms of cooperation will continue to be imperative;

(3) Premature decisions and inadequate long-range strategy should not be precipitated by the financial crisis;

(4) The pressure of fiscal problems has had the value of encouraging extensive evaluation, an establishment of priorities, a search for more adequate models, and an identification of a direction for the future.

(5) Although innovation and experimentation in theological education continue, the responsibility to clarify the gospel

through renewed ministry and a renewed church remains.

The Church of the Brethren, though small, must have a well-trained ministry. The contribution and influence of Bethany Theological Seminary to the denomination in education, research, and insight in helping the church to understand itself have been invaluable. The curriculum is innovative and creative; the faculty are held in high regard in theological educational circles.

Although Bethany Theological Seminary still has a financial problem (see 1971 [report], Article I, A and B for more detailed information), the debt retirement is progressing on schedule, and operating expenses for 1971-1972 are estimated to be less than budgeted. The projected budgeted income for 1972-1973 of $391,625 is only slightly more than the adopted budget for 1971-1972 of $372,650. The spending budget for 1972-1973 of $444,075 is less than that for 1971-1972. Continued income from the general church of $165,000 and a General Board grant of $55,000 to help cover the indebtedness have been received.

The Challenge Offering, in response to an amendment to the 1971 report, has been heartening. As of January 20, 342 congregations, nearly one out of three, had contributed a total of $51,229. The churches should be commended for this gratifying evidence of support of an interest in Bethany Theological Seminary. However, the strategy of special offerings does not assure the ongoing program or the long-range future of the seminary.

The trends in theological education identified in Article II of the 1971 report remain much the same.

For these reasons — the fiscal situation and the growing trends in theological education —and the added fact that the supply of trained ministers in the Brotherhood has caught up with the demand, the committee has concluded that some form of affiliation with one or more other seminaries is necessary in order that Bethany may be viable, fiscally and educationally. It has been informed that appropriate explorations in line with this conviction have already been pursued.

## Criteria for Future Developments

In any decision-making about the future of Bethany Theological Seminary, certain kinds of criteria should guide the process:

1. *As to function.* The seminary must be functional in meeting the future needs of the Church of the Brethren for a trained leadership and a broader theological understanding among its members. However, the committee is of the opinion that responsibility for career recruitment, that is, for the various forms of ministry, lies largely with the home and the congregation. Possibilities for additional students seem to lie in continuing education and lay education.

2. *As to educational quality.* Bethany's educational program is outstanding in quality, not only by the judgment of this committee, but also by the evaluations of accrediting agencies and neighboring theological schools. For example, eighty-six students were attracted from other schools for at least one course on Bethany's campus in the winter quarter this year. This high quality of theological education must be maintained. This means that strong faculty, adequate instructional and library budget, and a continuing innovative and creative program should be guaranteed in future directions.

3. *As to financial viability.* While financial considerations should not be the sole or major concern in deciding the future of Bethany, whatever decision is made must point to financial viability. The already above average costs of operating Bethany compared with other seminaries, the future projections of rising costs in theological education, inflation, and the limited resources available to Bethany indicate that it would not be good stewardship for the Brethren to maintain a seminary wholly independent of affiliation with others. It is estimated that in the future it will be very difficult to operate a school on an institutional basis with a student body of less than three hundred. The Seminary cannot rely on special offerings indefinitely to make up operating deficits.

4. *As to institutional identity in an ecumenical context.* In the future of Bethany the tradition of the Church of the Brethren must continue to be strongly maintained. The history, heritage, teachings, identity and practices of the Brethren must not be lost in any affiliation with schools of different traditions, as they would not be expected to sacrifice theirs. Models of how best to maintain denominational uniqueness in any future affiliation should be carefully developed to insure that differing traditions meet from positions of distinctness for the purpose of understanding rather than maintaining parochialism. Not only should identity be maintained, but the future of Bethany should guarantee even more exposure to other traditions. This is important not only for the enrichment of the Brethren tradition by constant comparison and self-examination, but also as a means of witness to other traditions. Theological education in the Church of the Brethren should have as easy access to traditions different from our own as to those like our own.

In any developing affiliations or centers for theological education a degree of separateness will need to be maintained. Bethany will need to determine what faculty positions would be essential in order to accomplish this, what courses need to be offered, and what corporate experiences should be provided.

In addition to these criteria, two others commend themselves as important, though perhaps not as essential. One is access to both a metropolitan and a rural setting, since theological education is moving to more concurrent supervised field education. The Brethren will need to train leaders for urban, suburban, and rural ministries. The other is access to a university and other professional schools. In such proximity the educational process could be enriched by interdisciplinary studies between theology, medicine, law, social work, political science, psychology, education, ecology, etc. Such a setting would also make studies in theology available to students whose primary interest may be in another field, but who may want to receive some training for part-time or lay ministry.

## Institutional Development

Changing patterns of institutional support, a maturing ecumenism, an increasing emphasis on educational mix, along with changing understandings of training for the ministries of the church, make it imperative that Brethren not only be aware of new models in theological education but be instrumental in defining and shaping those models. Bethany is to be commended for the leadership it has taken in bringing about cooperation among Chicagoland theological schools. This cooperation, most notably in the form of Chicago Cluster of Theological Schools (CCTS), has mutually enriched the educational offerings of those participating.

The cluster concept and Bethany's shared life with Northern Baptist Theological Seminary in the last few years suggest models that should be developed. There are many other models. It appears that the most viable one and the one that proceeds naturally from a developmental style already begun is a center for theological education. This model sees several schools, each maintaining its own institutional identity and denominational affiliation, operating with a common administration and on a common campus. This model does most to answer pressing financial concerns while at the same time offering genuine excitement for educational enrichment. Reliable studies indicate that these centers are financially and educationally viable.

It is important that the Brethren realize that they are in a position to move toward such a model from a standpoint of strength rather than from simply economic expediency. Several things make this possible. The response of the Brotherhood through individual giving and support of the General Board have done much to relieve immediate financial pressures. Furthermore, Bethany has developed a faculty and an educational stance that make it very attractive to other institutions who are anxious to work toward a "center" concept. Bethany stands in the unique position of being able to relate to a group of seminaries that represent a broad range of theological and educational perspectives. Not to exercise its uniqueness in selecting partners for long-range cooperation would be a loss.

The committee therefore recommends that Bethany continue to explore and develop areas of close cooperation with other institutions looking toward increased use of shared faculty, staff and physical facilities in a theological center on the Oak Brook campus or at another location. It is clear to the committee that such direction will mean the reduction of Bethany faculty and staff and investment in physical plant. This is the painful part of what is necessary to bring Brethren investment in theological education to a level more commensurate with denominational size and resources. The committee is aware that closer affiliation with Northern Baptist only is not a long range answer to the problems and possibilities of theological education in the future, but it is a logical step toward the development of a viable center.

### RELATIONSHIP TO GENERAL BOARD

Bethany is one of the two agencies of the church which are creatures of and directly responsible to the Annual Conference, the other being the General Board. Each is formally independent of the other, although a strong mutuality of concern between them is a practical necessity. The history of both is a record of balanced responsibilities and common dedication. One of the remarkable chapters of this relationship covers the financial encouragement which the board has given the Seminary in the relocation of the campus and in the course of the present financial crisis.

The committee recommends, therefore, that the accord between the seminary and the General Board be permanently formalized in several ways, strengthening existing arrangements in one way and breaking new ground in others.

First of all, the committee recommends the continued support of the current operations of the seminary through the budget of the General Board. Although the limit of this support from time to time has been subject to practical restraints, the committee nevertheless conceives of support by this means as the most feasible measure of keeping the Seminary viable. To have the two major agencies of the general church competing for the contributed dollar would lead to serious friction and misunderstanding, perhaps even jeopardy to the existence of the Seminary.

However, the committee believes the seminary should join more forthrightly in the total fund-raising effort for support of Brotherhood ministries, particularly as such a program would help liquidate the capital indebtedness of the seminary and help finance any major adaptation of the seminary to a new institutional situation. A joint effort of this sort would imply complementary programming and use of personnel.

At an even deeper level the committee sees the need for coordinating the educational programs of the seminary and the General Board. Within the momentum of theological education at the present time, carrying the church into promising areas of lay and continuing education, more informal and less structured patterns of education, less confinement to the campus and the classroom, the seminary and the General Board should share in a common program of education. Members of the seminary faculty could be redeployed partially or wholly into General Board staff appointments, with the educational budget of the General Board assuming the appropriate share of financial responsibility. Such a joint venture should be undertaken with a view to strengthening and disseminating the educational effectiveness of the church as a whole. It would require negotiating between the seminary and the General Board to determine the contractual terms in each instance of redeployment.

Recommendations of the sort just described will require close personal liaison between the seminary administration and the General Board staff. The committee therefore recommends further that there be limited reciprocal membership between these bodies. The general secretary and the executive of the Parish Ministries Commission might well be ex officio members without vote of the Bethany board of directors. Equally the president of the Seminary and the dean might be members ex officio without vote of the General Board. In order to preserve the integrity of each, the delegates from one body would join the deliberations of the other from the perspective of the body he represents, but would always respect the peculiar mission and the special interests of the body which he joins.

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The Committee: Edward K. Ziegler, Chairman; Morley J. Mays; Ronald K. Morgan; M. Andrew Murray; and Glee Yoder

A conversation with the dean

# BETHANY: PLACE OF LEARNING, CENTER OF MISSION

by Warren F. Groff

**What do you regard to be Bethany Seminary's sense of purpose, the fundamental objectives it seeks to achieve?**

Bethany is to be a place of learning and a center for mission, according to the Articles of Association of 1920, since reaffirmed with only slight editorial changes. Bethany is to equip pastors and other leaders for set-apart ministries in the church. It is to educate persons for services in such institutions as "are established for the promotion of the social welfare of mankind in the name and spirit of the Christian faith." It is to pursue scholarly research.

Further, Bethany is to proceed in "harmony with the principles and practices of the Church of the Brethren," and "to affiliate with other schools, colleges, universities, organizations, institutions, and movements in the fulfillment of these educational aims and purposes."

In sum, the Bethany of today lives out of the same breadth of purpose which was featured by the founding fathers.

**Are there tasks or expectations imposed by the church upon the seminary which stand in the way of creative theological education?**

The church has tended to single out the training of pastors as Bethany's most essential purpose. This expectation is understandable. And this concern does not necessarily stand in the way of creative theological education. At times, though, it may come through as a more narrow expectation than the inclusive vision of the founding fathers.

We hear the question, "How many graduates went into the pastorate?" far more than others, such as, "How many persons found their faith strengthened at Bethany for an enlightened ministry they share with all laity?" or "How many participated in significant research as part of a stewardship of dedicated minds?"

Bethany's strong commitment to the preparation of pastors is clearly reflected in the curriculum, and in the extensive involvement of faculty in the life of congregations throughout the Brotherhood. But if the decisions of persons to serve as pastors were ever to be forced rather than encouraged, this would violate Brethren convictions about voluntarism in matters of faith and calling, and would exclude from our community many promising candidates for the ministry.

**What changes in teaching and learning, what shift in dynamics have marked Bethany over the last decade?**

The curriculum style at Bethany is shaped by convictions which have clear points of continuity with the school's earliest beginning: the centrality and authority of the scriptures; an educational program which aspires to a life of obedient discipleship engaging the whole person — mind, heart, and will; practical down-to-earth provisions for learning in actual field situations; a community of learning that is at the same time a community of faith, a community called into being and renewed in relation to the "living Word"; prayer and worship which signal an awareness that while we may sow the seed, cultivate, and water the ground, it is God alone who gives the increase.

These overarching convictions allow for varied curriculum structures and patterns of teaching. For example, when I was a student at Bethany (1949-50), all the classes met from 7 A.M. to noon on Tuesday through Friday. This no longer is the case. The contexts of learning are increasingly varied, less formalized, and far less rigidly scheduled. Classes, colloquia, and special tutorials — some of short and others of longer duration — gather around particular concerns and objectives. They meet for one hour, one and a half hours, three or more hours at a time, during the day or at night on any day of the week — with even a few weekend intensives.

As part of a much more fluid pattern of scheduling and grouping, there is developing at Bethany a collegial style of education. Teaching and learning roles are dynamic and interchangeable. While certain responsibilities and initiatives clearly remain with the faculty, students more readily become teachers to one another in ways that often instruct the instructor as well. The teacher teaches by modeling and facilitating the teaching function in the group. The teacher teaches through expertise and knowledge, but also through sharing as a person with strengths and weaknesses, with hurts and hopes, with confidences and fears. The teacher teaches by voluntarily investing his vulnerabilities as well as his victories in the whole collegial process of learning, with stress upon the development of the total person.

**Do you see any direct payoff of these adaptations in the life of the church at large: Has innovation in theological education at Bethany contributed to a wider renewal of the denomination?**

Adaptation and innovations in the seminary community surely have had a wider impact upon the church, just as movement within the church at large has had upon the seminary.

Specifically, there are evidences that the larger church has been experiencing renewal around such life-shaping understandings as these:

1. The community as a whole is a teacher — teaching through its entire life of prayer and worship, of study and fellowship, of witness and celebration, of care for persons and commitment to the formation of community patterns that are health giving rather than destructive of life.

2. Personal and social transformation belong together, where conversion to Christ means regard for the neighbor and his total well-being in the everyday context of life.

3. Set-apart ministries are expressions of, and are called to nurture, the shared ministry of all believers, the whole body drawing strength from its diverse gifts.

4. Joyous celebration, gratitude for Christ's love on our behalf, a zest for life — signals of God's good creation — are not exclusive of identification with those who have little to celebrate or be grateful for, who know bone-grinding despair, who need a "gospel" that witnesses to their bodies as well as to their souls.

5. The spiritual growth of individuals and small groups not only presupposes a sensitive openness to present-day experiences, but also requires the open doors and windows of the scriptures through which the fresh air of the Spirit of Christ in every age invigorates and turns persons outward in a life of witness and service.

These evidences are discernible at the seminary, but are surely equally present in the life of the church at large. They are vital signs of the wider renewal of the denomination.

**On the national scene it sometimes is charged that a high percentage of young men in seminaries the last few years have been there because of the Vietnam war. From Bethany's experience, is there any way of evaluating that contention?**

It is difficult. Likely, some young men have enrolled in Bethany with avoidance of the draft as a motivation. I doubt that the number has been large, judging from the still fairly high percentage of those entering who go on to graduation. And the many curricular expectations — academic, personal/spiritual, and vocational — soon serve to precipitate a decision about continuing at Bethany. Only a broader set of motivations than simply avoiding the draft will long sustain a student in the rigors and investments required by the program.

**How do you characterize recent student bodies in contrast to earlier groups, in terms of seriousness, co-**

**operativeness, social concern, and commitment to the church?**

Generalizations about changing student bodies are always simply that — generalizations! At best, they approximate prevailing moods and disposition at given times. I would say that today's students are academically and professionally quite serious. There is more centeredness with enthusiastic investment of time, energy, and study. There is less proliferation through the variety of off-campus causes that marked earlier years. It would be too extreme to say that students are no longer socially concerned. They are! But that concern seems somewhat more focused, and is channeled more comfortably through established agencies and structures including the church. There also seems to be an even clearer disposition to approach the social dimensions of the gospel from their roots in the depth of a vital, evangelical faith.

Students today are neither more nor less dedicated than those of earlier times. However, forms of dedication vary somewhat as student generations change. Currently there seems to be less questioning of church structures, although the passion to see the church embody its own ideals remains high. We still admit a larger percentage of students who have not yet decided to be pastors, but one detects a growing cooperativeness with the institution and willingness to entertain the prospect of some form of church vocation, including the pastorate.

**Where does the basic responsiveness and responsibility of theological education rest: with academia or with the believing community which sponsors it?**

Theological education quite clearly roots in the believing community. Otherwise, one has form without content, structure without life. At its best, the theological school is itself an extension of faith and commitment, drawing vitality from believers wherever they gather for worship and work, for study and action, for celebration and witness.

Every denomination has multiple areas of need for theological education: the ordained ministry, teachers, deacons, visitors, evangelists, laity, and clergy in pursuit of advanced studies in theology, continuing education of those in set-apart ministries, and research and writing on every facet of the life and mission of the church.

Thus as a community of learning, Bethany is closely related to other institutions of higher education for mutual challenge and enrichment. Important levels of responsiveness and responsibility of theological education are from the side of academia as well as the believing community which sponsors it. But how can a community of belief at the same time be committed to open inquiry.

Admittedly, this at times sets up a tension and theological education has not always faced this very creatively. But by and large, theological schools and the supporting denominations are stronger when they maintain a close working relationship between vital belief and disciplined, nondefensive study.

**If open inquiry and disciplined study are so important, would there not be strong merit in tying into a university program in religion and letting the denominational seminary be a fellowship group or residential community located in proximity to the university?**

There is no simple answer to this question. One can imagine a creative tension being maintained in a variety of settings between open inquiry and definite, firmly held beliefs. But universities have their own struggles to be communities of free, disciplined study. A residential fellowship group to preserve denominational concerns and beliefs in such a setting could easily find itself on the periphery, without a strong foothold within the educational system itself from which to work at the dynamic interplay between faith and study. On the other hand, such a university context would likely keep in check any tendency toward repressive denominational dogma.

**What response do you offer those who feel the seminary should forego many of its present offerings and center in on a specific task – say, the training of pastors and evangelists, a trade school approach? Might we get on with the job more directly?**

Those who argue this way are wrong! At least they are if they mean that basic study of Bible, church history, and theology are unimportant in the whole educational program. A narrow trade school approach is not faithful to the full orbed vision of Bethany's purpose. Nor will it actually produce the desired results — men and women who not only had certain functional skills, but are deeply informed by the scriptures, and by the witness to the faith throughout the centuries.

This is not to defend all present curriculum procedures. Improvements can be made. There may be ways to get on with the job more directly, especially to relate theological students much more vitally to the very worshiping, witnessing congregations they are preparing to serve. And curriculum planning can proceed with far greater care from the side of actual functional skills, personal/spiritual qualities, as well as understandings needed for effective ministry.

The desire to restructure the theological curriculum along these lines — from the side of the actual practice of ministry — is what lies behind current exploration about advanced Doctor of Ministry (D.Min.) degree programs, currently being projected by a growing number of schools. Such programs are not meant to rival Doctor of Philosophy (Ph.D.), curricula, and rightly so since there seems already to be quite oversupply of doctoral candidates in religion preparing for college and university teaching. Doctor of Ministry programs will normally be at least four years in length, and will feature many off-campus learning contexts, where the student is already engaging in ministry in developing knowledge and skills along the way.

**Of what value is clustering, that is merging elements of program with related educational institutions? Are the advantages largely administrative? Academic? Economic?**

Clustering has whatever values the participating institutions intend that it shall have. It largely depends upon how much separate autonomy is maintained, both legally and functionally. Some cluster arrangements aim at little more than curriculuar enrichment through reciprocal cross registration, thus opening many more courses to students. They also may do such things as coordinate calendars, consolidate library holdings, offer some joint seminars, confer on new faculty appointments to secure wider range of expertise. Where these are the things done cooperatively, experience has shown there is very little economic advantage. It may even cost the schools more! And the gains are mainly from the side of enlarged curricular resources. Sometimes the administrative overload to bring about these things is also high.

It is becoming clear that more radical restructuring usually will be required, at least if economic advantages are sought through cooperative plans. Even certain levels of shared curricular innovation will not usually come about as long as participating schools continue to proceed autonomously, cooperating only in fringe areas.

### What unique responsibilities has a denominational seminary over interdenominational schools, or secularly sponsored schools of religion?

A denominational seminary is required to be especially responsive to the needs and expectations of the believing community sponsoring it. For the sake of that same supporting constituency, it is essential that the theological school be given freedom to fulfill its institutional mandate without undue restrictions. There should be adequate constituent representation on the governing board, to establish basic policy and review program in light of school purposes rather than dictate specific objectives or procedures.

The supporting denomination has every right to expect its theological school to exert responsible leadership in shaping theological trends, life-styles tested by scripture, and patterns of ministry. But this freedom is bounded by accountability to the larger church for the adequacy of the program to meet changing needs with a wise stewardship of resources.

### Does a seminary tend to disdain religious life? If so, how can it successfully recruit or train workers to enter into the stream of the established church?

If the seminary were to disdain religious life, it obviously would be neglecting an area of essential growth of all church workers. But an institution's unwillingness to impose patterns of belief or worship on its students is not the same as disdain or unconcern. Bethany reflects the Brethren tradition of voluntarism in this area. For this reason, attendance at chapel is not required, even though it is encouraged by carefully planned services and regular faculty/administrative commitments to the centrality of prayer and worship. At times, actual classes in spiritual development are offered. Spontaneous groupings for mutual edification, study, and reflection are encouraged. Of course, styles of public prayer and worship change with the student generations. At the moment, there is clear preference for more informal patterns, often with personal testimonies as a dominant feature. If anything, concern for the development of a vital spiritual life is on the upswing among present students, and this trend is heartily encouraged by the faculty and administration.

### To what extent does the seminary consciously style itself in a dogmatic/prophetic role? How objective or open are its teachings if it becomes highly partisan in its outlook?

One needs to remember that the seminary community is made up of persons with many different points of view. Changing student generations reflect all the varieties of beliefs and practices that mark our local congregations. Nor are faculty strictly of one mind, even though there is clear corporate commitment to institutional purposes, to education for a vital ministry, and to Brethren principles and values.

Often current causes — such as opposition to the Vietnamese war — are supported with "prophetic" zeal. So zealous have been campus advocates in the past several years that persons holding different views on participation in war could have questioned whether the community is really objective or open in its stance. But in relation to such an issue — which catches up strong faculty/administration convictions because of long-standing Brethren teachings on peace — dialogue between different partisan positions is encouraged in every way possible.

So too in regard to other issues: styles of ministry, ecumenical posture of the denomination, basic Christian beliefs, personal ethics. The seminary community includes persons with firm convictions on all these issues. Partisans of particular causes may not feel that each is always given equal time. But convictions are shared forcefully, in total curriculum content and style as well as by individuals and interest groupings. And the ethos supports confrontiveness, challenge, and free debate as persons meet persons in openness to the scriptures and the "mind of Christ."

### What do you regard to be two or three major challenges confronting Bethany Seminary in the years immediately ahead?

Bethany faces these challenges along with the denomination as a whole:

1. To maintain institutional unity and momentum, while encouraging and drawing strength from the spontaneous and even disruptive vitalities, which express the faithfulness of the whole Brotherhood. This includes looking at new ways of organizing for mission with other Christian bodies.

2. To meet the full range of theological education needs. This requires growth opportunity at all levels — lay and professional, first degree and continuing education programs, those dispersed and those more institutionally based.

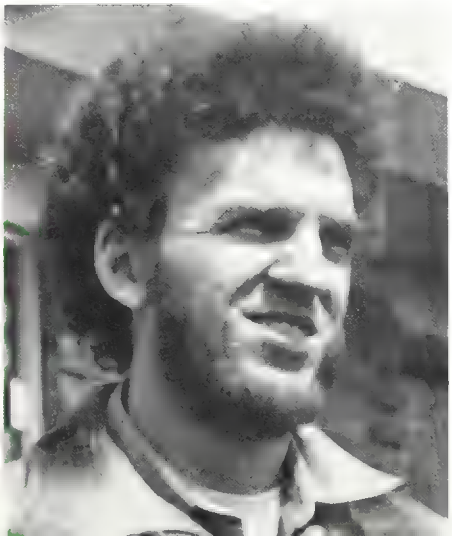
3. To enlist persons for a life of discipleship and shared ministry. This calls for ways of discerning gifts in persons for the edification of all the believers, and ways of supporting those persons as they receive leadership training and serve the whole church and its ministry. ☐

### Conversations with students

# THE BETHANY THAT ELUDES THE CATALOG

## by Linda Beher

*From top, John Risden, "A lot to wrestle with"; Ron Cassidente (left), "testing new perspectives," and Marlin Hoover, "hounded"; Ervin Huston, "What does it mean to have a theological education?"*



College catalogs almost never "tell the whole story" about an institution. Bethany Theological Seminary's catalog is no exception. Photographs of men and women playing ping-pong, studying in library carrels, or concentrating on a tough question in the classroom portray student life. Sincere-sounding descriptions of registration procedures, course requirements, and academic expectations characterize the text. President Robinson's introductory message contains references to such concepts as community and faith and personal growth.

Helpful, even encouraging, information, to be sure. But in conversations with twenty-five of Bethany's sixty-some students — bright, vocal, genuine — some deeper significance of The Bethany Experience began to emerge, the one risk that it might be mistaken for development office P.R. releases mitigated somewhat by the voices belonging to the Real Thing — the students themselves.

What, then, eludes the language of the catalog?

### Directions

Some students are downright evangelistic about Bethany. Their vocabularies, like the president's statement in the catalog, include the words "personal growth" and "community," and these students do not hesitate to use those words to describe Bethany. Talk to Larry Graybill, and you'll sense some of the excitement that most — not all — students share about their school. "I wanted direction for my life; Bethany sets a style for relating to people which hopefully could continue. I've had my ideas of life-style challenged — by faculty and other students. This will affect me for the rest of my life." Right now Larry, a senior from Manheim, Pennsylvania, is headed for the pastoral ministry. At Bethany he has come to believe that "it is important for a pastor to be able to share his own doubts — not be a strong man. That's part of the power of the incarnation — God becoming weak like us. I want to remember that."

"My three quarters at Bethany have been rich in many ways." Mike Wayne was graduated from Millikin University in Decatur, Illinois, his hometown. "In fact, my experience here has been the most revolutionary and profound one ever. I'm not well traveled — I've never been beyond St. Louis — and I lived at home while I was at Millikin. I would come home with my assignments, go to my room, shut my door, and study all night. Here, there is no shutting the door." Learning to know people well, Mike said, is where Bethany reaches him.

Like a number of students, Linda Johnson came to Bethany from a sister institution, in her case, Manchester College. A Presbyterian, she "got turned on to a different life-style at Manchester. I figured Bethany would be a continuation of that." While in some ways it has not been — "I'm just now getting into classes that excite me as much as the ones I took at Manchester" — Linda affirmed that she has discovered a true interest in people at Bethany.

Middler Kevin Keller would use the jargon of the young to describe the kinds of directions people like Linda and himself are discovering. "The reason I came here was to get myself together. The genius of the place is that you can hardly stay without undergoing some changes."

Ron Cassidente can tell you about changes. A year at the seminary, then two years in alternative service in Chicago, then back to Oak Brook stretched Ron's stay at Bethany to five years. During that time "I've seen my perspective change about three times. The best thing about Bethany is that it allows for growth without demanding that I become something other than who I am at the time. Yet it has been a place to support me through some difficult personal struggles. And more recently, Bethany has been a place which supports me as I test out more mature concepts."

Nearly all these "evangelists" cite the ongoing colloquium as a major impetus for their excitement. A student in a three-year program at Bethany would participate in the small-group experience of colloquium each quarter, the first year talking about individual faith stance, the second doing field ministry and evaluation, and the third determining life directions. Participants receive academic credit. Ron Wyrick's entering class broke into three small groups for colloquium; a faculty member sits with each group, as a participant, not a setter of directions. Middler Wyrick defines colloquium as "an effort to feel what group process means. And it's painful. I wasn't group-process oriented at first, and it's painful for me not to have an agenda. You feel pain when the group doesn't go in the direction you want, or when you feel your comments aren't relevant to the group."

"Colloquium is pretty wild in one way," reflected Larry Graybill. "Here are ten persons and most are 'Indian chiefs': it can get to be a power struggle at times. Part of colloquium is perceiving your own role in a group, especially in a group whose members have similar interests and concerns. The candidness is really helpful in terms of seeing how you come off in the group — whether you're an initiator or an opinion giver, or a sum-upper." Larry can be candid even with a stranger, characterizing himself as an opinion giver. Another senior, Marlin Hoover, considers that kind of trust to be central to colloquium.

For some students colloquium is an overt indication of the closeness of relationships, the community, they feel exists at Bethany. After graduation from Juniata College, Don Hoover spent two years teaching mathematics at Waka School in Nigeria. Now he's a middler at Bethany. "Community is hard to articulate: you experience it," is Don's way of describing Bethany. Other students cite the rallying of persons in crisis experiences to bear out the kind of caring that community implies: a spouse's sister being killed in an automobile accident; a couple without finances needing to make a trip to Europe; a professor's chucking his lesson plan when he sensed his class needed to talk about their feelings following a memorial service for a former student. "No one shoves it down your throat," Don affirmed, "but it is there."

At Bethany, community in a nearly all-male enclave seems genuinely to extend to the few women students on campus. Linda Gibson, who serves a La Grange, Illinois, Presbyterian congregation as director of Christian education while attending Bethany classes, declared, "In classes I don't find it uncomfortable. Once in a while, you have to say 'wait a minute' — but I don't feel threatened at all. The men seem to be open to listening to what I have to say if I feel stepped on." And, despite the ubiquitous assumption by male students that pastors are always men, first-year seminarian Shirley Petracek concurs: "Everyone takes you in as a sister here."

### Diversities

"I'm grateful that the school is open and that I can come." Shirley Petracek came to Bethany last fall to prepare for the ministry. The McPherson College graduate takes her course work quite seriously. "Some may feel that I study too much." But for years she dreamed of ministerial training at her denomination's only graduate school of theology, even though she enjoyed her seven years' teaching health and physical education in Chicago schools. For Shirley Bethany is a place to come when you're serious about studying.

With degrees from William and Mary and Virginia Polytechnic Institute, and a year's experience in governmental planning, Cordell Bowman might be thought to "have it made." But he's at Bethany studying Church of the Brethren history and concentrating on group life. "My wife and I are interested in establishing a community based on sharing possessions and income. We don't know what kind of ministry that will lead to." For Cordell Bethany is a place where he can prepare for the unknown and firm his convictions about cooperative living.

John Risden likes to "talk to the nearest ear" when he reads or hears of an intriguing new idea. "I want to be able to bounce it off somebody to hear how it sounds when I say it." He chose Bethany because he wants more grounding in theology beyond where his philosophy and religion degree took him at Manchester College. For John, Bethany is a place to grapple with such concepts as rationalism, free will vs. determinism, Kierkegaard's theory of paradox.

"I have found nothing here that has shaken my faith," Shirley can say calmly. "I was converted when I was eighteen, and my whole life was changed drastically for the better. I take the Bible literally; I believe it has application for my life."

"I can't accept the amount of affluence

in this area." Cordell reflects the concern of a number of students who view with dismay the sleek and moneyed suburban location of the seminary. "The surrounding community is so affluent that the Brethren would be peculiar and threatening if they lived an organic, simple life. As it is, the campus is not threatening. But I feel that the simple life is the Brethren life-style, and the seminary is not witnessing to that."

John doesn't want to be classified theologically just yet: "I have a lot of things to wrestle with." But he acknowledges the "mixture of life-styles" at Bethany — "most people accept that."

### Disappointments

"There are positive things here," Al Oethinger reflected. "But there are also things which I criticize not for the sake of criticism but because Bethany *could* be a stronger school." Al came to the States from his native Germany to join Brethren Volunteer Service. Afterward, looking for admission to a peace studies program, he chose Bethany. Like a minority of students, Al reflects a somewhat less-than-evangelistic stance about the seminary. "Finding who you are, your own identity are the concerns of students now. There is a floating to find your identity — but no strong commitment. Searching is easier than committing."

To Al's point of view, even colloquium has not demanded enough: "Colloquium is too much connected with theory. But you can't separate life experiences from a hard search" that may have nothing to do with theory. "Theories are protective." There should be a link, according to Al, which would bring practical dialogue into the open. "I've had some experiences where that has happened; but if it would happen much more, maybe I could be as joyful about Bethany as some other people are." That link could mean the intensity of commitments that students are willing to make to chosen life-styles.

Ervin Huston takes a slightly different tack. "There has been value in being here," he said of his four years at Bethany. "I've experienced a deepening of my own strength; my alternative service in Vietnam destroyed pretty completely who I had been, and I'm not sure I'd be in the church if I had not come here. At the same time, I think a lot of students are unaware what it means to have a theological education.

"In four years there has been a change in the type of students enrolling here. Generally they tend to be a little less aware, less concerned about the world; a little less willing to discuss the social implications of their faith with others; a little less open. They tend to 'do their own thing' and not be very supportive of persons with whom they disagree."

Erv expresses concern also for what he sees as a limited number of options for Brethren who want to enter the ministry and "want more than just a college education to enter that ministry with." Along with the present option of a very academic program, Erv would institute alternatives that could be incorporated into Bethany's present structure: such programs as lay education, a life-style study center, or classes in cooperative living. "Basically here there is a lot of freedom for the student who needs an intellectual search," Erv affirmed. "But this may not be possible if, for example, you're poor. We're isolated here if we don't have money. At least in the city you can take public transportation."

### Challenges

"Bethany has challenged me completely where I am at, to the depths of who I am; and I have participated in challenging others to the depths of who they are. I have felt hounded." Marlin Hoover emphasized each word carefully. But his eyes twinkled as he admitted that, however "hounded," his three years at Bethany have seemed "a pleasant pursuit."

Scholarly challenges are no little part of Bethany. Without exception students expressed respect for faculty members, who are regarded as friends and co-learners rather than as infallible sources of information. Ron Wyrick asserted, "Bible study is the root of Bethany, and a great part of the outlook is due to the biblical men here. It's an overwhelming part of the life here."

Students like Marlin point out, though, that personal fulfillment accompanies academic endeavor at all levels. "If all I had wanted was a graduate degree, I would have gone to some grad school. If I had wanted only experience, I would have gotten a job. Here, we have experience with formal reflection. Bethany is not a 'head trip.' " Kevin Keller agrees: "We have experiential learning here. We don't just *learn* about the church, we experience it here."

Culver, Indiana, middler Larry Banks affirms Kevin's and Marlin's viewpoint. "I wasn't satisfied just to go out and get a job. The words 'really caring' are much more meaningful. I've become much more conscious of people, and people are more conscious of me. That's the spirit here."

Ron Cassidente observed: "Learning to reveal myself and to accept others have been my two greatest challenges here: To be responsible for who I am — to witness to that — and then to gain the tools to help others do the same thing."

On everyone's mind is the proposed closer association with Northern Baptist Seminary a block or so away. Discussion centers on what Bethany students regard as the very different educational styles of the two seminaries. "Closer ties with Northern can be good if the decision makers ponder how it will affect theological education as a whole and think of new ways to work and witness together," Ron Cassidente noted. He would question further integration if based solely on economic considerations. "As Christians, closer ties would be an expression of our Christian unity," said Shirley Petracek. Some see further co-mingling as one way to complement Bethany's differing evangelical stance.

Rich Ukena came to Bethany Seminary from the army, after requesting discharge on the basis of conscientious objection. He was reared in the Methodist Church in Ames, Iowa, but now he occasionally attends the York Center Church of the Brethren in nearby Lombard. He was one of seven students exchanging feelings about Bethany on the last day of my stay on campus. As we sat together in the large student lounge, Rich shared comments which seem to sum up what students were feeling in the spring of '72: "My grandfather was a free minister in the church for forty years, so I have some feeling for the church. I came from an alien environment — the army. That's pretty different from here. You have to try hard to avoid the community here. The kind of joy and celebration of life becomes a part of you — something you'll be able to share when you leave, no matter what you do." ☐

# *Pastoral ministry and Bethany Theological Seminary– an initial assessment*

## *by Richard N. Miller*

That "the church needs faithful and creative leadership trained at the graduate level" is reaffirmed by the Bethany Study Committee in its report to Annual Conference 1972.

There is a part of me that wants to believe that statement. I'm a Bethany graduate with twenty years invested in education and another seventeen years invested in service to the church.

There is another part of me that questions. I served seven years as a pastor, seven years as a district executive secretary, and three years on the national staff. I've seen the pastoral ministry as a pastor, as a placement officer at both the district and national levels, and now as a practicing layman, and what I've seen raises questions about the ability of the denomination to use effectively the persons it trains for pastoral leadership.

I sincerely trust that in this article I can speak for myself and be heard as an individual rather than an exponent of an official position for the denomination. I am certain that the General Board's Personnel Office, the Parish Ministries Commission, and the Communications Unit wish that as well. I speak not for them in this article.

### Bethany's impact

There is no question concerning Bethany's impact on today's Church of the Brethren. It is only the degree of influence that may be surprising.

For instance, a check made by the Personnel Office indicates that 326, or nearly half, of the 728 persons now serving congregations of the Church of the Brethren as either full- or part-time pastors are graduates of Bethany Theological Seminary. An additional 67 pastors have received at least part of their training from that seminary.

Moreover, the district and national staffs which form a support system for the pastorate have a high percentage of Bethany graduates. Nineteen of 27 district executive secretaries and 21 of 40 General Board staff members are BTS alumni.

On the other hand, many of the denomination's leaders, including some of the BTS faculty, are not graduates of Bethany but rather alumni of other seminaries. Among them are Dr. Paul M. Robinson, president, Warren F. Groff, dean, and faculty members Donald F. Durnbaugh, Robert W. Neff, and LeRoy E. Kennel.

Leaders such as M. R. Zigler, Andrew Cordier, Dan West, Harold Row, and Rufus D. Bowman are not graduates of BTS. One district executive secretary, four General Board staff members, and some 20 pastors have graduated from other seminaries and not BTS.

Nonetheless, the 67-year investment of this denomination in its own seminary has made a significant impact. Seminary training is now the rule rather than the exception, in at least the majority of congregations with full time pastors. And that training for the most part comes from Bethany!

### What of tomorrow?

But what of tomorrow? There's talk of the need to increase enrollment. There's an assumption abroad in the Brotherhood that past trends will continue. Are they right? Hardly!

It is obvious that the trend toward more and more pastors trained at the seminary cannot continue. There will never be a time when every congregation in the Church of the Brethren has a seminary-trained pastor. In fact, fewer congregations may have a pastor at all, much less a seminary-trained person.

In the last eleven years, the number of congregations with a nonsalaried or no pastor has more than doubled from 103 in 1960 to 257 in 1971. And the trend is steady. And it is not the result of a limited supply of trained personnel.

It is largely a matter of economics. The key factors are church size and an adequate financial base, and there is a definite relationship between the two.

In 1964, in conjunction with a study of the problems confronting small congregations, denominational leadership observed that the salary scale for pastors presumed a congregation of 150 members and an annual budget of at least $10,000.

Wrote Galen B. Ogden, then executive secretary of the Ministry and Home Missions Commission, "I seriously question whether any amount of encouragement or 'stewardship education' will enable congregations of fewer than 150 members to pay $7,500 salaries within the foreseeable future." That was in the mid-1960s. The salary scale has gone up since then and the number of congregations with fewer than 150 members has increased.

According to that guideline of 1964, the number of congregations that theoretically can support a full-time pastor is no longer 483. Today it is 421 congregations with more than 150 members.

Even the Bethany Study Committee agrees, reporting that "the supply of trained ministers in the Brotherhood has caught up with the demand."

### More or fewer?

Based on the data at hand, one must go one step further and suggest that to supply the pastoral ministry we know today we will need fewer seminary graduates rather than more in the next ten years.

We've looked at church size. Let's look directly at salary.

Pastoral salaries are related to the seminary in that the church needs to pay those laborers they train for the Lord's vineyards and the salary schedule says the church needs to pay them up to $2,000 more per year for their training than is paid to a person without a seminary degree.

Some district executive secretaries believe that the salary scale adopted in 1960 and revised periodically has helped tremendously in raising the salaries of pastors. However, it appears that few district executives were able to move very far on the Ministry and Home Missions Commission recommendation of the mid-1960s that congregations indicate an "ability and willingness to pay at least the minimum salary schedule as defined by Annual Conference" before calling a minister to full-time service.

Eleven years after the initial push, fewer than one out of three full-time pastors are on the minimum salary schedule. That was the report to the Parish Ministries Commission in March of this year.

Based on responses from twenty of twenty-four districts, 99 of their 333 pastors serving full time are on scale. In five districts, no pastor is on scale. Only in one district, Illinois and Wisconsin, are more pastors on scale than off.

I tend to believe that most congregations would pay scale if they could. Apparently two out of three cannot pay for the pastoral service with the training they desire.

The opportunities for pastoral service at scale, however, may be even fewer than these statistics suggest.

It may be that those 99 pastors on scale are those with less than 10 years of experience.

It is much easier, for example, for a congregation to pay $8,928 (including $2,000 for parsonage) for a person just out of seminary than to pay $13,581 to someone with sixteen years of experience.

### Playing the odds

How does one begin to assess the service prospects for a 1972 graduate from Bethany Theological Seminary intent on pastoral ministry?

A potential pastor in the Church of the Brethren todays has no more than 1,036 placement opportunities if willing to serve in any congregation without regard to salary. That's the number of congregations we have.

The candidate has approximately 728 opportunities if willing to serve as a pastor of up to two congregations, a yoked or single charge offering full- or part-time service.

The person has no more than 412 opportunities if willing to serve only a congregation with 151 members or more.

The candidate has fewer than 125 opportunities if willing to serve only at the recommended salary scale and that number diminishes as years of experience accumulate.

Opportunities for service at or near scale may look different two years from now if the Parish Ministries Commission is able to fulfill its objective and move out of the field of long-term ministry support grants. Currently, grants averaging over $1,200 go to supplement the salaries of forty pastors.

The theory behind the grants originally was that they would permit congregations with "potential" to grow by providing seminary-trained, experienced pastors. As the church grew, they were expected to reduce their request for grants by ten percent each year.

The plan projected ten years to establish a congregation in a community. However, twenty-four of the current grants, well over half, have been in process of reduction for more than ten years, some as long as twenty-three and twenty-four years.

This policy has been changed from ten years to three with greater determination to match resources to leadership within the three years.

A basic assumption two decades ago was that every congregation needed a full-time, seminary-trained pastor. That's no longer the assumption of PMC. Currently, the commission affirms that many will need seminary-trained persons, but other congregations must find new options. This policy change needs to be fed into the discussion of the future of the seminary.

Meanwhile, back to the 1972 BTS graduate. Since many congregations have pastors, let's look at the actual opportunities. The average number of openings in a given pastoral placement year is 170.

To the seminary graduate, that appears to be an ample number of opportunities. And it is, for a youthful candidate. The seminary graduate with no experience is in demand. He has the training and comes at $5,000 less on the pastoral scale than the pastor with sixteen years of experience.

So, however one looks at it, the immediate odds are good for the candidate just out of seminary. But what happens down the road?

### After experience

The pastor with experience has a tougher time. He knows his needs for additional income as his family increases and grows toward college. He knows, also, something about the denomination and the ability of congregations to pay scale.

When a pastor with experience decides it is time for a move, he is reluctant to resign without a call to another church, an assurance that there is a congregation out there that will be as challenging as the current charge and an assurance that the salary will be no lower than the present remuneration.

That reluctance is not an imagined one. According to the General Board's Personnel Office, candidates available for placement in pastorates on April 4 of this year include 38 pastors, only seven of whom had resigned.

What happens to persons with experience, then? Many must adjust their expectations, reassess their commitments, and decide to stay in or move out.

The BTS graduating classes of 1954 and 1955 may be cases in point. The Alumni of those years now have the possibility of 15 or more years of pastoral experience.

Of the 68 Brethren ministers graduating in those two classes, 60 experienced some post seminary pastoral service. Today, 28 serve in pastorates and 32 have moved to other work.

And what happens to a denomination that consistently loses its experienced pastoral leadership? It appears that the Brethren are in the process of learning.

This article is not intended to be an expose. In fact, I have the feeling that most pastors and church leaders know what's happening. Even if we don't talk about it, the data that feed back to us affect our recruitment and placement activities. They affect how we look to future service in the church.

Take recruitment. It's down because we know it has to be. Look again at the 1954 and 1955 graduating classes at BTS. They averaged 30 going into the pastoral ministry. In the last four years, an average of 15 have gone into pastorates from seminary and graduate schools, including BTS, each year.

Frankly, we haven't had room for any more than the 15 or so graduates each year without forcing out more experienced pastors.

**Assessing the need**

One might assume from all this that the need, because of church size, will be for part-time service. Statistically, the number of part-time pastors has dropped in the last eleven years from 410 to 216.

One might point to yokings as the wave of the future and so prepare pastors for serving two churches. But yoking is about where it was five years ago: 166 yoked congregations then compared with 151 today.

One answer may be to instill in pastoral candidates the need for two vocations, providing assistance in making the transition.

Are there other answers? There must be and we must find them and soon!

Meanwhile, my questions continue. Very likely, as the study committee suggests, the Church of the Brethren needs leadership trained at the graduate level, and perhaps even its own seminary.

But conceivably, what the denomination needs even more, and right now, is a clearer assessment of the kind of "church" we Brethren want to be, the kind of congregational life we can afford, and the leadership our congregations can supply and support. The question of the seminary would then be much easier to answer. And that's what I believe. ☐

**They share their doctor with 199,998 others.** We begin to complain if we have to wait an hour to see our well-trained doctor in his clean and efficient office. In northern Nigeria a woman may carry a sick child for fifty miles and then wait in line outside the hospital a full day. As little children we learn about germs and sanitation. But in Nigerian villages some still blame disease on evil spirits. Not that they want to be superstitious or ignorant. Far from it. But how can they learn about bacteria if they have no teacher? Through Lafiya — a new medical program to train medical personnel — the Church of the Brethren can assist in bringing education and health to millions of people in the North-Eastern State of Nigeria where we have had mission work for nearly fifty years. We need your response, your help, your caring. There is a deep need for this new medical program and it can be done only with your help. Consider what you can do and fill in the coupon below. Your check may be made payable to: Lafiya, Church of the Brethren General Board.

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# *Findings of a survey on abortion*

In quick summary, the 1972 report of the Annual Conference Study Committee on Abortion makes three major emphases: first, that abortion is wrong; second, that, nevertheless, there are instances when abortion must be allowed; and third, that Brethren should not impose their morality upon others and need to express compassion in situations where decisions may be difficult for all involved.

This is the essence of a working paper shared in the Jan. 1, 1972, MESSENGER and of a Conference report summarized more fully on page . . . of this issue. It is also a matter to which 290 responses came from readers of MESSENGER, via a checklist published in the Jan. 1 issue and later circulated to ministers through *Agenda*.

From the 290 responses, the following sentiments prevailed:

✓ Abortion is a proper subject for consideration by the church and the church should provide more teaching and counsel on such matters.

✓ There is division as to when life may be regarded as fully personal.

✓ Brethren accept the standard legal grounds for abortion, and a significant number would allow emotional reasons as well. They will not leave decisions on abortion to the mother alone nor look upon abortion as an acceptable means of birth control.

To recount the survey and the responses:

*Abortion is a question appropriate for the church to consider.*

The overwhelming majority indicated yes; about one out of seven replied no.

*Human life should be considered fully personal at the time of conception? quickening? viability? birth? some other time?*

While 37 percent checked conception, 47 percent indicated a later time: either quickening, viability, or birth.

*Sufficient reason for abortion is threat to mother's life? threat to the physical health of mother? rape? incest? fetal deformity? possibility of fetal deformity? threat to the well-being of the family? threat to the mother's emotional health? threat of overpopulation? the desire not to have a child?*

The respondents revealed a willingness to accept differing reasons as sufficient grounds for abortion. Seven out of eight would permit abortion when the mother's life is threatened by pregnancy. About 70 percent accept threat to the physical health of the mother, rape, and fetal deformity as sufficient reasons. Sixty percent view the possibility of fetal deformity and incest as valid reasons.

Slightly more than half, 55 percent, noted a threat to the mother's emotional health as sufficient reason for her seeking an abortion. The term "emotional health" was not defined.

A threat to the well-being of the family is regarded as an acceptable reason by 40 percent of those replying. Those willing to allow the choice to be made by the mother alone totaled 33 percent. Twenty-five percent accepted the threat of overpopulation as a legitimate reason.

In sum, the respondents tended to accept the traditional legal exceptions — threat to the mother's life or health, incest, rape, and fetal deformity; they were divided on such factors as the emotional well-being of the mother and family; they were largely unwilling to let the matter rest with the mother alone or to make abortion an acceptable means of birth control.

*Civil law should continue heavily to restrict the practice of abortion, as it now does in most states.*

About 40 percent concurred, but the majority — 60 percent — favored that more latitude be enacted in civil law.

*A woman has the sole right to decide what happens to a growing fetus within her body.*

Fifty-five percent said no; 40 percent yes. Many comments indicated that the husband by all means, and also the doctor, should share in the decision.

*Every woman who seeks an abortion has the right to full medical care.*

Five out of six respondents agreed. Moreover, the number of comments appended indicated a wide compassionate concern.

The question, however, conveyed a lack of clarity as to whether "full medical care" entailed abortion or was simply medical counsel and care exclusive of abortion.

*The church should provide more teaching, counseling, and other services regarding attitudes toward sex, family planning, and abortion than it now does.*

Nine out of ten agree, indicating overwhelming support for such teaching. One out of 12 answered that the church ought not provide such teaching; some wanted the terms "sex" and "abortion" stricken from the question.

In terms of use of the information from the respondents, Donald E. Miller, a spokesman for the study committee, indicated that the survey was very helpful to the committee's deliberations. Of great value, too, he added, were the notes and letters which many persons took time to write:

In assessing the responses Dr. Miller indicated:

1. While individual letters conveyed a stronger stance than did the responses to the checklist, the bulk of the replies tended to support directions the committee had presented in the working document.

2. The input from the Brotherhood led the committee to insert a statement as to when abortion would be acceptable. The insertion reads: "For many Brethren, situations such as the threat of the life and health of the mother, rape, incest, or possible fetal deformity are considered sufficient to warrant abortion."

3. The theme of compassion, revealed often in the responses to the survey, influenced similar references in the statement to be presented to Annual Conference in Cincinnati.

The responses came both from individuals and groups, the groups comprised notably of women and youth. Enthusiasm for the work of the study committee was frequently expressed by persons related to the medical arts, particularly younger doctors and nurses. However, a number of older persons revealed how they personally were confronted with similar issues as much as thirty or forty years ago. ☐

# Abortion and War

## by Dale Aukerman

*In its January 1 issue* MESSENGER *carried a draft statement by the Study Committee on Abortion. A response to that statement follows, presented here for the counterpoint which it offers and for the contribution it brings to wider deliberations.*

*It is to be noted, however, that in preparing this response the author lacked access to the now revised report which the committee will be bringing to Annual Conference in Cincinnati.* — EDITOR

Brethren historically have held that destruction of human life in war goes against God's way as shown in Jesus Christ. Many of us Brethren have struggled with the power of arguments to the contrary by those who believe that military defense and war can be justified.

The question of abortion, like that of war, is difficult and puzzling, with no easy answers. I have come personally to a definite position on abortion mainly through recognizing that the standard arguments for taking life in war turn out at bottom to be precisely those that are brought forward in support of abortion. This agile about-face permeates *A Statement Regarding Abortion*, a working paper by the Annual Conference Study Committee on Abortion (Jan. 1 MESSENGER). Brethren are now being asked officially to adopt, for abortion, the very perspective and arguments we have rejected with regard to military defense and war.

Here are some of the main parallels:

*"The lesser evil":* Killing in war is recognized as regrettable — bad; but in certain circumstances any alternative would be so much worse that war becomes necessary. When the working paper submitted by the study committee says, "Abortion . . . in itself is never desirable," and then later, "In some situations abortion is perhaps the least undesirable alternative available," we are given a subtle euphemism for abortion as "the lesser evil."

In response to "the lesser evil" argument for war a Brethren reply would be: Our human existence does abound in traps where any line of action seems to involve doing evil and we can only try to figure out which line involves doing the least evil. The traps are real and terrible; but God, for those who count on him, springs the trap, provides "the way of escape" (1 Cor. 10:13), gives exit not through abandoning Jesus' way but through living it.

Listen carefully to an apologist for the military and you discover that for him *this* God does not exist. But if *this* God can be counted on by children of his, struggling with the issues of threat, vulnerability, and defense, then he can be counted on equally and comparably by any of his children who feel trapped by a pregnancy.

*"The last resort"* (really the "lesser evil" argument in a slightly different form): A key element in the classical "just war" doctrine has been the principle that any war should be fought only as a last resort when other possibilities have been exhausted and when any alternative to fighting would clearly result in greater suffering and injustice.

***'The standard arguments for taking life in war turn out to be precisely those that are brought forward in support of abortion'***

Take the key sentence in the working paper, replace the word *abortion* by *war*, and you are left with a cogent expression of this element of the "just war" position: "We believe that abortion [war] should be considered an option only when all other possible alternatives lead to greater destruction of personal human life and spirit." The writers of the working paper are saying for abortion precisely what our church has refused to say for war.

In war and abortion life is snuffed out. For either "just war" or "just abortion" a crucial question is: How can anyone, before or after, be at all sure that there is no other way, that "all other possible alternatives [would] lead to greater destruction of personal human life and spirit"? Before completing the awesome decision to snuff out life, a person should be reasonably sure. But how could a Christian mother, reckoning with God, be sure?

*The welfare of some:* Because the lives and welfare of *these* are threatened by *those*, appropriate measures must be taken to preserve *these* from what would be brought upon them by *those*, and, if need be, *those* must be killed, eliminated. The most familiar version of this argument points to the colossal threat (to us) posed by communists and communism (destruction of personal human life and spirit!) and assumes the need for military and lethal countering of that threat.

In such a view there is a fateful favoritism: The lives and welfare of some loom large for us because they (we) are threatened. But somehow the lives and welfare of those seen as the threat hardly count.

In the working paper there is a parallel favoritism: "Such situations [warranting abortion] include serious threat to the lives and emotional well-being of the mother and her family." Fetuses, it seems, fare no better than communists when the lives and welfare of some are stacked against the dimly viewed lives and welfare of others.

For either war or abortion a simple response would be: When we do that sort of stacking, we begin to play God. But the God of Jesus Christ who "died for all" is "not willing that any should perish" (2 Cor. 5:14; 1 Tim. 2:6).

*No distinction between church and world:* It is a decisive characteristic of Christian apologists for the military that they do not in this connection recognize any distinction between those who have become disciples of Jesus and those who have not. They look at the total society, people generally, and deduce what is feasible and necessary. The working paper on abortion has the same decisive characteristic. It is not attempting to discern God's will for his people but rather to show what is feasible and necessary for people generally.

The anabaptist reply to this with regard to war has been: Going the way of the cross, meeting enemies with Christ's love, being ready to take suffering rather than inflict it may not seem practical or possible to people generally. But for those who have heard Christ's call there comes the enabling presence of the Spirit, making possible what humanly is not possible. Faithfulness may involve sacrifice and suffering; it may look like nonsense to nondisciples. But disciples are to live by the call and the Spirit — not by prudential weighing of what seems necessary for themselves and society. This call to the way of suffering love is not just to some disciples but to all — and ultimately to all people, even those who do not yet heed it.

Brethren who say all this on war can hardly say the opposite on abortion. Even when nascent life comes as threat — as enemy — disciples through Christ's call and Spirit are enabled to love, accept, be reconciled with the enemy. This call and power are there not just for some disciples but for all — and ultimately for those too who do not yet hear.

Nondisciples may turn inevitably to war. Nondisciples may turn inevitably to abortion. But any position statement by the church should focus toward Christ's call and enabling power for this disciples.

The working paper makes much of "the condemnatory attitudes, compassionlessness, and profound insensitivity and lack of understanding" prevalent in the usual opposition to abortion. But similar charges have been standard against those who have opposed war: callousness to the fate of those threatened by the enemy, self-righteousness, condemnatory attitudes toward those who are shouldering the burden of military defense.

Such charges, either in the context of war or abortion, may be accurate; but for disciples they need not be. There is a more excellent way: the striving, not for moral superiority, but for faithfulness to the Master personally and in the fellowship; empathy for any who feel themselves under the shadow of an enemy; readiness to stand with them in their danger, suffering, resistance (but not readiness to stand with them in any decision to do away with the enemy); commending them, pointing them, to One who can far more fully stand with them than we can; compassion for those who are driven toward any form of killing, compassion that knows the biblical sequence of transgression, repentance (before or after the outward act), forgiveness.

Our hearts can go out to a local boy departing for or returning from the air war in Indochina; our hearts can go out even though we recognize the fighting of that war as something hideously wrong. Compassion can go hand in hand with a definite position as to what can be within Christ's way and what cannot, whether war is the issue or abortion.

There is no denying that all these standard arguments have much persuasiveness and power, whether used for war or for abortion. Those who employ them to justify both are at least consistent. There comes, though, a grotesque contradiction when those who are appalled by abortion use these arguments to justify war. And the grotesqueness is hardly less when those who reject all war and the arguments for it employ the same arguments to justify abortion.

In the section on "Biblical Teaching," the working paper states: "The Bible teaches us that human life is a sacred gift of God. . . . Science can describe the development of the fetus, but it cannot penetrate the mystery and uniqueness of the person who is brought into being by the hand of God."

For Brethren disciples these sentences should have been the decisive ones for the whole paper. Taken in their full weight, they lead not to the conclusion brought in by the committee but to one set down by Dietrich Bonhöffer in prison: "To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life. And that is nothing but murder." ☐

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editorial

# The signs of a Christian people

One of Russia's outstanding writers, Alexander Solzhenitsyn, in recent weeks addressed a surprise letter to Patriarch Pimen of the Russian Orthodox Church stating deep concern over the subservience of the church to the Soviet state. The letter pleaded for the patriarch to defend more outspokenly the cause of faith in Russia, even at the sacrifice of material well-being and possible martyrdom.

"We are losing and have lost that bright, ethical Christian atmosphere in which our values, way of life, world outlook, folklore, and even the word *peasant* have been founded for thousands of years," Mr. Solzhenitsyn asserted. "We are losing the last traces and signs of a Christian people."

More specifically, the Nobel prize-winning novelist decried that Soviet parents upon the baptism of their babies may face job and public persecution; that children are barred from participating in church services and taking communion; that priests are powerless within their own parishes, having only the conduct of church services entrusted to them; that protests of outspoken priests and believers have been unanswered; that "for every functioning church there are twenty that have been razed or irretrievably ruined and another twenty are in a state of neglect or profanation"; even that Russia is "deprived of her ancient adornment, her most beautiful voice" — the pealing of church bells.

Tragically, the writer continued, the Russian Church has "its indignant opinion on every evil in distant Asia or Africa, yet on internal ills — it has none — ever. Why are the messages we receive from the church hierarchy traditionally tranquil?"

This is one man's assessment of religious liberty, and the challenge before church leaders, in the USSR. Taking a leaf from the same letter, the integrity of looking close in, let us ask: How goes it in the USA?

Few Americans likely are aware that religious independence is under attack at home as well as abroad. But concern is mounting whether in matters of church and state the present administration, or adjuncts of it, hold due regard for the Constitutional guarantee of religious freedom.

For example, the tax exempt status of numerous religious institutions involved in social ministries is being challenged by the government. In a March 15 MESSENGER editorial Ronald E. Keener recounted how the Unitarian Universalist Association was investigated because its publishing arm, Beacon Press, issued "The Senator Gravel Edition of the Pentagon Papers," materials already in the public domain. There are instances elsewhere — the Episcopal Church, the National Council of Churches, the Migrant Ministries of Florida and California, councils of churches in Indiana, South Carolina, and Seattle, and a mission board sponsored settlement house in San Francisco — where US Internal Revenue Service agents are running audits presumably because each of the groups sees faith expressing itself in efforts for social change and justice and liberation.

Against the chilling eye of government scrutiny, these questions become increasingly pressing: Does tax exemption require that a church do nothing but preach within its own walls, that it be politically and culturally silent?

Should it be necessary for the church to abandon the exercise of rights guaranteed by the Constitution in order to qualify for tax exemption?

Is it for civil government to tell religious leaders which of their institution's practices are legitimately religious and which are not?

As one news daily recently noted, that US government officials should use as a standard of religion a model so close to the "neutered" church of the Soviet Union, is irony indeed.

So too is the thought that Alexander Solzhenitsyn's lament over public and prophetic witness someday could be our own. — H.E.R.

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### Politics, Poker, and Piety
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According to Dr. Fisher, wherever politics is in America, piety is not far behind, and politics and poker have a lot in common because both games depend on a desire for power and a strategy for achieving it. Unless the churches begin to realistically examine their role in the life of the state, the author sees a definite head-on clash between church and state. No escapist, he proceeds to spell out the valid foundation upon which the churchman stands as he confronts the hypocrisy involved in much of our traditional jargon about separation of church and state. Since he is concerned chiefly with the problem of the American development of democracy, he examines closely how far we have come from the early medieval theological climate and helps us examine how we can restore Christian integrity in both ecclesiastical and political circles. **$2.95** paper.

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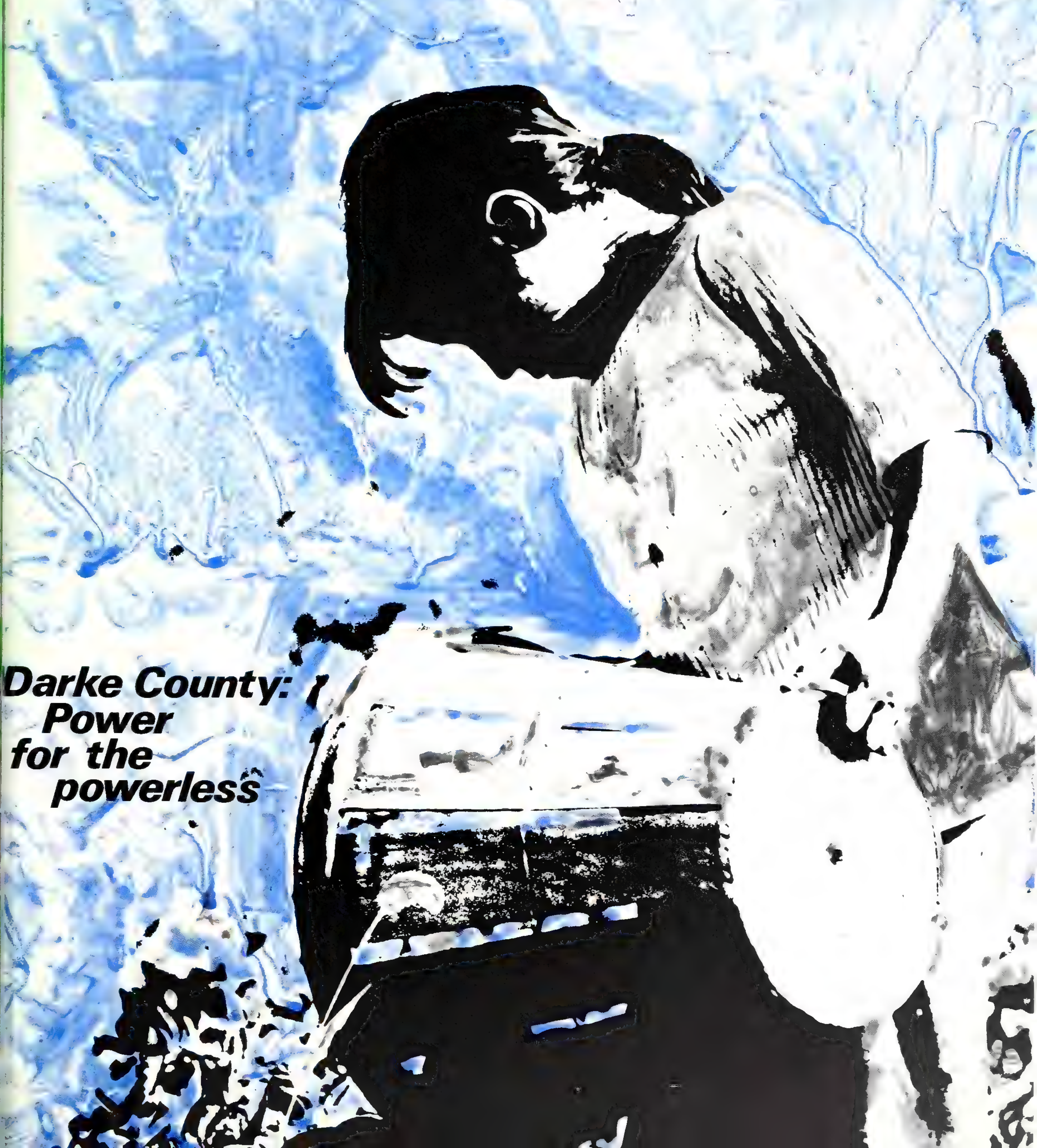

# Darke County: Power for the powerless

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*In Touch* profiles Karl Yount, William L. Widdowson, and Joyce Conner (2). . . . *Outlook* reports on Elizabethtown College's expanded health care program, names delegates from sister churches to Annual Conference, notes the planned Cincinnati celebration of the autonomy of Lardin Gabas, features the use of symbols in worship, and questions the future of COCU (beginning on 4). . . . Some Brethren are asking "Whence the Church and Pastoral Years?" (17). . . . Leland Wilson *reviews a book* on "Shaping the Forces of Peace" (21). . . . Shirley Heckman describes "New Curriculum Offerings for Church School" (22)

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VOL. 121, NO. 12 JUNE 15, 1972

CREDITS: Cover artwork by Ken Stanley; 2 (right) courtesy of the Waynesboro, Pa., *Record-Herald;* 4 (from left) Howard E. Royer, Ronald E. Keener, Leland Wilson; 8 Robert Kintner; 13, 15 (left) Alan Petersime; 14, 15 (right) John G. Fike; 20 Religious News Service

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., June 15, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

### OPPOSE ABORTION

The subject of abortion is on the agenda of the coming Annual Conference. In our opinion this is appropriate for the Church of the Brethren only if it is to formulate a strong statement against abortion.

All Christians should unite to condemn abortion. This is particularly necessary since President Nixon's special population commission has recommended that abortion be made available everywhere "on demand."

Anyone who has studied biology knows that a life begins when the sperm unites with the ovum. Within a very short time a fetus displays human features. Abortion is the termination of such a life. Can it be said that it is not human life because the fetus is not breathing air and taking its own food? No man can answer this question. It is not given to us to know. It is morally and spiritually dangerous to assume that a fetus does not possess human life until it is delivered at the end of the gestation period.

Whether conception is the consequence of passion or love, a life has been started. It is sinful to terminate it for selfish personal reasons. Many couples are waiting to adopt a baby. Rather than condone killing, society should provide care for prospective mothers until the baby is delivered and for it until it is adopted.

A stand against abortion is not a stand against contraception. Opposition to abortion should be accompanied by support of sex education, including the use of contraceptives.

The Church of the Brethren cannot, dare not, be so inconsistent that it opposes wars and violence and then does not oppose killing by abortion. If we are not consistent in our witness it loses all of its acceptability.

I. WAYNE KELLER
Lancaster, Pa.

### WORTH READING

I thought the May 1 issue of MESSENGER was worth reading, especially the two Indian articles and the book reviews. I especially liked the review, "The Gunfight at the Corral Is Not Okay." I didn't agree with the two letters concerning the review of the book *Is Gay Good?* and the one on abortion.

BARBARA MUNCY
Bremen, Ind.

### CARING CAPACITY

I was very much impressed with the issue on the environment (April 15). However, unlike William Eberly, I feel a more hopeful, all-encompassing phrase would be: The world's *caring* capacity cannot be overextended.

Otherwise we would not have the MESSENGER doing this issue on the environment.

Otherwise we would not have the La Verne church's "Statement on Christian Life-Style." Otherwise we would not have the concerned commentaries on the "Christian Life-Style." Otherwise we would not have the Heifer Project and other missions. Otherwise we could not be called Brethren in Christ. I would urge all churches to either support the La Verne church's statement or study and write their own statement.

Richard M. Judy Jr.
Canfield, Ohio

### OVERSHADOWS EVERYTHING

I've been boiling over with sorrow and indignation ever since Ted Glick burned his draft card at Conference and had subsequent involvement in the draft records incident. In spite of his father's masterly rationalization, it still seems to be a deed of theft.

But overpowering this reaction is my deep gratitude for Kenneth Morse's poetry (April 1). This overshadows anything I've ever read in Messenger. And I've been reading it for sixty years.

Estelle B. Rittenhouse
Queen Anne, Md.

### DISSENT LEVIES ITS OWN PENALTY

Just about everything was included by Ronald Keener that needs to be said about amnesty (special report, April 15). I would ask the editors of *The Living Church* whom he quoted how much of a picnic they think it is to avoid military service. My tiny knowledge of the voluntary services that sprang up in neighboring Canada to help young exiles adjust to their new life only gets me started thinking about what it must mean to give up family and friends in the move to a strange and insecure future. A friend who still relives the hellish fox holes of World War II questions whether he would have the courage to resist military service. By the time the war is over, nearly everyone will have paid the price for any choice he made.

As for those who deserted after induction, isn't it to their credit that they could resist the indoctrination to kill, and made an active decision to change when they moved from innocence to awareness of what war is really all about?

What do they mean, the precedent of amnesty without penalty? Dissent of whatever nature levies its own penalty.

George Heitsman
Tucson, Ariz.

### SIGNIFICANT CORPORATE ACTION

For the first time in my life I am proud to say I am associated with the Church of the Brethren.

The source of my "institutional esteem" . . . is the General Board's decision "to divest itself of holdings in corporations directly producing defense or weapons-related products" and to sell our US treasury bonds.

Anyone and everyone who is born into the Church of the Brethren as I was must come to grips with that Brethren heritage. Over the years I have examined this heritage, struggled with it, taken it apart, and put it back together again before accepting it. But never before have I had such a sense of significant corporate action.

Despite the pitfalls and roadblocks inherent in any institution, the General Board has acted decisively to implement our professed stand in a way that speaks loudly to other churches, other social institutions, to our entire nation.

My thanks, and my support for that decision.

Lin Butler
North Manchester, Ind.

### REEVALUATE USE OF MUSIC

I have learned to appreciate and use some of the contemporary setting of church music, but only because of the solid foundation upon which the great hymns of the church have been established. (See April 1 Messenger.) I believe that each individual must constantly be on guard lest his music become a matter of outward form, without personal integrity.

New songs for new times are meaningless if the attitude of the individual has not changed. Let us not exploit our religious emotions. I do believe much of the music written today is produced for the moment and for the pleasure of men. It is a reflection of ourselves and not of God. However, God seeks to reach us through many avenues and the person who listens, seeks, and is sensitive to creative moments, truly worships.

I believe the music we use should praise God, and the God we worship is the same yesterday, today, and always. I do believe we need carefully to examine the words we use in singing praise to God whether we use contemporary or "moods of their day hymns." Our diet of church music must always be the best we can give to God.

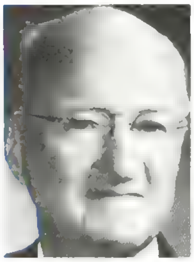
A new now in music cannot exist without a new now in the hearts of men. Unthinking singing is a form of dishonesty, for the singer just mouths the words and his feeling level does not exist. It appears to me that there is a desperate need for a searching reevaluation of the use of music on the part of every person who in anyway is responsible for the music leadership in worship.

Bonnie K. Hinkle
Middletown, Md.

## page one

Several weeks ago one of our editors visited Dr. Robert H. Miller and his wife at their home near the campus of Manchester College. He found the former college professor checking the proofs of his new book of prayers — his first since 1934 — that The Brethren Press will publish June 15.

But Dr. Miller indicated then that he would like to find a publisher for a collection of his stories for children — and he showed the visitor the neatly handwritten manuscript of three chapters he has already completed of a commentary on the Gospel of John. All of this literary activity has developed since 1969, when Dr. Miller retired from the Manchester College faculty, where he was professor of religion and philosophy. Rounding off a successful career as a teacher that summer, he and Mrs. Miller took up a succession of interim pastorates — in eight churches in nine years — stretching from Baltimore to Wenatchee. Readers may recall a feature story Messenger carried about this second career of the Millers in our May 7, 1970, issue.


*R. H. Miller*

But a third career was beginning even then. For Dr. Miller developed the practice of writing pastoral prayers for use in the churches he served. He has now prepared 98 of these prayers — as meaningful for personal and family use as they are in a public service — for inclusion in a new book called *The Hunger of the Heart*. Look for a few samples of the prayers in this issue. And pause a moment to marvel at the writing career that now engages some of R. H. Miller's leftover energy at the exhilarating age of 83.

Other contributors to this issue include *Mary Ann M. Kulp*, Waynesboro, Pa.; *John G. Fike*, communications unit member; *Shirley Heckman*, educational development consultant for Parish Ministries Commission; *Leland Wilson*, La Verne, Calif., pastor; and *Arthur Hoppe*, syndicated columnist whose article appears courtesy of the San Francisco *Chronicle*.

The Editors

# Karl Yount: "Heart" education

Once a week, sometimes more often, some twenty "Big Brothers" of Baltimore Polytechnic Institute work for 45 minutes before the opening of school on a one-to-one basis with neighborhood youths, many from broken homes, others who find their world broadened by an older friend who cares.

The tutoring program of the "Big Brothers" is but one of many projects undertaken by a group of students at Poly, a science-engineering college prep high school in the Maryland city. Behind such projects is a service committee at the school, and behind the committee is Karl E. Yount Jr., a member of the Westminster, Md., Church of the Brethren.

Mr. Yount, 42, believes that as necessary as "head" education is "heart" education. "I have always believed that if just given the opportunity and inspiration, young people will gladly donate their time and skill to the elevation of others' happiness." And Karl Yount has been that inspiration.

Since 1956, when a few of his classes helped in a Red Cross drive and others assisted four needy city families, Mr. Yount and his boys have been at the heart of an expanding service program.

Helping poor families move, tutoring elementary children, working and playing with day care center children, and hospital, orphanage, and homes of the aged visitations are but examples of the service programs which Mr. Yount, as adviser, has helped his boys see through. Last fall he was commended for his community service by the Baltimore City Fair for "accomplishment, innovation, and enterprise."

One of the largest events is an annual Christmas party for underprivileged children. Last winter's party aided more than 1,500 children, that twelve years ago began with 150 youth.

Mr. Yount joined the English faculty at Poly in 1956 after two and a half years in alternative service and BVS, assigned to the National Service Board for Religious Objectors in Washington, D.C.

And what does Mr. Yount receive from it all? "Sincere service to others can open the inner values of love, possibly allowed to lie dormant for years," he says, "and permit God to begin his mysterious transformation." For Karl Yount, loving service is contagious.

intouch

# William L. Widdowson:

"In touch" with life aptly describes 86-year-young William L. Widdowson of Waynesboro, Pa. An optimistic outlook, regular physical exercise, countless interests and hobbies, and a deep conviction that his purpose is to live according to God's will combine to keep this great-grandfather a youthful, active, dedicated adult.

Symbolic of his still active life and concern for others, the former postal employee last May joined in a ten-mile CROP Hunger Hike.

Since 1960 Mr. Widdowson has participated in the camping program of the church, partly because it brings him into contact with youth and partly because it affords him continual new experiences in nature, where he feels most at home. Popular with the youngsters of the Waynesboro congregation, who call him "Uncle Bill," he works at Camp Eder in the summer teaching wildlife to the children. Gardening provides further touch with the natural world.

His intellectual life, too, simmers on a level of continuous activity. A graduate of Juniata College, he has retained an interest in all types of literature, keeping abreast of local, national, and world affairs. He shares his thoughts in a wide correspondence and faithfully records daily events in a diary. He has memorized scores of poems and verses of scripture — a reservoir of ideas from which he frequently draws when teaching or in conversation.

But the essence of his life is the

# Reflecting optimism

church. A Bible student, Brother Widdowson has for years taught a church school class, currently the adult class, and an afternoon study group. "I desire to do all I can," he says, and his share in furnishing the Widdowson Chapel for the Waynesboro church, combined with his faithful support of all church programs, attests to this statement.

He's attended Annual Conference regularly and generally agrees with Conference decisions, which, he feels, "tend to be open-minded." Today's church, he thinks, is going through a period of readjustment.

"Some things don't appear as spiritual, sacred, and representative of our Brethren heritage as they should, but I think we're coming into a period in which that will change," he adds, reflecting characteristic optimism.

His involvement in the church and daily personal devotion and study are major sources of strength to this brother whose life is a continuous growing process. For young-in-heart W. L. Widdowson is in touch with all of life. — Mary Ann M. Kulp

# Joyce Conner: Helping unsell the war

Interviewers who ask Joyce Conner what a "typical suburban housewife" is doing in the peace movement likely will not hear direct answers. Instead, Joyce will turn the conversation away from herself to the activities of the Dayton, Ohio, Help Unsell the War advertising campaign.

Her enthusiasm is infectious, though she seems somewhat surprised to find herself chairing the coalition that began last Christmas when nine groups in the Dayton area joined to promote Help Unsell the War ads. Joyce works with BVSers, the Metropolitan Churches United, and members of Clergy and Laymen Concerned to induce radio and television stations and newspapers (and even Messenger — see inside back cover) to use "Unsell" ads as a public service.

The ads, developed last year on a nationwide basis at the urging of a group of Yale University students, carry a punch. In one tv spot, the camera pans down the gravestone of a Marine killed in the war, then pans over the endless rows of white markers in Arlington Cemetery. An announcer asks: "Is it worth it?"

Since December Joyce and her colleagues have persuaded all Dayton-area tv and radio stations, as well as two newspapers, to use the ads in some way. Happily, Joyce cites the successes: a radio station that agreed to run spot commercials for thirty days signing up for another thirty days when letters of appreciation poured in; a newspaper carrying an Unsell ad — only the second public service ad in its history; two other newspapers running feature articles, illustrated with photographs of the ads; radio interviews which "presented the Help Unsell the War Campaign in a very challenging way."

Joyce describes herself as a newcomer to the kind of involvement she now experiences. Mission 12 with a group from her congregation, the Prince of Peace Church of the Brethren; classes at the peace studies institute at the University of Dayton, where she holds a part-time job; and participation on a social action task force for Prince of Peace church led her to Clergy and Laymen Concerned and finally to Help Unsell the War.

"I get 'high' from the excitement of our successes," she reflected. "We're anticipating a new series of ads on the air war, and Help Unsell the War has opened a West Coast office. Next, here in Dayton, we're tentatively planning an Unsell the War Sunday to get materials to all the churches in the area.

"But you feel like such a pebble, and it's easy to get depressed: The war is still going on.

"When I first began attending classes at the peace studies institute, students couldn't figure out why I was there — 'straight', average, over thirty. But those are the people we hope Help Unsell the War is reaching — average people who may be turned off by demonstrations, but who react positively to advertising."

## Expanded health care program set by Elizabethtown College

Elizabethtown College will offer an expanded degree and course program in the health care field.

Recognizing the shortage of trained personnel in health care occupations — one recent state study calls the shortage "critical" — the Pennsylvania college is projecting a step-by-step, 10-year plan to help meet the need.

Initially approved are plans for a program in occupational therapy to begin in September 1973. The college will employ an occupational therapist to develop a curriculum.

Before a baccalaureate program is put into effect, however, it must go back for final approval to the college's community government, which represents faculty, students, and the administration.

In applying for federal aid for planing purposes, college officials have met with representatives of hospitals and other health care agencies in the five-county area surrounding the college to survey their needs and to seek their cooperation in implementing health care curricula.

An integral part of all programs will be clinical experience under the supervision of trained personnel at these institutions, and the use of their specialists in the college classroom.

According to C. Dean Mitchell, dean of the faculty, the survey confirmed the view that there are virtually no institutions in central Pennsylvania offering such programs. Of the conversations with area health care people, Dr. Mitchell said:

"The federal government has recognized the need to the point of communicating with these institutions and charging them to go out into the community to try to find educational institutions and facilities which will offer the training they need.

"We have gone in and suggested that we would like to be a part of this and that we would assist in establishing a consortium-type of situation, and their response has been exciting. They want to participate.

"Essentially, our proposal is not that we be centered with all the facilities but that we provide the impetus to bring together all kinds of facilities and that a hospital or a health care agency might free one of its people to teach in our program.

"It will produce a kind of cooperation that doesn't often exist right now. We're talking about a complete interrelationship between these institutions and our program."

The college's initial decision to plan for Allied Health programming was based on some startling statistics reported recently.

According to the US Department of Health, Education and Welfare, there presently is a 29 percent deficit of trained

## Delegates from three overseas churches to greet Brethren

The Church of the Brethren will host during its Annual Conference this month three fraternal delegates from sister churches in India, Ecuador, and Nigeria, where Brethren have had long-term mission involvements.

For the first time the United Evangelical Church of Ecuador, the Church of North India, and the Eastern District (Lardin Gabas) of the Church of Christ in the Sudan will be represented at Conference as autonomous denominations rather than as Brethren districts.

*Delegates: Nasir, Muzo, Mai Sule Biu*

With action taken last year by the Nigerian church (see related story elsewhere in these pages), each of the overseas churches now maintains a national, autonomous status while in full fellowship with the Church of the Brethren in the United States.

The fraternal delegates coming to the US are:

From India, Rt. Rev. Eric S. Nasir, moderator of the Church of North India and Bishop of Delhi. Before the formation of the new church, Bishop Nasir was a clergyman of the Anglican Church in India.

From Ecuador, Sr. Segundo Muzo, a member of the central board and treasurer of the United Evangelical Church of Ecuador. Of Llano Grande background, he is a lay member of the Emmanuel Church in Quito and was one of the first five students to attend the Brethren school.

From Nigeria, Pastor A. P. Mai Sule Biu, former chairman of the executive committee of the Eastern District (Lardin Gabas) of the Church of Christ in the Sudan. Pastor Mai Sule has been a key leader in the Nigerian church for many years.

Each of the men will spend time in various churches, homes, and church gatherings in the United States before and following Annual Conference. They are expected to participate widely in the Conference, during General Board meetings prior to the Conference, and in general sessions and Insights '70s events.

## Conference to celebrate Lardin Gabas autonomy

Delegates to the Cincinnati Annual Conference will have an opportunity to celebrate the autonomy of the Eastern District of the Church of Christ in the Sudan, known to most Brethren as Lardin Gabas.

In April of last year the Nigerian church began functioning under its own constitution, bringing it fully into partnership with the Church of the Brethren as a vibrant new denomination of its own. No longer a Brethren district, the new church could seek to become a member in the World Council of Churches.

The General Board in March passed on to Annual Conference an affirmation recognizing Lardin Gabas as "a church in its own right."

Allied Health personnel and this is expected to continue to 1980.

The same report indicates that, by 1975, there will be a need for 56 percent more occupational therapists, 34 percent more physical therapists, and 42 percent more recreational therapists. These three are among the fields in which Elizabethtown-area hospitals and health care agencies expressed a need.

Although planning next year will be centered on occupational therapy, the coordinator will investigate the possibility of beginning such other programs as physical therapy, recreational therapy, music therapy, health care management, and medical records libraries, Dr. Mitchell said.

The school will continue the 20-year-old medical technology program, expanding it as the number of students warrants. The college's continuing education program also may provide, by as early as next fall, short-term seminars in health care management.

*At Elizabethtown College: Allied with health care agencies, a med-tech program*

"We rejoice for the faithfulness of church leaders, both Nigerian and non-Nigerian, who have labored side by side for these many years to make Christ known and to discover together in a more perfect way, God's will for his people in a complex and rapidly changing world," the affirmation says.

"We rejoice for the vision of early leaders who worked toward the goals of lives turned around for new life, Christians drawn together by common calling into the community of local congregations and congregations committed to one another in a national church for mutual encouragement and a common witness in their world.

"They sought and trained leaders, encouraging them to take responsibility and authority, and to work out their own vision of what it means to be Christian in an African world.

"We rejoice that the dreams of the past have become the realities of the present. The church in Nigeria is a vital and able community of God's people. It brings together the gifts and perspectives of many tribal traditions into the common cause of Christ for the health and new life of their Nigerian world. The Lardin Gabas Church has great potential for numerical growth, for a broad and capable base of leadership, and for unique interpretation of the Christian faith.

"We celebrate the fact that Lardin Gabas is now a church in its own right, walking its own road, ordering its own life, and exercising autonomy in matters of its own polity and program."

While increasing responsibilities for the church in Nigeria are being taken over by Nigerian churchmen, the Church of the Brethren continues with a task in the country and in close fellowship with the church there.

World Ministries executive Joel K. Thompson, following a visit to Nigeria last November, said: "I do not sense any desire to break bonds of fellowship. I experienced only the joy and enthusiasm of persons who felt that they have now come of age and who wish to work and serve the church in ministry together."

He said that the Nigerian church action fulfills the mandate of Annual Conference made in 1955 that Brethren missions become independent, national, and indigenous churches.

Recently, a Nigerian was employed by the Church of the Brethren Mission as Jos business representative, a post formerly held by Marion Bricker. It is contemplated also that this summer a Nigerian will replace LeRoy Griffin as assistant in the business manager-treasurer's office, when Mr. Griffin returns to the US.

Nigerians have been employed as drivers, and the nursing superintendents at the two hospitals are all Nigerian. The supervision of the dispensaries in the Garkida and western area is now in the hands of a trained Nigerian. Except one, each of the Waka Schools principals and vice-principals are Nigerian.

John Waba, the present assistant in the community development program, is expected to attend the University of Missouri in 1973-74 in order to obtain training to head up the program in Uba District.

Pastor Mai Sule Biu will be the fraternal delegate of the Lardin Gabas Church at the Cincinnati Conference. Next year the Nigerian church will observe the fiftieth year of Church of the Brethren work begun in 1922 by missionary Stover Kulp.

# outlook

## Symbols aid congregations in worship experiences

The traditional worship center of cross, candles, flowers, and Bible are giving way — or being supplemented — in some congregations with banners, mobiles, and some ordinary household items that help interpret a service's theme and message.

Thus a visitor to the Elizabethtown, Pa., Church of the Brethren might have been surprised more than the members one Sunday morning to find huge photographic mobiles of the old, the young, and the poor. Their message — and that of the morning sermon — was that everybody is beautiful regardless of his or her state or position.

Pastor C. Wayne Zunkel's coordination of the elements of the service led beyond the sermon and the chancel to include the song of the younger children's choir and the illustration on the church bulletin.

He and the worship committee meet two months in advance with the choir director and organist to develop the themes and centers.

The worship table one week held a rake and basket of grass when the sermon compared the rules for lawn care to the basics which the Bible shares for the nurture and growth of people.

On a race relations theme the sixth graders used an opaque projector to enlarge that Sunday's bulletin cover and construct the same design in construction paper that was hung on the dossal cloth.

When the children's day sermon was on "The Snips and Snails and Puppy Dog Tails of Which the Kingdom Is Made," the first graders prepared the worship center by creating life-sized paper dolls of themselves and writing a litany used in the service.

Still other worship centers have used "stained-glass" windows of colored tissue paper, a spinning wheel, hands made of styrofoam, a clock and plumb line, musical instruments, and tree branches to help convey the thought of the morning.

Mr. Zunkel's objective is to convey his message in more than words alone. Admittedly, some worship centers were controversial to a few. Banners made by women displayed at the front on what "woman is" drew criticism on Mother's Day Sunday.

*Symbols in worship: More than words*

Other centers simply don't work. He tells of one woman who, on seeing the Omega symbol in the front one week, said: "I sat all through church and couldn't figure out what that horse shoe was doing up there."

He finds some of the older persons enthusiastic about the different centers, while some younger people are turned off at times. Still others of the congregation have come early to get a good look at the center before the service time.

In other congregations too — at York Center in Lombard, Ill., Elgin, Ill., Detroit's Trinity, for three — the theme of the morning is being translated into visual worship symbols.

"Creative worship centers are important because they provide visual statements of the worship/sermon theme to a visually oriented audience," said Wilfred E. Nolen, the General Board's consultant for the celebration process.

"The traditional worship center components — cross, Bible, candles — will continue to be important visual symbols in the sanctuary, but these need to be supplemented regularly with new symbols from man's faith/life experience.

"As the components of the worship center vary so will its location. The entire chancel backdrop, as well as side walls and ceiling, can be focal points for worship center symbols," he said.

The use of such visual symbols also gives a congregation's creative members an opportunity to express themselves in the worship services. Youth, adults, children, and senior citizens can participate in the service in this way, using and developing creative skills.

The Celebration Team has compiled a set of 40 color photos of worship centers from the Elizabethtown and York Center congregations for loan to local churches. Pastors and arts or worship committees will find them helpful in motivating new interest and ideas about worship centers, Mr. Nolen said. Each photo is mounted, described, and plastic laminated. They may be secured from Mr. Nolen, 1451 Dundee Ave., Elgin, Ill. 60120.

## Has COCU a future? For some, the urgency falters

At this juncture in ecumenical history, where stands COCU? Where stands the 10-year-old effort to unite nine denominations into a 25-million-member "Church of Christ Uniting"?

The member churches are now studying the Plan of Union in advance of the Oct. 22-27 plenary meeting in St. Paul, Minn. And apparently they haven't liked what they've written.

Dr. George C. Beazley Jr. of Indianapolis, chairman of the Consultation on Church Union, the parent body, told the United Methodist general conference in April that the road to union will be longer than first imagined. Dr. Beazley is head of the ecumenical office of the Christian Church (Disciples of Christ).

The traditional coolness of the Methodist bishops hadn't warmed any. They welcomed the "continued movement toward involvement in the universal church," but suggested that "at the moment the form that the Great Church shall take has not been revealed. There appears to be less enthusiasm for one giant administrative unit."

Serious doubts about the new church were raised too by the executive council of the United Church of Christ in March. And Church of the Brethren observers to the sessions last fall voiced other concerns and cautions.

Harold Z. Bomberger of Harrisburg, Pa., was one Brethren attending last September's tenth plenary. He admits to coming away with the feeling that hardly anyone is "on fire for COCU." Enthusiasm varies from almost nil to moderate, he said, and lethargy is one of the most serious problems facing the consultation.

Other observers for the Church of the Brethren were John D. Metzler Sr., Fruitland, Idaho, S. Loren Bowman, Elgin, Ill., and C. Albert Guyer, Denver, Colo.

Issues that should have been settled long ago are still being fought, said John Metzler. "The proposed Plan of Union has not settled the conservative, traditional vs. the liberal, innovative differences." And on specific issues debated, Mr. Metzler is particularly vivid: "To some of us it seemed that countless gnats were strained out of the soup and scrunched on the floor while fairly large herds of camels went undisturbed on their way."

Loren Bowman may have put his finger upon an important point in noting that "barriers to unity today are as much *within* denominations as *between* denominations. There is not much confidence that a bigger organization will bring new vitality to the churches unless there are major revisions in the ecclesiastical structures."

Dr. Bowman believes that local developments, including clustering for nurture and mission, are running ahead of COCU progress. The Church of the Brethren general secretary does not see the Brethren ready to be a part of the union if the timetable of 1975 holds; if delayed until 1980, he doubts that the present plan of union will be valid.

"If cooperative efforts continue to increase rapidly at local and agency levels, a style of ecumenical activity may develop that will bypass the uniting proposals of COCU," the executive said.

The Brethren observers agreed that the church should continue to send observers to the plenary sessions, but at a reduced number, bringing them more in line with other observer groups, and on a more continuing basis.

A favorable vote on the Plan of Union by the nine member churches seems unlikely if taken today.

# underlines

*HAPPENINGS* ... In a late development three Darke County, Ohio, congregations, among them Oakland Church of the Brethren, announce a *summer work camp* for young persons who will live and work alongside migrant families. The plans relate to the page 12 story in this issue.

"The Things That Belong to Peace" created the substance of G. Wayne Glick's lecture at Bethany Theological Seminary last month. Dr. Glick, president of Keuka College, addressed an audience for the *Huston Memorial Peace Lecture*.

*PEOPLE YOU KNOW* ... President emeritus of Manchester College, *Vernon F. Schwalm*, died May 10 at Timbercrest Home. He was 85. A college administrator for 40 years, Dr. Schwalm was an active churchman as well, serving on the General Board and in the moderatorship of the denomination. ... *Byron M. Flory*, 83, whose father founded Bridgewater College, died May 3, four months after the death of his wife, Nora Phillips Flory. The two served in China from 1917-32. Before retirement in 1957 he was a school principal and pastor.

*FOR CONFERENCEGOERS* ... Following the 186th recorded Annual Meeting, *MEDIASCOPE* will offer a choice of seven, 30-minute *taped programs*: a composite of business and worship sounds similar to coverage in *Messenger's* 1971 Conference issue; the speeches of Tom Skinner, Dale W. Brown, Rosemary Ruether and Graydon Snyder, Phyllis Carter, and Robert O. Hess; and a composite of Bible Hour messages. *MEDIASCOPE* will accept orders until July 15, and order blanks are available from district executives, from Agenda, at the Annual Conference registration desk, and at the General Board/Communications exhibit. Price on all tapes is $3.50 plus postage. Customers may indicate either first-class or fourth-class rates. Any combination of five tapes may be ordered for $15 plus postage.

Conferencegoers will share the good news of God's love in song within the Cincinnati community in a second *celebration outside the walls*. As last year, musical individuals and groups may report to coordinator of the celebration, Clyde Weaver, at the Conference.

Accidental death and dismemberment *insurance* will be provided for persons attending the Cincinnati Annual Conference. Coverage will be effective from 12:01 a.m. (EDT) June 20, until 12:01 a.m. (EDT) July 9. Any personal injury sustained during this period causing death or dismemberment is covered, provided the person was attending Annual Conference or was on the way to or from Cincinnati.

Members of the Church of the Brethren and their small children are covered. Nonmembers are covered within the same period, but only after they complete their official registration. Benefits payable are: $1,000 for accidental loss of life, or loss of any two--hands, feet, or eyes; $500 for loss of one arm, leg, or eye. Coverage does not include death or dismemberment due to sickness. All types of travel are covered, except nonscheduled air flights. Claims may be reported to Robert Greiner, Treasurer, during the Conference or at 1451 Dundee Ave., Elgin, Ill. 60120.

special report

# Baptists and Brethren: Are we ready for anything more?

A proposal for an "associated relationship" between the American Baptist Convention and the Church of the Brethren was unveiled to Annual Conference in June 1971. Upon hearing the presentation from the late W. Harold Row on behalf of the Committee on Interchurch Relations, the delegates accepted a Standing Committee recommendation that the paper be studied and brought back a year hence.

An associated relationship, as explained in the Interchurch Relations report, is "an intermediary step which could affirm our desire for a closer fellowship and cooperation." It also is viewed as signifying ways for furthering mutuality "at all levels of our church life."

Clearly the paper specified that the step is not intended as a merger. The action for both parties is voluntary, with each remaining autonomous and maintaining its own identity, even while striving to relate more closely together in fellowship, witness, and mission. Where individual units — institutions or congregations, for example — choose to unite, the merged unit remains aligned with both denominational bodies.

Further, according to the 1971 report, the associated relationship is to undergo periodic review, one point being "to determine whether there may be a readiness to enter negotiations for merger."

In proposing such a course, a Brethren Committee on Interchurch Relations and the American Baptists' subcommittee of the Commission on Christian Unity delineated several factors underlying the move toward heightened cooperation. In twelve years of conversations, the committees have found a great deal of commonality in the free church tradition, in the concept of the believers' church, and in goals for mission. In 1968 the two committees jointly released "Principles for a Plan of Union." In several areas where Baptists and Brethren reside in proximity, evidences of cooperative programming are increasing.

On the latter point, at the local level Baptist and Brethren ties can be cited

- in Sacramento, Calif., with the merger of the 74-year-old Judson Baptist parish and the 57-year-old Meadowview Brethren parish into the Prince of Peace church. Affiliation is held with both denominations.
- in Cedar Rapids, Iowa, with the federation of the First Baptist and the Brethren congregations. The Baptist facilities are utilized; joint programs and separate identities are maintained.
- near Froid, Mont., where the Grandview Brethren and the McCabe Baptist congregations are moving toward federation after two years of yoked relationship.
- at Fredericksburg, Iowa, where after five years of shared pastoral leadership under Brethren minister Gerald R. Mease, the Brethren and the Baptists are considering selling the two buildings and erecting a new edifice as a federated congregation.
- in Middle Pennsylvania, where Brethren pastor Ronald A. Beverlin in a yoked parish serves the Rockhill and Blacklog Valley Brethren churches and

*At Wenatchee, Wash., Baptists and Brethren participate jointly in (l) a well-baby clinic; (r) communion in the united congregation* the Three Springs and Saltille Baptist churches.

- in State College, Pa., through the affiliation of the 25-member Brethren fellowship with the 300-member University Baptist congregation three years ago. The parish now with 404 members is aligned with both denominations.
- at Wenatchee, Wash., where following joint programming in the summer of 1970, the Immanuel Baptist church and the Wenatchee Church of the Brethren have united in worship services, Christian education, and youth and women's groups, and in sponsorship of an 80-unit, six-story retirement home, Garden Terrace. The federated congregations use the Brethren facilities.

## NATIONAL COOPERATION

On the national scene joint Baptist-Brethren enterprises include

- curriculum planning, writing, and publishing, for 25 years in the production of graded materials, most recently in a project resulting in the Encounter Series (also involving the Christian Church, Disciples of Christ).
- cooperation between two adjacent seminaries, Bethany Theological and Northern Baptist, at Oak Brook, Ill. Presently the two institutions have a combined library staff and curricula open to students from both campuses. Exploration is under way for combining strengths in other ways.
- church building counsel, with the Comprehensive Building Services staff of the American Baptist Convention available to and now servicing Brethren congregations across the country.
- a combined executive secretaryship for the 52 Brethren congregations of Middle Pennsylvania and the 20 Baptist congregations of the Center Association in the same area. Brethren minister Joseph M. Mason staffs the office.
- other limited program involvements: draft counseling, personnel placement procedures, personnel for the study of housing by an Annual Conference committee.

A unique facet entailed in closer relations with American Baptists is the potential of wider minority ties for the Brethren. As pointed up by Richard N. Miller in the pastor's resource mailing, *Agenda,* "Not only do minority groups represent ten percent of the ABC membership, but the ABC now has an associated relationship with the Progressive Baptist Convention, a denomination with approximately 900 congregations and a membership of 600,000 blacks."

## A FORERUNNER

As to the current status of the associated relationship proposal, the recommendation of the Interchurch Relations Committee from 1971 stands, awaiting Annual Conference action. In its upcoming report to delegates in Cincinnati the committee indicates no essential changes have taken place in conversations with the Baptists in the past year, but it goes on to add a significant note. The committee expresses hope that if the associated relationship with the American Baptists is approved, it may be "a forerunner for similar relationships with other denominations, with multiple affiliation and relationships in service becoming a means used for advancement of the Christian cause."

Currently on the Interchurch Relations Committee are John D. Metzler Sr. of Fruitland, Idaho, chairman, A. Stauffer Curry of Mamaroneck, N.Y., and Paul W. Kinsel of New Carrollton, Md., elected by Annual Conference, and Harold Z. Bomberger of Harrisburg, Pa., Floyd H. Mitchell of Chambersburg, Pa., and J. Benton Rhoades of Emerson, N.J., appointed by the General Board. S. Loren Bowman, general secretary of the General Board, is an ex officio member.

While the General Board itself has not dealt with the matter of Baptist relations, just as it had not spoken head-on to the matter of joining the Consultation on Church Union some years ago, a statement adopted in March gives some indication of the board's stance on ecumenicity. In "An Affirmation of Mission" the General Board called for "the continuation and strengthening of our denomination at all levels of life." More particularly, the statement declared that it looked with disfavor upon actions at this time which "would limit or bias cooperation by selecting certain denominations as preferable to others for ecumenical relations." On the other hand, the statement asserted that where congregations or other units determine they can better fulfill their mission through cooperation, such steps as yoking, federation, or affirmation are encouraged. "If, in the providence of God, the merger of the Brethren with some denomination(s) is to occur in the future, the church must prepare itself to bring its best strengths to such a merger, not weakness and brokenness," the affirmation statement concluded.

What impact, if any, the General Board statement will have on the imminent deliberations of Annual Conference is unknown. Taken at face value, it may appear the board's stance runs counter to the directions endorsed by the Interchurch Relations Committee. Whatever the implication for Brethren-Baptist ties, the statement accents the desire to strengthen Brethren denominational life. Reportedly, however, there was a lack of enthusiasm in the Goals and Budget Committee, which originated the affirmation statement, for the associated relationship with the Baptists. The Goals and Budget Committee is comprised of the elected officials and the executive staff of the denomination's General Board.

## ENCOURAGE CLOSER TIES

Should the associated relationship be entered into by both the Brethren and the Baptists, its import may carry quite differing assessments, as Richard Miller commented in *Agenda.* "Although what is proposed may seem to some like a giant step forward, others are pointing to the fact that it is simply a formal approval of a significant relationship that now exists," Mr. Miller noted.

Conceivably, with or without the blessing of denominational assemblies, local and area relationships between Baptists and Brethren may continue to flourish at the modest pace now under way. The one added measure which adoption by official bodies might bring is to encourage closer ties particularly in national and international thrusts, where interaction for the two bodies thus far has come slowly.

Whatever response Baptist and Brethren delegates give to the proposal, after twelve years of friendly encounters, the fraternal representatives are right in putting the question: Are we ready for anything more? — H.E.R.

# PRAYERS

## People Who Love

We thank thee, O God, for the revelation of thyself in people who love, and for thy call to us to become part of that revelation.

We have seen one poised, wise, loving person still a tempest in a family, church, or community. Lord, fit us for that role.

We have seen fear vanish when it could no longer spread its wild contagion. We pray for love that casts out fear.

We have seen hatred dissolve in the presence of a will that could not be made to hate. God grant to us that will.

We have seen selfishness give way before self-sacrificing devotion. Arm us for such aggressive action against evil.

We have seen self-pity shamed by uncomplaining endurance and courage. Make us so spendthrift of pity for others that we have none for ourselves.

We have seen weariness vanished by zeal "to do God's will and to finish his work."

We see all this and more in Jesus, suffering for us, leaving us an example that we should follow in his steps. He committed no sin. No guile was found in his lips. When he was reviled he did not revile in return; when he suffered he did not threaten. He himself bore our sins in his body on a tree, that we might die to sin and live to righteousness.

Blessing and glory and honor and power be unto him. Amen.

## Holy Living

Eternal Spirit, infinite love, maker and sustainer of all, our heavenly Father, we would
reverence thee by sensing thy presence in everything,
praise thee by living with gladness from day to day,
love thee by loving thy children near and far,
serve thee by doing as unto thee what lies closest to us,
trust thee by living without fear and worry, and
make thee known by lives in which Christ dwells.

We pray that each time of worship may help us so to live. Amen.

## Choices

O God, give us the fortitude and honesty to live with our choices:

Choices solemnized in marital vows and registered in heaven;

Choices of work, doing it so wholeheartedly that we find ourselves co-workers with thee;

Choices of friends, learning that "to be social is to be forgiving";

Choices of residence, ourselves transients, leaving our shelters clean and orderly for those who follow us;

Choices of loyalty, finding in dedication not the loss but the essence of freedom;

Choices which we shall never drain of romance and glory by weakly wishing we had made some other;

Choices which, because life is short and we are small, must exclude so much and include so little;

Choices which shall keep us from poaching upon a garden entrusted to another;

Choices so cherished as to increase the world's wealth of fortitude and honesty.

For the glory of God and in the name of Jesus Christ. Amen.

# TO PRAY IN PERSON

## Together

We thank thee, our Father, for those who are young, for their fresh awareness of the world, for their play and laughter, their hunger for all that life holds in store.

We thank thee for those who are old, for those qualities that befit their years: poise, forgiveness, wisdom, aloofness from strife, the peace that Jesus gives.

We thank thee for those in the middle years, whose heavily burdened lives continually verify thy promise: "Sufficient unto thy days shall thy strength be."

How important we are to each other!

We are involved in a fellowship of all thy children: on earth, in heaven, on other worlds which may be their homes, even the unborn, who are not less in thy care, though to us they seem not yet to be.

We thank thee for the way in which we are all bound up together, so that human ills cannot be isolated nor good fortune monopolized for long.

This mystery of common life was illuminated, filled with meaning, brightened with hope and anointed with power by the life, ministry, suffering, death, and resurrection of our Lord.

In whose name we worship thee. Amen.

## Turned Into Joy

Our lives are written sometimes in prose and sometimes in poetry. We have walked in the dark valley and stood upon mountaintops. We know the difference between joyless labor and labors of love. We know the bitter fruits of getting by and the joy of laying at the Master's feet our best. We know how dull is the doing of what we have to do and how bright the doing of what we love to do.

And we know — praise God, we know because thou hast shown it to us — how the dark valley, joyless labor, getting by, the dull doing of what we have to do can be transformed into poetry, light, and joy, in fulfillment of thy promise in the Scriptures, verified countless times by those who accept it in faith: "Your sorrow shall be turned into joy. Though you sorrow now, I will see you again, and your hearts will rejoice, and no one will take your joy from you."

In Christ. Amen.

*From "The Hunger of the Heart," a new book of prayers by Robert H. Miller from The Brethren Press*

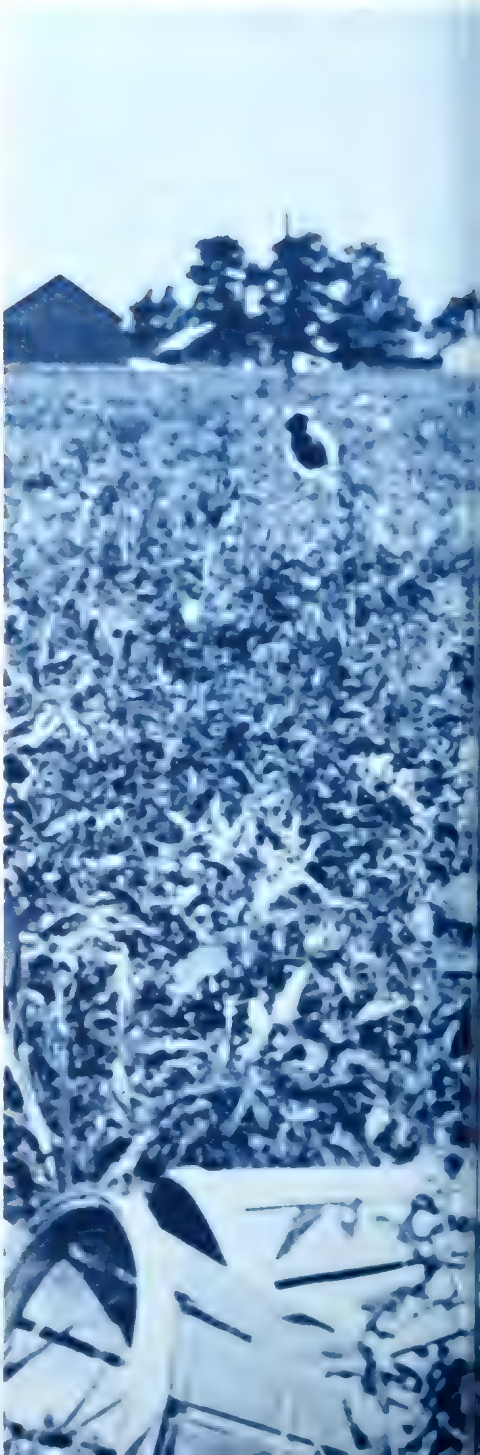
"In our world all things are always praying. No act employs so many hearts and voices."

— *Robert H. Miller*

In Ohio's Darke County, Brethren and others join forces in a unique ministry to migrants

# IN SERVICE FOR JUSTICE

### by John G. Fike

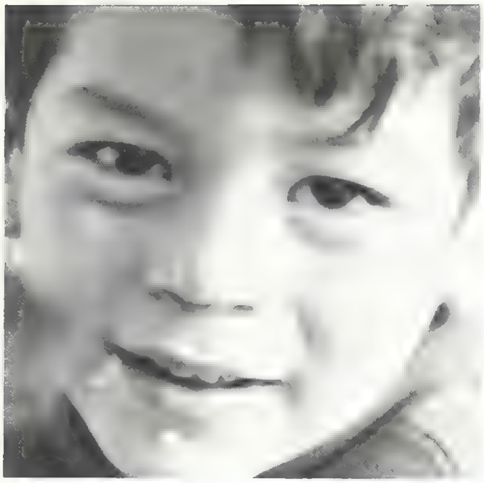


Just about now the Darke County tomato plants are firmly rooted and urgently thrusting upward. The warmth these plants take from the sun symbolizes the comfort farmers of this west central Ohio county take from their hopes for a good growing season and a bountiful harvest. Those hopes, however, are mingled with the anxieties of unpredictable weather and prices and of increasing demands of both laborers and the bank. Living on the land means not only being in touch with nature, but also being at the mercy of the climate and the market. It is not easy being a tomato grower.

In a rural Texas town, a migrant family begins the journey northward, following the crops of asparagus, strawberries, cherries, beets, tomatoes, cucumbers, apples. Planting, pruning, and picking fruit and vegetables tie the field worker, as they do the farmer, to the soil. Perhaps the cherry blossoms will freeze, maybe the farmers will use more mechanical pickers instead of human workers. It is discouraging just to think of moving the family from town to town, living in shacks and huts, being rejected by a more stable population, stooping, picking, and lugging in the hot sun for twelve hours a day, all for 45¢ per hundred pounds of tomatoes. Having little education and limited skills, the migrant worker takes his children out of school and moves his family northward, hoping, as do the farmers, that this year will be a little better.

In the early 60s a group of Christian women in west central Ohio began a ministry of day care for migrant children, planning under the direction of Methodist pastor Frank Robinson of the Ohio Migrant Ministry. This first effort at ecumenical ministry grew to become the Darke County Migrant Ministry, which today offers a unique spread of day care, Head Start, legal and medical aid, and educational programs and a year-round effort to help field workers settle out of the migrant stream.

The Church of the Brethren, local, district, and national, is much involved in the Darke County Migrant Ministry. Individual pastors and laymen from eleven Brethren congregations, along with funds from the Southern Ohio District church extension budget and support for



*Left, three of 816 children whose activities in Head Start, elementary school, and day care centers are part of the Migrant Ministry; below, workers harvesting Darke County's rich tomato crop*

a cooperating agency from the Fund for the Americas in the United States, combine with members and resources of other faiths and other races and with secular and governmental agencies to sustain the program. For Brethren there are chances for new areas of service and for new learning about racism and its destructiveness. For migrants, there is alleviation of some of the stresses that mark their lives.

Included in the Darke County Migrant Ministry are two day care centers, two Head Start programs, and two accredited elementary school programs for children in grades kindergarten through six. The larger center of activity is at Union City, along the Indiana border; the other, a satellite center housed at the Oakland Church of the Brethren, serves the eastern side around Bradford. Reaching 816 youngsters last year, the centers were open from midsummer to mid-October. Funds for the school programs came from the Ohio Department of Education — Migrant Division, granted by the federal Department of Health, Education, and Welfare, and administered by the local school district.

The migrant medical clinic is operated by the Darke County Health Department through a special grant from the US Department of Health, Education, and Welfare. Area physicians cooperated to provide medical care last year for more than five hundred persons from July to October. One Brethren physician, Dr. Delbert Blickenstaff, points out that cooperative staffing of the clinic not only provides medical care for migrant families but also benefits the resident population through public health and other services.

The Migrant Ministry legal aid program combines the resources of the Community Action Council and the local bar association to help migrant persons know and realize their civil rights. In instances where the grower has retained part of a worker's wage until the end of the harvest, to insure that the worker will stay until the crop is picked, legal assistance has helped the worker obtain his full wage according to law.

In its settling out program, in which migrants are helped to locate in the community on a permanent basis, the Migrant Ministry has worked the past year with fifteen families. A school to teach adults basic reading and math skills is supported by the US Department of Labor. Twenty-five adults enrolled in the school soon will be looking for permanent jobs within Darke County communities.

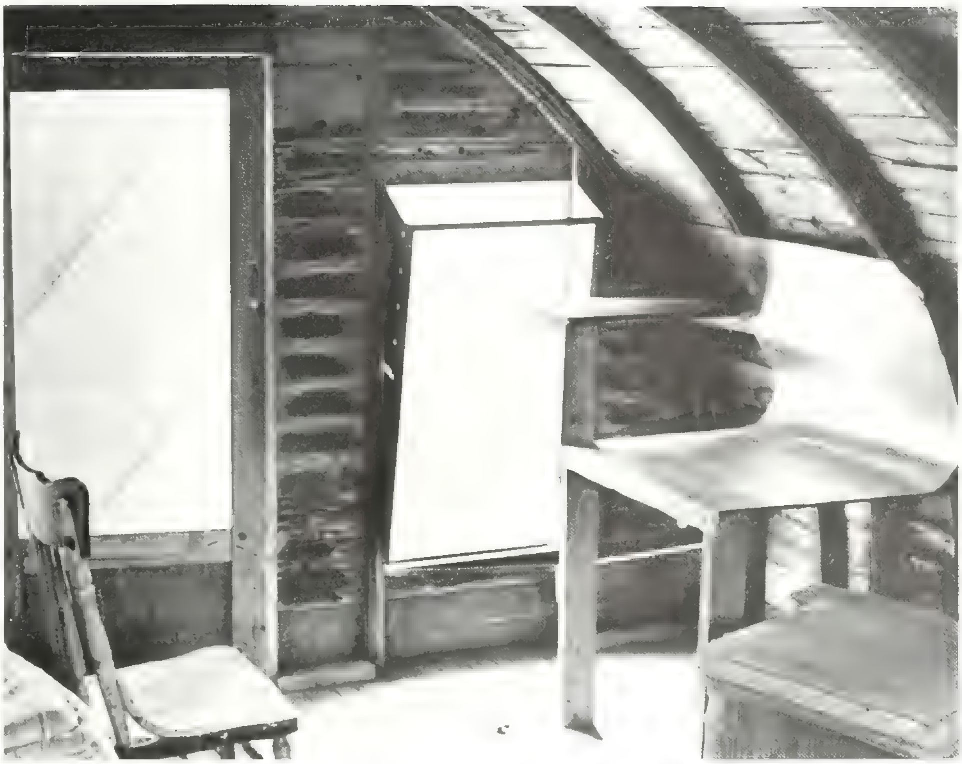
Through $7,100 in grants made available by the Fund for the Americas program and the Southern Ohio District of the Church of the Brethren to the Union City chapter of La Raza Unida, an indigenous organization of Hispanic Americans, the Darke County Migrant Ministry has been able to hire a community social worker who relates to families settling out as a teacher, social worker, source of encouragement, and liaison between migrants and governmental agencies.

Through the services of the Migrant Ministry, Brethren and others help power structures and persons reach out to migrants beyond the walls of isolation and prejudice in a declaration of interdependence. Social services having begun, the goal then becomes social justice. The struggle is to plow the hardened ground of independence and isolation, exposing it to the warmth of cooperation and enfranchisement; to plant the seeds of true power and adequate education, anticipating the harvest of justice and participation; to prune the distrust and contempt between farmer and migrant worker so the fruit of understanding may be nourished.

Beyond the services of direct aid, Brethren and others aligned with the Migrant Ministry help the resident community and migrants overturn the crusty isolation and prejudice that have long endured. The plowing is hard, but interdependence is breaking through.

"Brethren in Darke County have all kinds of power," said Fred Bernhard of the Oakland Church of the Brethren. "We have educational power, brain power, money power, political power. We have Brethren persons on the school board, in businesses, in banks, real estate, and milk cooperatives; we have Brethren who are doctors, lawyers, teachers; we have Brethren who are in the political

*Adult education classes: A way to empowerment for migrant workers in Darke County*



*"Unless we share our power with migrant people, we are keeping them in a situation in which they are less than full participants"*

structure of the county."

As a pastor Fred Bernhard seeks to assist members of his congregation to find ways of transferring their power to the powerless. "We've been working hard just to see that we are a privileged people and a people with power," he remarked. "But unless we begin to share our power with the migrant people, we are helping to keep them in a kind of enslaved situation, a situation in which they are less than full participants of the community which their labors benefit.

"For a long time the rural church has been confronted with the challenge to minister in an urban or inner-city community," Mr. Bernhard continued. "When I first came to Oakland, many persons were talking about how we could become involved in inner-city Dayton. But now we are coming to see that we've got to learn to use the power we have here in the rural areas. One of the greatest strengths of the Brethren is still the rural parish."

To give form to Mr. Bernhard's vision, it is helpful to look at the involvements of the Oakland church. Some individual members work directly with the Migrant Ministry; others are relating to settled out families; still others have joined with Brethren elsewhere in a race training event sponsored by the Fund for the Americas in the United States. One corporate action the church has taken in performing its mission is by deciding not to build a new church building, but instead finding new uses for the building which now stands and for the funds which a new building would have used. A group within the Oakland parish has explored ways to purchase land and develop low income housing in which settled out families can invest with low interest mortgages.

Marj Petersime from the Oakland church teaches in the Migrant Ministry school. Her involvement began by transporting children from camps to the school. Now in charge of the nursery school, she declares, "It's a joy to work with these children. They are so loving that you can't begin to give them what they give you in return. And the grownups are terrific, too."

Through her work with the children, Mrs. Petersime has earned the trust of many migrant families by her readiness to relate. While she feels that one of the barriers for migrant children is language, she also believes that simply teaching them English is not enough. She is eager that as a teacher she help the children think for themselves and ask questions, help them be aware of the beauty of their own culture and language and characteristics, and help them grow in self-respect as the persons God created them to be.

What place does Marj Petersime see the Anglo church member having in the Chicano movement? One suggestion she advanced readily is to buy union picked produce: "Then you would know at least the people are being paid a union wage." Another point, she observed, is to give "people who are settling in the moral support they need to go through relocating and breaking family ties." She urges more churches to do as members at Oakland have done, assisting at least one family in settling out of the migrant stream.

For the Ohio Brethren, trying to find housing for a family proved to be a workshop in economic discrimination, for one landlord after another either refused to rent or radically increased the amount of rent when he learned Mexican-Americans were applying. But the experience of helping this family was also a joy, as parishioners rallied to donate items from furniture to blankets, from clothes to bicycles. In the coming months, this venture in mission will also be a testing to see if members of the church can sustain their support, encouragement, and friendship through the times of struggle and on into the life of a new member family in a community.

Elsewhere in Darke County, Robert Mikesell, a member of the Migrant Ministry board and layman in the Beech Grove Church of the Brethren, also has had a unique involvement in helping settle a migrant family. When the Rodolfo Garzas decided to give up the transient life, the first things needed were a job, a home, and credit. Bob, a chicken farmer in New Madison, had an opening at his Versailles farm and was challenged by members and friends of the DCMM to try actually sharing some of his power with a migrant. As a result, Bob hired Mr. Garza to manage his second farm. Bob also helped to negotiate a loan for Mr. Garza's mortgage for a home near Union City.

"I like Ohio!" exclaims Mr. Garza. "It is a good place to live, and it is good for me and my family to stop always moving around from place to place. My children are in school, too, and perhaps it will be possible for them to get good jobs when they grow up."

Bob Mikesell said, "Rodolfo Garza deserves a chance to make it on his own, just as I or anyone else deserves the chance. Someone had to take the first step with him. It's not a matter of charity; I only did what was right and had to be done."

But what was done was essential; it comprised the basic steps in empowerment in this society. A home, a job, and a credit rating: None of these was given to Rodolfo Garza, but the doors were opened and the first steps were taken with him by a permanent resident who had already established his power.

Rodolfo Garza receives more than economic support from Bob Mikesell. Bob's family, his fellow church members, persons in the Migrant Ministry, and other settling out families all lend their moral support and encouragement to the struggle. Mr. Garza will remain employed by continuing to do a job well; he must work at managing his personal finances so that his mortgage is paid and his credit retained. In the long run, perhaps the factor that will make the difference is this: that persons stand with the Garzas coming into the community as new members, help them have access to the necessities of living in that community, and bring them the warmth of friendship and trust. Perhaps it is through these gifts to one another that we are really the church in mission.

This summer as migrant workers come again to rural communities of the Church of the Brethren, there is in many places a long-practiced social code that stands to be challenged. It says keep these families off the main streets, out of the motels, out of decent housing, out of the schools, out of the hospitals. Keep the migrant moving. Don't let him move into our vacant apartment; don't offer him child care or health services or social opportunities; let the growers take the responsibility. But discriminatory views such as these are the privilege only of those who are not of the Body of Christ.

For those who would follow Christ's teachings, the only road open is the more difficult way of compassion and self-sacrifice. It strives to understand the complexity of migrant-grower issues. It identifies with migrant workers in their struggle for justice and enfranchisement, but it relates to the grower too in that he is caught in an ever-tightening vise between costs and prices. In "mixing in" amidst these issues, ministry will not be easy.

Yet we are called, as Christians and as Brethren, to be in service and to seek justice. We are called to be in service to growers and workers so that reconciliation can be brought about by example and the free gift of God's spirit. We are called to seek justice from the structures of communities and states, from banks and landlords, from businessmen and officials, so that reconciliation may be based solidly on the reality of God's new community.

In Darke County, Ohio, Brethren and others are working to serve needs and to seek justice. May the summer of 1972 see similar, new Brethren thrusts in other communities. ☐

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# Whence the church

The local church, however little or much it is organized, likely has three or four kinds of years: the church school year, when educational activities are commenced; the fiscal year, when a new budget period is entered; the church year, when new program plans are started and electees and appointees take office; and the pastoral year, when contractual terms with paid staff are dated.

In recent Church of the Brethren developments shifts have been made in two of the years, church school and fiscal, the former now commencing September 1 and the latter, effective in 1973, January 1.

A new item of business to come before Annual Conference delegates in Cincinnati later this month centers on the two remaining years, the pastoral and the church years. The recommendation of the General Board is twofold:

— that "we no longer designate a 'pastoral year' as such, but allow pastors to move at any time, recognizing that March to September will likely continue as a peak period."

— that "beginning Jan. 1, 1973, the church year be the same as the fiscal year."

On the pastoral year, the proposal indictates "there has been a growing feeling among pastors, congregations, and district executives that pastoral placement not be restricted to the time between March and September 1, but that freedom be given to make a change at any time that it is mutually agreeable between the pastor and the employing congregation." Once initial employment occurs, the paper recommends that the extension of contracts be negotiated at the regular budget building time for the upcoming fiscal year.

On shifting the church year from October 1 to January 1, the paper notes that among factors supporting the change are (1) the opportunity the fall months offer for planning program and building budgets, (2) the ease of coordinating

# and pastoral years?

program planning and budget planning, and (3) the number of different years is reduced.

Because the General Board recommendation was voted only in March, there have been few pre-Conference reactions to the proposed changes. One district board, Southern Pennsylvania, has gone on record as wholly in favor of the move, with its executive secretary J. Stanley Earhart noting, "We have requests from congregations and individuals urging that this step be taken."

Taking a countering stance is former district and regional executive Galen T. Lehman of North Manchester, Ind. He offers his views in the following statement submitted to MESSENGER:

"Our 1971 Annual Conference approved a recommendation from the General Board that changed the time for beginning the fiscal year from October 1 to January 1. In the recommendation it was specifically stated 'No change is proposed in the pastoral or other church years.' In approving the report the delegates had every reason to conclude that they would not be asked to make any further changes in the church year or pastoral year for several years to come.

"Much to our surprise and chagrin, there is coming to the 1972 Annual Conference a recommendation that the church program year be changed from October 1 to January 1, and that the pastoral year be dropped entirely. My misgivings regarding the wisdom of these recommendations are as follows.

"Currently the experience of most local churches shows that during September and with the beginning of school, most families are back home, and the month can be used to advantage in building up attendance and getting organized for the new year on October 1 on a sound basis. . . .

"Now we are being asked to approve a change that would break the active church and program year right in the middle. What incentive would there be for long range planning, if the people involved knew that at that point the fruit basket is to be upset? Who wants to change horses in midstream? The church program would be disrupted at a very critical time.

"Abolition of the pastoral year could easily prove to be a very doubtful procedure. While in regional and district work for nineteen years, I was deeply involved in hundreds of pastoral placements. It became quite apparent that the more actual and prospective pastoral vacancies there were at one time, and the larger the reservoir of prospective pastors that were available, the more effective and satisfactory pastoral placements could be made in the difficult job of trying to match pastors and churches for maximum use of talent and abilities. The pastoral year made it possible for this to happen. It is difficult to see why something as helpful should now be abandoned.

"A questionnaire submitted to the pastors in 1966 revealed that the September 1 date for the pastoral year was largely followed and appreciated. It has been advantageous for both pastors and congregations. The present practice lends itself well in placing seminary seniors.

"There are always justifiable changes made at other times during the year, and this practice should be considered advisable and permissible. It should not require dropping the pastoral year to make this possible. My fear is that even if Annual Conference would approve these recommendations, that there would likely be a general reluctance at the local church level to abandon the pattern of beginning the church year on October 1. . . . If so where would that leave us? Talk about confusion; that surely would be the situation.

"In recent years we have had a major overhaul of our organizational pattern at the national level, and made recommendations for the same at the district and local levels. Isn't it about time that we settle down to catch our breath, so that we can adjust to the changes already made, and give these changes a chance to work, before we continue making further administrative changes?

"Delegates to Annual Conference this year would be well advised to discover whether their local congregations would be willing to put into practice the proposed changes, before voting favorably to change our present patterns and practices."

In a response to a letter Mr. Lehman had directed to him, Earle W. Fike Jr., executive of the Parish Ministries Commission, explained that last year's Conference action centered only on the fiscal year. But since then, considerable input from districts and congregations prompted the new proposal, he said. Much of that input centered on the concern that the new program year and fiscal year be unified, to avert program and budget planning on a split basis, Mr. Fike asserted.

In regard to the pastoral year, the Parish Ministries executive expressed the view that an increasing number of ministers prefer that the way be opened officially for pastoral changes to occur throughout the year. He anticipates the predominant period of change will remain May to September.

The recurring queries from congregations and districts on the various years and the multiplicity of dates are prime factors behind the new General Board recommendation, Mr. Fike summed up. Acknowledging that any change requires some years to become routine, he stressed that the proposed coordination is aimed at reducing confusion rather than perpetuating it.

In light of a heavy agenda with many substantive issues, no one can predict how much time will be given on the Conference floor to airing the pros and cons of changing the church year and the pastoral year. In voting the matter either up or down, though, likely a number of delegates will do so hoping that after a history of on-again, off-again appearances for more than a decade, calendar issues may for awhile be laid to rest. ☐

## *Home Bible study for families urged by Indiana parish*

Responsibility for Christian nurture rests with the home each day of the week, not just with church school teachers one hour on Sunday.

Convinced of this, the Manchester Church of the Brethren turned to the church school curriculum, grades one through six, and picked up the biblical sources listed for study. The lists for March through August were duplicated and sent to parents with a letter commending their use weekly as a guideline for family study and discussion.

The goal, according to James E. Talcott, minister of education for the North Manchester, Ind., parish, is to help parents and children to grow closer together through significant sharing. A side benefit, he added, is informing members that the church school curriculum is biblically oriented.

"If a child had perfect attendance at church school all year, the combined time amounts to less than two weeks of public school. What can happen in just two weeks of school?" Mr. Talcott asked. "What will happen if families are encouraged and enabled to read and discuss scriptures related to the basic themes of the unified curriculum?"

In introducing the home Bible study proposal, the church offered copies of "Good News for Modern Man," the New Testament in Today's English Version, for sale through church school classes.

## *Breaking bread together: the continuing communion*

The love feast at First Church of the Brethren, York, Pa., on Palm Sunday might be described as conventional in that it included a common meal in the fellowship hall, the feetwashing ceremony in adjacent rooms, and the bread and cup communion in the sanctuary. But the service was unconventional in that before Holy Week had passed, many communicants were involved in similar experiences far removed from the church walls.

After participating in the eucharist at the Sunday evening service, the worshipers were invited by Pastor Curtis W. Dubble to receive a second piece of bread to share with another person in the course of the week. Earlier Ralph Z. Moyer, director of special ministries, had offered a meditation on brokenness in life and how, through the broken body of Christ, God's wholeness is shared.

In taking the bread wrapped in plastic, the communicants were invited to seek out and to share particularly with persons who in some way may be experiencing brokenness. During the distribution a soloist sang from *The Brethren Hymnal* No. 373:

*When thy heart, with joy o'erflowing.*
*Sings a thankful prayer.*
*In thy joy, O let thy brother*
*With thee share.*

On Easter Sunday morning, worshipers were invited to recount from the pews experiences of sharing. Among the responses then and subsequently:

- A husband, upon returning home where his wife had remained during the love feast to care for children who were ill, in the quiet of the evening shared the bread with her.
- A couple took their bread to a doctor and his wife, the doctor having been on call and unable to attend the service.
- A woman took the bread to work to share with a couple of secretaries at coffee break. They discussed the meaning of the bread and as it was passed the woman declared: "I share this with you because I love you."
- Another couple mailed their package to a son in graduate school at the University of Miami.
- A husband and wife who had personal and marital difficulties invited their counselors of the past eighteen months, the pastor and the psychiatrist and their wives, to dine out with them. Following dessert the young mother said, "I have something to share with all of you." She held the communion bread before her, and with joy and thanksgiving offered it at the table.
- A doctor took the bread into the intensive care unit to a 20-year-old mother whose illness is critical. Sharing the bread with the woman the doctor said, "As you eat this bread, think of God's love for you."
- A woman who had broken her foot two weeks after the service was visited by neighbors who came to help care for her child and to assist with house work. During the coffee period the hostess went to the refrigerator, removed the bread, and explained she had been saving it for an appropriate moment. Now at a time of physical brokenness, she remarked, it was a glorious experience to share with those who in turn had shared their lives with her.

The day after the love feast one parishioner wrote: "I had not been to a love feast in three years; until last night I didn't realize how much I have missed. It was really a terrific experience sharing with one another. It gave me a whole new outlook on life and I hope to be a better person."

Inside the church and out, amidst joy and sorrow, one to one and in small clusters, the bread of blessing was passed.

### *Sunrise and resurrection: the portrayal of joy*

Easter morning in Youngstown, Ohio, was a snowy, gusty, dark morning, and quite a surprise after a few days of balmy, springlike weather. I spent my first few minutes outside scraping snow off the car windows for safe driving purposes.

Despite the weather a sizeable group of people arrived at the Woodworth Church of the Brethren to take part in the joyous celebration of Christ's resurrection. The program this morning was planned and presented to us by the young people of the church.

The congregation enjoyed listening to the songs, poetry, and prayers that guided us to a feeling of great joy and a desire to share this joy with others. At the close of the inspirational service every person was given a helium-filled balloon. We walked together out into the cold singing "I Have a Joy, Joy, Joy, Joy Down in My Heart." As we gathered on the lawn and looked heavenward we released the balloons and these symbols of our joy floated upward.

Just then the sun broke through the clouds and completed a beautiful, heartwarming picture lighting up the many colors of the balloons. Every worshiper was deeply moved by such a glorious sight. — RUTH EVANS

### *Troy members issue own guide for devotional use in Lent*

Circulated to the membership of the Troy, Ohio, Church of the Brethren was a Lenten Devotional Booklet prepared by the members themselves. The themes were one page in length centering on suggested scriptural passages.

The value of the project was twofold, according to J. D. Glick, pastor. The first came to those who studied a scriptural passage and wrote about it in terms of personal meaning. The second came to users, nearly half of whom indicated they regularly used no devotional material. Nonresident members were especially pleased for the additional way of being in touch.

In noting that the general response was "overwhelmingly positive," Pastor Glick observed that "perhaps the church does not give its members enough opportunities to share their faith."

Copies of the booklet may be obtained by writing to the church at 1431 West Main Street, Troy, Ohio 45373.

### *'Nail service' inaugurates theme of renewal for Ohio worshipers*

A "nail service," a poignant reminder of the crucifixion, inaugurated the Lenten season for the Prince of Peace Church of the Brethren, Kettering, Ohio.

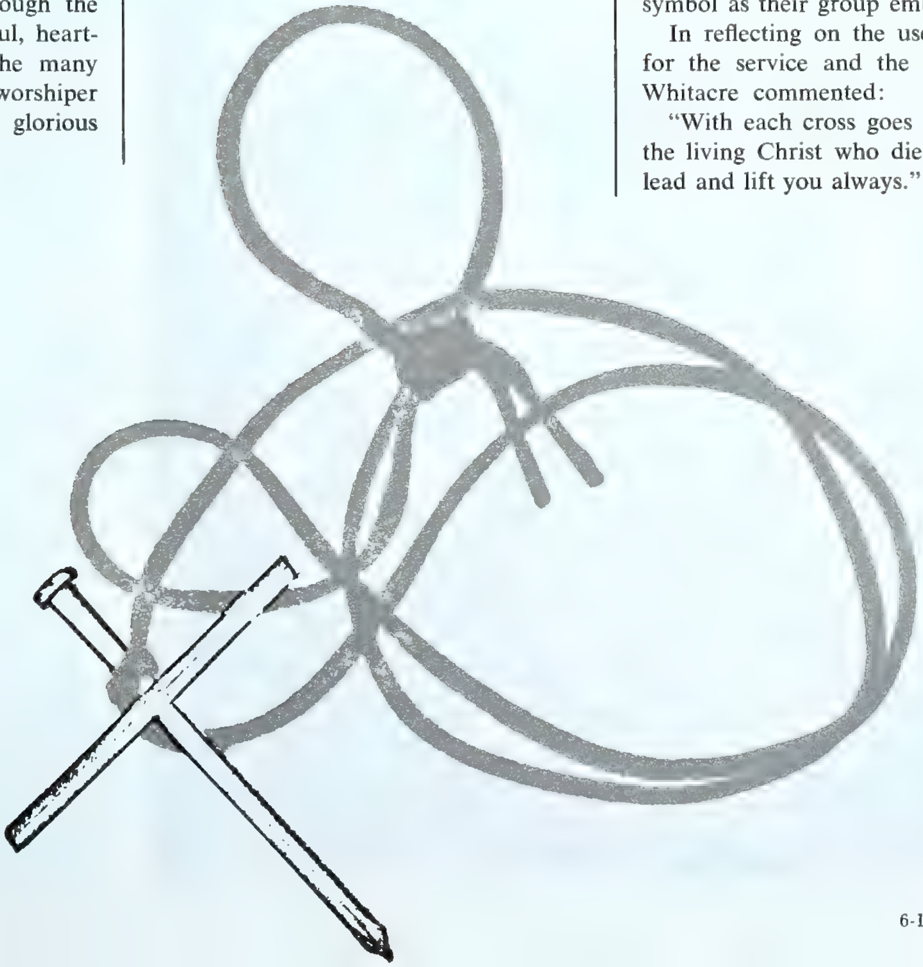
In the midst of reading John 19, the congregation was asked to visualize the crucifixion scene by forming a hammer with a fist and thrice striking the other hand, then reversing the process. At another point in the reading the congregation knelt to sing "The Old Rugged Cross."

At the conclusion of the sermon Pastor Alan L. Whitacre invited worshipers to come to the altar to receive a personal memento, a cross made by a parishioner from two nails. Each recipient was encouraged to wear or display the item throughout Lent as a symbol of commitment or recommitment to Jesus Christ.

In the weeks that followed, one member carried the cross with him in travels throughout Japan. A doctor mounted his on a wooden block to display at the office. The youth talked of adopting the symbol as their group emblem.

In reflecting on the use of nail motif for the service and the symbol, Pastor Whitacre commented:

"With each cross goes the prayer that the living Christ who died for you may lead and lift you always."



# The games global leaders play

## by Arthur Hoppe

Six months ago I had 800 million enemies where now I have 800 million friends. And I am angry.

The anger grew some weeks ago as picture followed picture from faraway China: a beaming Nixon shaking hands with a beaming Mao Tse-tung; a smiling Nixon toasting a graciously bowing Chou En-lai —the papers, the news magazines, and my television set seemed crowded with laughing Nixons, chuckling Maos, and wryly grinning Chou En-lais.

How warm and witty they all were. And the Chinese people! How friendly and kind and thoughtful and dedicated and happy with their lot.

That's fine. I am glad to have 800 million new friends. I am grateful to Mr. Nixon for having the courage to give them to me — and me to them. And I am delighted that Mao and Chou went along with the deal.

How easy it all was.

Yet for twenty years I have been taught to hate and fear the Chinese people and their leaders. The people were automatons drudging away in a backward ant-like society led by power-mad dictators who dreamed of sweeping across Asia with their hordes and bringing America to her knees.

For twenty years my leaders have been teaching me that. They have led me into wars in Korea and Vietnam to preserve democracy and contain these bloody-handed Red tyrants.

*Hoppe: "Containment, encirclement, blocs, splits — fascinating games of geopolitics"*

For the same twenty years, Mao and Chou were teaching their 800 million people to hate and fear me. I was a running dog of imperialism, bent on destroying their revolution and ruling them again through corrupt capitalist warlords like Chiang Kai-shek. So they marched off into battle to kill me and mine.

And how easy all that was, too.

But now, overnight, our leaders have decided that I and a quarter of the human race will be friends again — primarily because it suits their purposes.

I'm not positive what their purposes are. I would guess that Mao and Chou want my friendship to worry Taiwan and Japan and to make the Russians think twice before attacking China from the west.

I would guess that Mr. Nixon is giving them my friendship in hopes of playing off Peking against Moscow, thus maintaining the split in the Communist bloc.

For these are the games leaders play. Containment, encirclement, blocs, splits — the fascinating game of geopolitics. And, being leaders, they play to win. I believe they play for themselves to win— not for me.

For if I die on some unpronounceable battlefield, I have lost forever. But they have only lost another of their millions of pawns. For them, the game goes on. Yet this is not so much what angers me. I understand the fascination of the game. If I were a leader, I would probably play it, too.

What angers me is how easy it was.

How easily they manipulated me into hating and fearing when that served their purpose. How easily they now maneuver me into liking and admiring when that serves their purpose. How easily — almost contemptuously— they turn my emotions on and off like hot and cold water faucets.

So I am angry with myself. Okay, this time I'll play. This time I'll give and accept goodwill and friendship. But when they again ask for my hatred and fear, God give me the spirit to reject their games.

How very hard that will be. ☐

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# Shaping the forces of peace

**FOR PEACE AND JUSTICE: Pacifism in America, 1914-1941,** by Charles Chatfield. University of Tennessee Press, 1971. 400 pages, $11.95

WE SHOULD be acutely aware of the danger of historical analogy. The poverty of our foreign policy has been written with declarations echoing: Each attempt to negotiate a peace settlement is another Munich; each ruler unsympathetic to the West is another Hitler; each war, like World Wars I and II, can be settled decisively in favor of the United States if we but unleash our technology and military will.

Despite the foolishness of overlaying our present world with a 1940 mindset, a volume like *For Peace and Justice* does make us hauntingly aware of historical parallels to our own time. Giving focus to the peace movement from World War I to the outbreak of the second great world conflagration, Charles Chatfield records the kinds of struggles and conflicts in philosophies and programs that sound quite contemporary. There was Roger Baldwin, director of the National Civil Liberties Bureau, on trial at the end of World War I for refusing to take the physical examination required, and saying, "The compelling motive for refusing to comply with the Draft Act is my uncompromising opposition to the principle of conscription of life by the state for any purpose whatever, in time of war or peace." There was the debate over the relationship between capitalism and war. There was the discussion on whether the cause of peace would be served by the establishment of a Department of Peace in the federal government. There was an earlier President (Roosevelt) giving a speech whose aim was unclear; while the words talked of peaceful aims, they also seemed to be preparation for war. There was the distrust of the executive initiative in being able to draw the nation into war and the desire to strengthen Congressional curbs. There were the huge demonstrations, the students, the organizers. There was a continuing question of the role of religious motivation in the general peace movement and, particularly, in an organization like the Fellowship of Reconciliation. And there was the lamenting of the fragmentation of the peace movement, but with a perceptive Rufus Jones saying that the very corollary of conscience is "a final farewell to uniformity."

Again, these matters are not from 1970 or 1972! They are part of the record that lies between 1914 and 1941.

Chatfield makes the overall judgment that the peace movement of this period became for the first time something more than the tenet of nonresistance practiced by the historic peace churches. It became a strong political force influencing national policies. For the nation as a whole, it added weight against isolationism. For Christians, it helped to make pacifism a recognized, even if a minute, minority within Christian ethics. It also helped the churches to avoid the wholesale endorsement of war and crusading in God's name that happened in World War I. Despite broad opposition to war in the 20s and 30s from many standpoints, the period illustrates that when a popular war comes (Vietnam does not qualify here), as one leader said, "The only opposition to war which is likely to continue after the war actually begins is the pacifist opposition." The author also credits the movement with providing a structure and an ideology for the civil rights struggle after World War II.

It was in becoming politically relevant and exercising power that pacifists began to experience tension. When those who had simply been nonresistant pacifists began to be nonviolent resisters, there arose questions of the kind of coercion that can be used. Does the pacifist use every means short of shooting and bombing itself to affect international policies? What about economic sanctions, travel barriers, diplomatic relations? If these are used to be relevant politically, where does nonviolent resistance end and actual war begin? The period covered in this history does not resolve this question, but their experience may offer some light for us.

*For Peace and Justice* puts into perspective the elements of the peace movement. There were the actions of the political parties, including the Socialist and Communist. We see the prominent role of voluntary organizations, particularly the Fellowship of Reconciliation. If Chatfield is correct, the FOR was really a primary force in the movement of that time — in some ways the book might even be said to be a history of the FOR. Some clue is given to the literature of the time, particularly the importance of Richard Greggs's *The Power of Non-Violence*. We see the activity of the pacifist sects, the Friends, Mennonites, and Brethren, and with enough feel for them to recognize the complexity and diversity of their views and actions. And then we see the people who were visible in the movement: Kirby Page, A. J. Muste, Norman Thomas, John Nevin Sayre, Devere Allen, Ray Newton, Frederick Libby, Harry Emerson Fosdick, Dorothy Detzer. Even the part that Reinhold Niebuhr played in giving a religious justification to the nation for World War II is treated. Occasionally, the author permits us to see and feel these persons in their humanity, with their personalities. For example, this is the glimpse offered of Kirby Page: "He was a tall man, whose penetrating blue eyes, kindly manner, and gentle speech disposed several of his acquaintances to speak of him as 'saintly.' He held firm opinions of men and issues, though, and was most comfortable in free-lance work. He traveled widely (although he never learned to drive a car, relying instead upon public transportation or the help of his wife, Mary Alma) and was adept at running public meetings."

If we have any illusions about prominence of the Brethren in the peace movement of the period, this volume offers little confirmation. While our church is mentioned several times, it is almost solely in describing the position of the peace churches and in securing provision for conscientious objectors under the draft law. Of all the people mentioned in this history, I found only one Brethren named — Rufus Bowman — and that in a footnote (p. 267) as one along with several others who attended a certain meeting. Modesty for

Brethren, at this point, is not only becoming, it is the only honest way.

Some comments about the book. The research is impressive, more so than with any other book I have read dealing with peace. The bibliographic and other notes cover nearly 100 pages, or almost one fourth of the book. The author has drawn material from private collections, such specialized sources as the F. D. Roosevelt Library at Hyde Park and the State Department, as well as an extensive list of published works. Even with all the documentation, Chatfield acknowledges the difficulty of identifying with certainty the influence of pacifism upon official policy. The book is readable, although one can sometimes feel lost in the maze of organizations and statements and can lose the sense of chronology and movement.

If it is true that our vision of the future is radically affected by our understanding of the past, those who would see peace as that which is coming will find *For Peace and Justice* a basic resource. — LELAND WILSON

# New curriculum offerings for church school

by *SHIRLEY HECKMAN*

Since 1969 Church of the Brethren congregations have struggled with their understanding of the church's mission in determining their own educational programs. Through the Educational Plan, two options were available: the Encounter Series, and a system for creating elective courses from the Keysort Library of Resources.

But there have been problems. The process of creating a comprehensive curriculum for an entire church school proves time-consuming and complex. Few congregations have persons either willing to expend that kind of effort or equipped to do that task.

Now, though, the Church of the Brethren offers congregations three comprehensive curriculum series for children and youth rather than just the one we help produce. The two offerings for adults — the Encounter Series and *A Guide for Biblical Studies* — will be continued as they have for some time. Each of these series is expressive of the Christian faith as Brethren understand and practice it. All are part of the Educational Plan of the Church of the Brethren, and all demonstrate its basic principle of freedom of choice by individual congregations. All of the materials utilize the "crossing-point" principle in which the learning of the Christian faith happens at that point when the biblical insight makes a connection with a life experience of the participant. The three series for children and youth and the two offerings for adults will be listed on the next church school order blanks and can be ordered through The Brethren Press.

**Three series for children and youth**

1. *The Encounter Series*, produced by Brethren in cooperation with the American Baptists, the Disciples of Christ, and the Church of God (Anderson, Ind.), is a graded series with undated repeated courses for nursery through senior high. Materials for kindergarten through youth are on a three-year cycle. For the 1972-73 year, beginning in September, Perspective I, Knowing the Living God, will be repeated.

Two new items, Update and Booster, have been created. Update brings the teacher's manual up to date, including emphasis on biblical material and additional resources that have been suggested by teachers and editors after the material's first use in 1969-70. Booster replaces items probably used the first time around and adds some new materials. The Encounter Series begins with life issues and experiences and brings the understandings of the Christian faith rooted in biblical revelation to those experiences and issues.

2. *Uniform Bible Series* is produced by the American Baptists. Each quarter, new materials are available for grades 1 through 12 — primary through senior high. Using the themes of the International Lessons, this series begins with a passage of scripture and thoroughly explores its meanings. From this study, application to life emerges. There are no nursery or kindergarten materials in this series.

3. *Ventures in Christian Living* series is produced by the Church of God (Anderson, Ind.) and is new each quarter. The three-year cycle of dated, quarterly courses is based on the same outlines as the Encounter Series and offers materials for kindergarten through senior high, but not for nursery. This series combines the approaches of biblical study and experiential bases, sometimes beginning with a text from the Bible and sometimes beginning with one of the deep concerns of the person.

**Two offerings for adults**

1. *The Encounter Series*. The Semester I course is God in Human Experiences, which explores how people can know God in the midst of life. Finding Our Place in God's Order, the Semester II course, focuses on our identity as creatures of God.

2. *A Guide for Biblical Studies* is based on the International Lessons outlines. Themes for 1972-73 are The Bible Speaks to Issues of Our Time, Prophets of Judgment and Hope, Affirmations of Our Faith, and God's Law for Man.

To assist each congregation choosing curriculum series to fit its particular situation, an "It's Up to You" check-sheet can be used by church school teachers. Enough copies of the form should be ordered so each teacher has one to check. Instructions on use of the form will be sent with each request for copies for teachers. The persons and groups responsible for making educational decisions may then use data from their own church school teachers as guidelines for curriculum choice. ☐

# WARS & RUMORS OF WARS

Echoing thunder and red-stained earth and jubilation—it is all part of war. In an attempt to understand the enigma, theologian Roger L. Shinn won the 1971 Abingdon Award for a Religious Book. He includes his personal combat diary of WW II and then cooly analyzes the ethics of war. This skillful blending of the near and the removed is only one of many merits. $5.95

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## meditations for bird lovers

"His eye is on the sparrow" and the thrush and the roadrunner and the wren and the human being. Life lessons garnered by Ruth C. Ikerman from the antics of birds. She includes prayers, appropriate Scripture, and tips on bird-watching. $3

**A TIME TO SEEK**
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**SEARCH EVERY CORNER**
A minister's wife looks back. "These are some of the more important things I wish I had included in the letters to my children, if there had been time for letters like that." June Parker Goldman. $2.95

**AN EVANGELICAL FAITH FOR TODAY**
Dealing briefly with leading controversial issues in the modern church, John Lawson states for laymen timely distinguishing marks of an evangelical faith. He potently challenges Christians to come to terms with the basics of the faith. Paper, $1.75

**AWAKENED WORSHIP**
*Involving Laymen in Creative Worship.* Is public worship consistent with Christian faith and does it actually communicate that faith? Wilfred M. Bailey encourages active lay involvement. Paper, $2.95

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## the squirrel's bank account and other children's sermons

A cool-ection of forty-eight sermons for children. Different, funny, sad, thought-provoking, and true-to-life. S. Lawrence Johnson respects his audience's intelligence and thus gains respect. $3

**MANKIND MY CHURCH**
Colin Morris, outspoken minister of Wesley's Chapel, London, England, embraces the whole of mankind in understanding and originality. Topics range from "Cosmic Man" to a universal church. Paper, $2.45

**HALF-TRUTHS OR WHOLE GOSPEL?**
Chester A. Pennington probes for answers to the modern tendency to grasp a partial truth and defend it as a whole truth. He explores this rocky foundation for faith. Paper, $2.25

**PRAYERS FOR THE LATER YEARS**
Special expressions of joy, gratitude, and desire for insight are exuded in fifty-two prayers for the "Indian Summer" years of life. Large, easy-to-read type. Josephine Robertson. $2.95

**ON NURTURING CHRISTIANS**
Wayne R. Rood explains change in education for today and projects for tomorrow. He recommends that Christian educators return to the unique "nurturing" process. Biblio. Paper, $2.75

**BITE A BLUE APPLE**
Would you risk biting a big, beautiful, shiny blue apple? Whatever the reply, dare to risk an imaginative faith asserts Bruce Neal as he reveals the living Christian experience. Paper, $2.45

at your local bookstore
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## editorial

# On becoming a spirited people

One night in the life of a piano player is the setting of the novel *Gig*. At the close author James Houston has the star performer turn to his roadhouse clientele and say:

"By the time I stop playing tonight, all who remain will be begging for more. And they will be insulted when I finally get up from my chair for the last time. One or two may snarl a little and accuse me of ugly things.

"Because the filling is only temporary. They want something permanent. Don't we all. And I will have to announce, as I often do, through my imaginary microphone, 'Let's face it, ladies and gentlemen, I am not a dentist of the soul. I am only a piano player.' "

The longing for something lasting grips us all. In the church even more than in the roadhouse, in understanding who we are and what we are about, we want the moments of aha-ness, the glimpses of purposefulness, the signals of transcendence to live on and on.

But where do we turn for an ultimate word when earnest and strident voices pull us apart? When do we challenge the distortion and erosion of truth and affirm, "This is how it is"? What place shall we give to certitudes in a society where virtually all value systems are under attack?

These are dilemmas people face far and wide, inside the church and out. In coming together a fortnight hence for Annual Conference, Brethren indeed will bring with them at least some of the crosscurrents of religion and society at large.

For example, there may be those eager to speak of the ecstasy they have uncovered in the charismatic movement. There likely will be appeals for a peace church to move more assertedly against an interminable war. There will be pleas for a resurgence of evangelism — in terms old and new, personal and social, sectarian and ecumenical. There will be those who see our identity and mission shaped heavily by the past; there will be others who define our reason for being as oriented toward the future. There will be bids for greater partnership with minority groups, the third world, the struggles for liberation. And there will be interpretations that the body of Christ is bruised and battered and its urgent need is tenderness and care; there will be counterclaims that for too long we have been lethargic and insensitive and that faithfulness requires taking greater risk.

In such a milieu, hopefully there will be beyond the oratory, beyond the piano playing, a deeper discernment, that familiarly known as the "leading of the Spirit." Where the assembled open themselves to the grace and the graces of God. Where in matters of the day or hour one's sense of reality is altered. Where the human spirit is engulfed, empowered and, as the Conference theme implores, flamed by the Holy Spirit.

The Wisdom of Solomon in the Apocrypha records these lines:

> *All things were lying in peace and silence, and night in her swift course was half spent when thy almighty Word leapt from thy royal throne in heaven into the midst of that doomed land like a relentless warrior (18:14-15, NEB).*

For the almighty Word to descend upon the Brethren in Cincinnati, to infuse not just our spiritual life but our entire being, our senses, our imagination, our intellect, our physical and material gifts, individually and corporately . . .

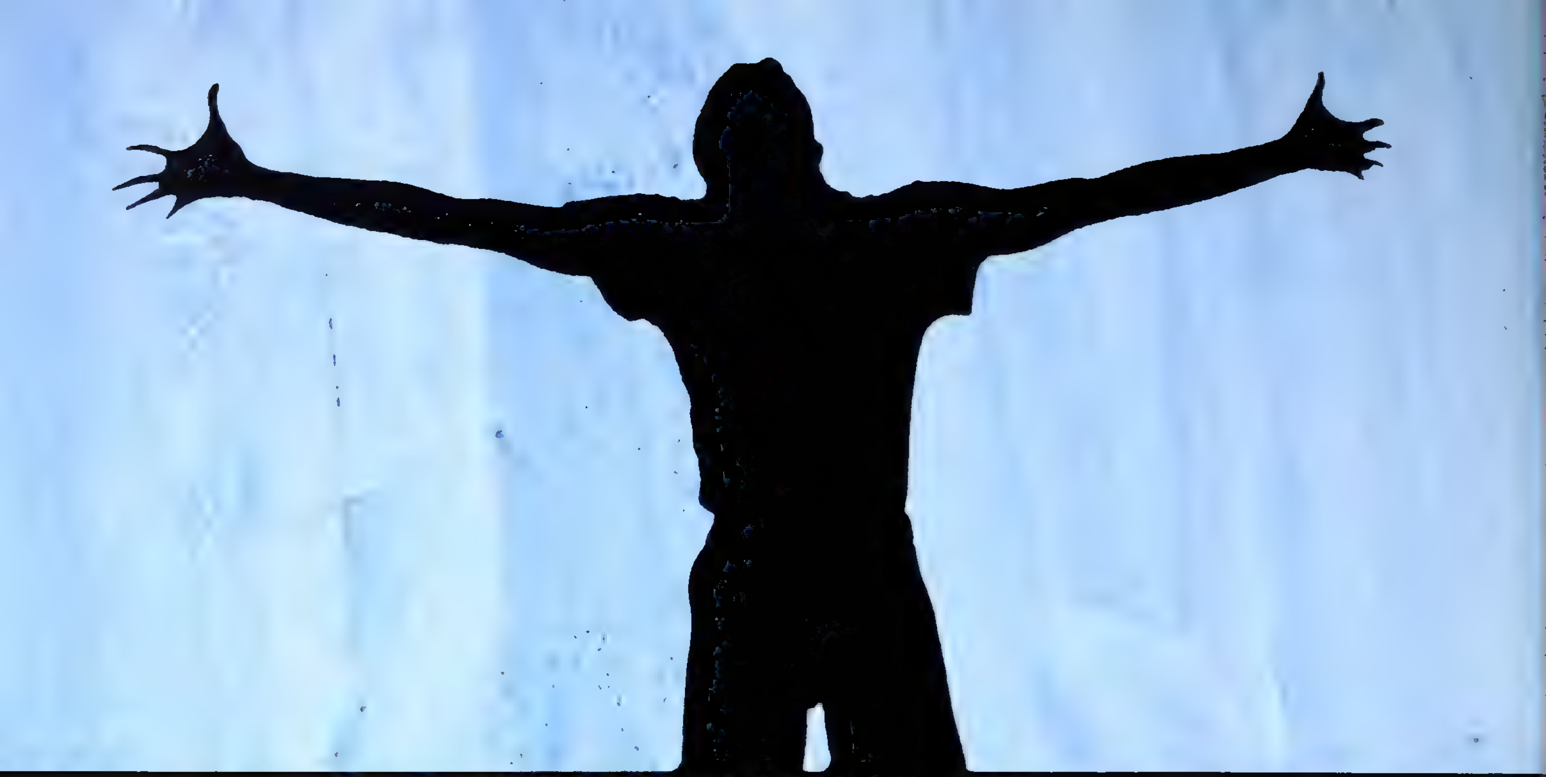
This is what the Incarnation is about. In the events of today, to be the body of Christ, an offering of love for the sake of others. To fill the emptiness of soul. To give direction and meaning. To be a spirited Conference, a spirited church, a spirited people.

Pray that through this 186th annual meeting, this is what Brethren become. — H.E.R.

# Unfortunately, this is the only deadline we have in Vietnam.

## One more death is one too many. Write your Congressman.

Help Unsell The War, Box 903, F.D.R. Station, New York, N.Y. 10022



# Fresh BIBLICAL meanings for today

### Guilt, Anger, and God
**C. Fitzsimons Allison**

All persons caught in and troubled by the discontents of contemporary life will find here a perspective analysis of their plight and a compelling statement on the healing power which the Gospel can offer today. Says Bishop Gerald Kennedy, "For the man who has taken the contemporary secular spirit too seriously and has wondered if the Christian faith has anything to say to him, this is his book. Written for people who want to be modern and at the same time Christian, it will be as a cool spring in the desert." **$4.50**

### Probing the New Testament
**Archibald M. Hunter**

Dr. Hunter has produced a word book with a difference. He wanders through the New Testament from the Sermon on the Mount in Matthew to the Seer's vision of the Holy City in Revelation, picking out 64 ideas that strike his fancy. Sometimes he treats a single word like "mansion" or "charisma," sometimes a phrase like "a ransom for many" or "a thorn in the flesh," and occasionally a chapter (like Acts 27) or even a whole book (like Jude). Modern translations such as the New English Bible, Revised Standard Version, and The Jerusalem Bible are used liberally. **$1.95 paper**

### Old Testament Covenant
**Dennis J. McCarthy**

The author summarizes recent work on one of the most widely debated concerns in Old Testament studies, the covenant. This book makes available in English the material published in the 1967 German edition plus an extensive postscript on significant developments since then. The bibliography has also been expanded. The result is the most up-to-date introduction available on the subject of covenant in the Old Testament. Dennis J. McCarthy is professor of Old Testament literature at the Pontifical Biblical Institute, Rome. **$3.95 paper**

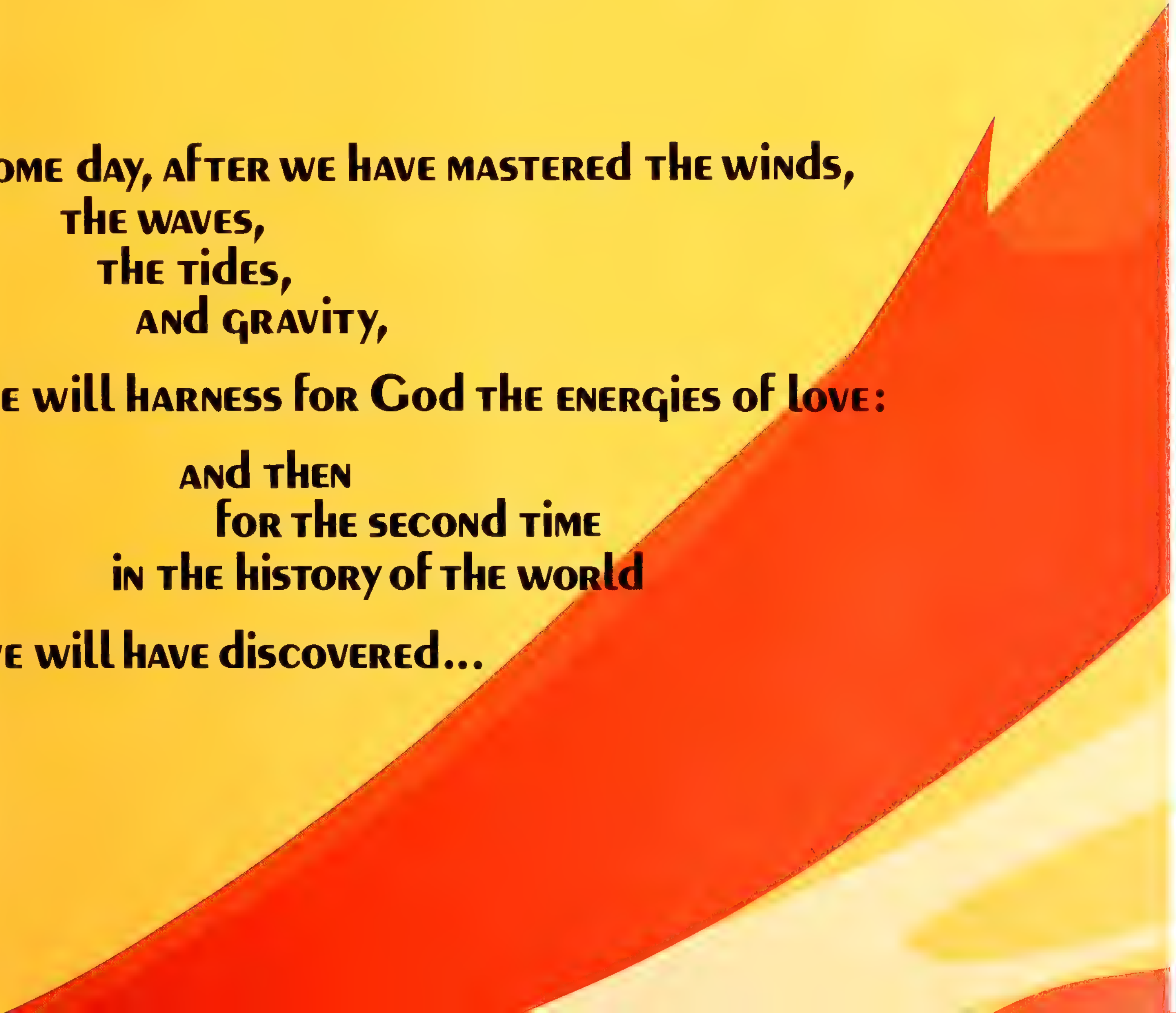
### The Parables Then and Now
**Archibald M. Hunter**

Dr. Hunter offers an interpretation of more than thirty of the parables of Jesus which not only takes into account their origin but also relates them to our world. This, and an introductory section on the history of interpreting the parables, makes the book a valuable guide to those studying, teaching, and preaching in schools and parishes. **$2.25 paper**

Postage: 20c first dollar; 5c each additional dollar
**The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120**

# messenger

CHURCH OF THE BRETHREN JULY 1972



Some day, after we have mastered the winds,
the waves,
the tides,
and gravity,
we will harness for God the energies of love:
and then
for the second time
in the history of the world
we will have discovered...

# Fire!

Teilhard de Chardin

# The Best News comes to us in Jesus Christ and makes things happen!

**In every person.** Things happen because the Holy Spirit provides the impetus for power and action. As a person is filled continually with God's Spirit he is motivated to use all his gifts to channel the best news.

Things happen when persons acknowledge and accept their calling to be an evangelist, when they make articulate their beliefs and share with others what it means to follow Christ.

Things happen when people choose a life-style of personal and social holiness. They "count the cost" of discipleship and strive for personal integrity. Purity of thought and a quickening of conscience is their constant goal.

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*Recommended for discussion and adoption by Annual Conference delegates in Cincinnati June 27 — July 2 is the following Statement on Evangelism, designed as a position paper. Working under assignment of the General Board, the members of the drafting committee were Alan L. Whitacre, chairman, Kettering, Ohio; Phyllis Carter, Bryant, Ind.; Olen S. Landes, Harrisonburg, Va.; Robert W. Knechel Jr., North Manchester, Ind.; and Kenneth I. Morse, Elgin, Ill. Endorsement of the paper was given by the General Board in March.*

# The Best News...

**God loves.** God's first and last words are: "I love you." In the Bible, the love story between persons and God is told. His love is revealed from beginning to end.

In the beginning God creates, saying, "It is all very good" (Genesis 1). In the end God holds out a vision of a new heaven and new earth (Revelation 21).

Nature itself discloses the Creator's sustaining power in the midst of creation. The renewing of existing things witnesses to a life process greater than any force that would alter its flow.

**God loves me.** The universal God of creation is also the personal God, the God who cares for and loves me. The universal love of God is understandable only through God's particular love for me.

If God could not love a particular part of creation, God would not be large enough to love it all.

But God is large enough to love each part of creation (consider the lilies of the fields, the birds of the air). And I know I am important and loved, too.

God's sustaining love comes to me in fresh new ways. It is new every morning. In spite of what I am, or do, God continues to support me. God's sunshine and rain fall on my just and unjust ways. God is gracious to me . . . and to you.

**God loves you.** God's personal interest in me is the same personal interest God has in you.

God wants a relationship of trust and integrity with every person (1 Tim. 2:4). So when I say God enters into a personal relationship with me, I must also go on to say that God and you have a deep and lasting relationship.

God extends himself to you directly. And he gives himself to you indirectly, even through me.

God's love is persistent. In whatever way we can best receive God's love, directly or indirectly, God wants to be with you and me.

# The Best News comes to us...

**In our humanity.** We are finite. The limitation on our perception and years leaves us with only partial answers.

We are susceptible to death. We strive by our will to be larger than the death that consumes us.

Yet it is in the nature of things that we die in old age, and from broken spirits, and even from frozen hearts.

To accept the limitations and the potential in our humanity is a very difficult thing. Despair often comes . . .

**In our despair.** The years of our lives are three score and ten. Sometimes more, sometimes less. We wither and vanish. All seems futile.

Everything we touch turns to ashes. We are given power only to discover we cannot control it. Much life is destroyed by our clumsy, self-seeking ways.

We live in sin. Alienated from the rest of creation and from our creator by attempting to be that which we are not, we practice self-redemption in vain.

Loneliness sets in. Isolated as individuals, we lean on each other only to discover in others our weakness. Frustrated at seeing ourselves in others we commit the final act of treason . . . hypocrisy.

**In our hypocrisy.** We pretend we are something that deep down we know we are not. Judgment of others comes easily as we cover our sin by pointing at others.

Repeating sacred precepts with our lips, we are unable to live them.

Thinking "we" are better than "they," we lose sight of our true condition.

Never able to completely forget what we are apart from Christ, we must always remember what we can be . . . with Jesus Christ.

# The Best News comes to us in Jesus Christ...

**To give hope.** To a struggling humanity, Jesus Christ brings home the truth: We are delivered! Turn toward the light! Let us grow!

In shadows of despair the Word comes clear: "Rise, pick up your life and run. I am running with you."

With the Spirit we come clean. Confessing our hypocrisy, we breathe the newness of being found out and learning we are still lovable.

And with this new found assurance we hopefully participate in the salvation which has been created for all people through our Lord Jesus Christ.

**To reconcile differences.** There is available help to move me from where I am to where I need to be. Christ has given life (Eph. 2:1-5) to those of us who are spiritually dead, who drift along on the stream of this world's ideas of living, who obey the rulers of this world.

Jesus is a meeting point between sinful man and righteous God. Through Jesus Christ differences are resolved (John 14:6).

We come as we are. We have nothing to put on. Nothing can make us more worthy of God's gracious acceptance. We are just accepted.

**To bring peace.** "For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19, 20).

Peace that is eternal comes to touch our fevered, frantic lives. Twisted, tormented behavior that tries to hide from its owner is untied and released.

To you who are released, peace is given so that by your joy others may be set free.

Peace that the world can neither give or take away is offered to all. Live in that peace and may your joy pass it on.

# The Best News comes to us in Jesus Christ and makes things happen!

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# The Best News challenges the church to be evangelistic...

We are challenged as well as comforted by "the best news" in the world. Up to this point we have affirmed the gospel and attempted to describe some of the happenings it prompts and promises. But we need also to observe its implications in developing evangelistic concern and in guiding evangelistic activity in the Church of the Brethren.

**1. Let our evangelism be activated by God's love.** From first to last it is the work of God to reconcile all men to himself through Christ. He has enlisted us in this service of reconciliation (2 Cor. 5:18). His gospel is one gospel and it is intended for the whole person. Sharing in his love for all human beings, we must be careful not to isolate what we regard as "spiritual" needs to the neglect of the total person for whom the gospel promises a new birth, a richer life, a fulfillment of human potential as well as new relationships. God calls and commissions us to go into all the world and make disciples in his name.

**2. Let our evangelism be affirmative in spirit.** The news of God's mercy and grace is essentially positive, emphasizing life rather than death, deliverance from bondage, freedom in place of slavery, acceptance instead of alienation. That news can best be shared affirmatively by bearing witness to the saving action of God in Christ and by recognizing that it is the presence of Christ and not the pointing finger of accusation that brings people to an awareness of what they lack and what guilt they carry. The Christian message is communicated by persons who refrain from judging others (they are themselves sinners saved by grace), but who also bear witness to the joy they find in Christ. Let our methods as well as our message be life-affirming and constructive.

**3. Let our evangelism be open and inclusive.** All persons, however unpromising they may seem as candidates for conversion, are equally eligible for God's mercy and forgiveness. There are no initiation requirements, no special preparation before one can come into his presence. We dare not be more selective in deciding to whom we communicate the good news of Jesus than was Jesus himself. Let the church, let each congregation become a many-faceted mosaic of many colors, ages, cultural heritages, abilities, and needs, making a joyful scene of worship and witness in the larger community. We must take care lest we project our own cultural standards, require certain behavior patterns, or insist on conformity to our own prejudices as conditions for accepting another person in the name of our Lord. His arms still reach out to embrace the least attractive as well as the most promising prospect for his kingdom. Evangelism that is selective or discriminatory, that is restricted by prejudice or pride, contradicts the purpose and denies the power of the gospel.

**4. Let our evangelism be varied in its expression.** Today, as when Paul wrote to the Corinthians, "There are varieties of gifts but the same spirit . . . varieties of service, but the same Lord . . . many forms of work, but all of them, in all men, are the work of the same God." We must be open to a diversity of ways the Holy Spirit may be working among us. God can use the efforts of fellowships promoting revival and movements calling for commitment to radical discipleship. His Spirit can be felt in conventional services and in experimental modes of celebrating the gospel. Along with conferences and public meetings designed to reach audiences that gather in one place, along with local and district workshops providing training in evangelism, the church must be ready to offer attractively printed literature and to use various other media — films, recordings, dramas, posters, buttons, banners, for example — which convey the meaning of the gospel in contemporary terms.

**5. Let our evangelism respect the integrity of individuals.** No matter how reasonable the claims of the gospel may seem, many persons will exercise their God-given right to say No. There is no place in the gospel for manipulating the responses of people, for forcing a decision or for requiring a commitment that does not honestly represent a free response to God's invitation to life. God does not twist our arm. He respects our need to be ourselves even as he offers to help us become more than we are. But if God does not twist our arm, neither does he let us go, but his love hounds us through all our days. Let our evangelism also respect the individual's freedom, yet never cease to pray for and seek his response to God's love.

**6. Let our evangelism be forthright in its proclamation.** Christians have too often been tongue-tied, hesitant or apologetic when they have had natural opportunities to tell the good news of God. Or because they regard themselves as unworthy, their witness has been weakened by the sound of an uncertain trumpet. But our confidence is not in ourselves; it is in Christ whose example and teachings, whose life and death still speak with authority to the hearts of men, even those who seem least likely to make a profession of faith. If we experience the love of Christ, like Peter and John, "we cannot but speak of what we have seen and heard."

**7. Let our evangelism be incarnated in persons.** The good news must be communicated by individuals who are themselves the good news. One stranger can say to another, "God loves you," but the full meaning of that affirmation will be felt only when the speaker cares enough to say "I love you." The love and concern that God feels for human beings must become incarnate in persons who will risk danger, endure suffering, and give generously of themselves on behalf of others. Without this dimension the full impact of Jesus' sacrificial death on the cross will not be understood. The best evangelists are those who today, for the sake of persons, bear in their own bodies "the marks of Jesus."

**8. Let our evangelism be incorporated in actions.** Through deeds of service, through evidences of personal concern, and through programs and policies that enable persons to become whole and fully human, the gospel is communicated and authenticated. The good Samaritan and the evangelist are not different persons. Individuals and congregations cannot divorce what they do from what they say. By taking a stand when basic issues are at stake; by rendering service when it may be unpopular to express concern for the oppressed; by challenging evil systems that demean and destroy human personality; by creating a caring community — in ways such as these the good news is translated into a language of deeds that everyone can understand.

**9. Let our evangelism be extended through the home.** The home, like the church, is of divine origin and undergirds our civilization. The church is no stronger nor more effective than the homes which compose its fellowship. At a time when the future of the family is being questioned and the stability of many homes has been threatened, for the sake of the gospel we urge parents to be more loving and understanding and to communicate through their natural affection for their children the eternal truths of the scriptures, constantly emphasizing the securities of the Christian faith. Let our homes uphold the sanctity of the marriage relationship, and let them also demonstrate by means of the covenants that create a family what is the nature of reconciling love that unites Christ and the church.

**10. Let our evangelism be facilitated through the church.** Important as personal evangelism may be, it needs the support of a warm and trusting fellowship in which acceptance can be experienced. Many may find this support in a small group only incidentally associated with an institution, but even such groups derive help and strength from the congregation to which they are related. As a denomination the Church of the Brethren can provide an abundance of resources and programs, as well as trained leadership, needed to facilitate evangelism in all of its aspects. But it does not work alone in any community. It is everywhere a part of a larger fellowship of believers who share the same "best news" and who together must be responsible for living up to the demands of discipleship. There are many creative and effective ways in which ecumenical efforts will help Brethren to join with God in the ministry of reconciliation in which he has already enlisted us.

**In Conclusion.** As a part of the total Christian fellowship the Church of the Brethren has been entrusted with a message — the best news of God's love for all persons. We have also been enlisted in his ministry of reconciliation. But for far too long we have allowed our uncertainties to inhibit our evangelism and we have been hesitant to share enthusiastically our convictions about God's love and grace.

Surely we are called to be more positive in affirming our loyalty to Jesus Christ and more aggressive in seeking commitments to him, to his church, and to his kingdom. As persons, as congregations, as a Brotherhood, we prayerfully anticipate the renewal of faith that will be reflected in a desire to grow, to be fruitful and multiply — both for the glory of God and for our neighbor's good. □

# contents

**Statement on Evangelism.** Recommended for discussion and adoption by Annual Conference, this position paper affirms that "the best news comes to us in Jesus Christ and makes things happen!" Turn to the foldout section that opens this issue's special emphasis on evangelism

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VOL. 121, NO. 13 JULY 1, 1972

CREDITS: Cover artwork by Wilbur E. Brumbaugh; 6 (right) copy by Stedman Studio, Ft. Wayne, Ind.; 8 Ronald E. Keener; 13 Ken Stanley; 15 Mass Media, UPCUSA; 18, 26 photos by E. J. Buzinski; 27 courtesy The Bettman Archive; 28-29 Religious News Service

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., July 1, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

**SUPPORT**

For three and a half years I have engaged in an ongoing struggle with the Selective Service System, sometimes private, sometimes public, in an effort to challenge the legitimacy of that segment of the military apparatus. Involved in that struggle were the return of numerous draft cards, refusal to supply requested information, two refusals to report for induction, and a refusal to report for alternative service as a "conscientious objector."

June 30, at 9:30 A.M. at Lafayette, Ind., I will be allowed to present my case to a judge and jury in an attempt to demonstrate to them that I am not guilty of a federal crime. Friends and supporters are welcome to attend the trial and/or a pretrial gathering the night before.

I would greatly appreciate the effort of supporters in writing to the federal judge who will preside over the case and the prosecuting attorney. Letters should be sent approximately June 30 to Judge Jesse Eschbach and to William C. Lee, US Attorney, both at the Federal Building, Lafayette, Ind. 47902.

The intent is not to influence the trial or even the sentence, but to show the US attorney and the judge that I am not an isolated individual standing without support before the mercy of the American system of justice.

JOHN FLORY

Kansas City, Mo.

**BOOSTER STATION**

Has any Sunday school adult class ever tried to use the Sunday school hour as a "booster station" for correspondence Bible students earning credit?

Suppose a Sunday school class in a church was formed of correspondence Bible students wishing to earn credit. A teacher is selected, the course chosen, matriculation and course materials secured.

Examinations and grading would be done by the seminary extending the correspondence course.

These courses could be so timed as to use the marvelous resource materials in *A Guide for Biblical Studies* written by Chalmer Faw and Glen Norris.

ELMER LECKRONE

Fort Wayne, Ind.

**THE TRUE MISSION OF THE CHURCH**

I was especially pleased to see that a "Statement on Evangelism" is going to be presented during Annual Conference in Cincinnati. I have always believed and always will believe that evangelism is the true mission of the church. . . .

During one of our revival meetings several years ago a very dear minister friend of mine recited a small verse nightly. I believe it would be very good if all of us Christians knew it and thought about it.

*Set us afire, Lord,*
*Stir us we pray.*
*While the world tarries*
*We go our way,*
*Purposeless, passionless, day after day.*
*Set us afire, Lord,*
*Stir us we pray.*

Since last November I've participated in a number of different activities with people from different churches and backgrounds. All of these people are interested in being filled with the Holy Spirit and in studying God's word.

I've always returned from these meetings proud that I belong and always will belong to the Church of the Brethren. We have a wonderful heritage. I pray we will not shy away from talking about our history and beliefs to others.

Patricia Brate

Naperville, Ill.

**RICH IN MATERIAL**

I relished reading the May 15 Messenger. For the past several years I have been taking groups to southeastern Kentucky for an experience in Appalachian living. This issue is rich with material that would be of value to the students who enroll in our summer school course.

Dana D. Snider

Middlebury, Ind.

**TO SPEAK OUT BOLDLY**

The letter from John R. Wallace (May 15) with reference to our Washington Office strikes deep concern. There are more than 1,200 professional lobbyists in Washington, each working for some economic or political advantage. The churches have a mere handful of persons, not to lobby but to speak up for the Christian conscience on issues such as peace, racism, world hunger, and the oppression of the weak by the strong. The Brethren have Ralph Smeltzer, who is free to give only a part of his time.

Early in World War II a few Brethren, Quakers, and Mennonites went before Congressmen and the war department to plead for nonviolence as a solution to world problems. As a result we now have alternative service.

Some years ago great shiploads of surplus wheat lay at anchor along the Hudson River. The wheat was being stored at great expense. Some was spoiling. Out in the world millions of people were starving. Several church representatives went before the House Agricultural Committee and pled for compassion and common sense in the use of our abundant food.

At the close of the interview there were expressions of gratitude from committee members who said they were glad for the backing of the churches. Weeks later some of the wheat began to move to where it was needed. We do not know how much our pleas may have helped, but at least our efforts as "lobbyists" seem to have done no harm.

Let the churches speak out boldly for justice, mercy, and peace, upholding the hands of those who appreciate support in making right decisions.

The Quakers have eight or ten highly qualified persons as welcome consultants on Capitol Hill in an effort toward turning some of our bloated industrial-military complex toward housing, education, and the alleviation of human suffering. I am troubled by our feeble and diminishing effort as a church toward the shaping of policies which could influence life for so many people.

As a church we have some 1,000 persons devoted to the important ministries of the parish, education, health, and welfare. We should probably have fewer engaged in central offices and five or six persons of highest competence out in direct confrontation on causal issues such as those to which Christ summons us in Luke 4:18.

When we consider the Alexander Macks, the John Klines, or the noble men who choose prison bars rather than evils like Vietnam on the one hand, and the tendency of the church for silence and "respectability" on the other, we might well ask ourselves, "Where have all the martyrs gone?"

I. W. Moomaw

Sebring, Fla.

**FEED THE SPIRIT**

Why not make the Messenger much more what its lovely name implies? Christians trying to walk with Jesus in this world but not of this world need that same resurrection power that filled the tomb and raised Jesus up to new life to be breathed into us. More detailed Bible study aids and anointed teachings on the "Word which shall never pass away" are so desperately needed to satisfy hunger and quench thirst. The intellect can be fed by the daily newspaper. But let the Messenger feed the spirit. Really feed it.

We need not go to the ghetto or overseas to find the bereaved, the one in constant pain, the one with the empty wallet but the accumulated bills, the rejected mate, the one burdened with guilt or frozen with fear, the lost mixed-up children, the parent of the lost mixed-up children, the elderly in growing disability and loneliness, the parents who sincerely try to help their children know Jesus in a real and personal way against many odds. Are not all of these right among us, the church members, as well as our nearest neighbors? Consider Job and the limited value of his friends' words and opinions. Only God's words could fill the need.

I believe that as we faithfully keep first things first, the love and unity of the Brethren will flourish miraculously as a byproduct, along with many others for which we think we must plan and strive so hard.

Lois Teeter

Gaithersburg, Md.

**HOW MANY TO ST. IVES?**

I believe Loyal Jones ("The Literature of the Mind," May 15) has left out a line in the poem about all those people *not* going to St. Ives. The line omitted not only confuses one more, but also balances the rhythm better.

The way I learned the poem was:

As I was going to St. Ives
I met a man with seven wives.
Each wife had seven cats,
Each cat had seven kittens.
*Kittens, cats, man, and wives* —
How many were going to St. Ives?

I enjoy Messenger and always read it from front to back.

Estella Fasnacht

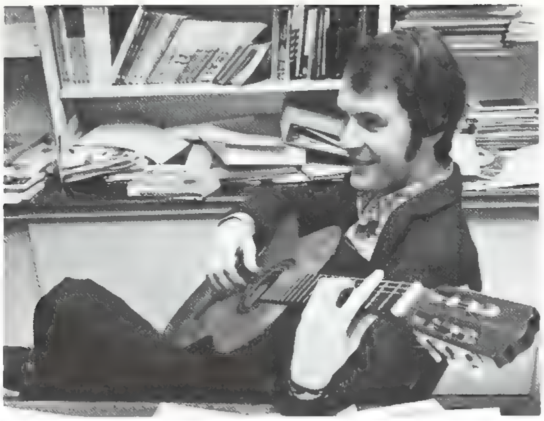
La Verne, Calif.

**MESSENGER'S SUMMER SCHEDULE**

During July and again in August, the two regular issues of Messenger each month are being combined into enlarged single issues. Factors of production costs, summer schedules, and church calendar have prompted the change of frequency.

In this combined July issue, the dominant note is evangelism in the Church of the Brethren. The combined August issue will highlight coverage of the Cincinnati Annual Conference. Extra copies of the July and August issues may be obtained for 25 cents each, plus postage. Write Messenger, 1451 Dundee Ave., Elgin, Ill. 60120.

Beginning in September, Messenger will resume production on a twice-a-month basis. — The Editors



## Steve Engle: Reinterpreting Judas

Members of the La Verne Church of the Brethren are singing a new tune — in fact several new tunes — all written by youth director Steve Engle for his contemporary opera *Saint Judas Passion.*

Under Steve's direction, excerpts from the opera were presented at the California church in March. It was received with acclaim by critics and the congregation.

The work has been favorably compared with the production *Jesus Christ Superstar* as having "more singable" music.

A native of Waynesboro, Pa., Steve was entertaining at banquets with his guitar and ventriloquist act when he was 12.

He received early training and encouragement from Francis A. Nogle, choir director at the high school and Brethren church in Waynesboro. He wrote his first song when he was 14 and it was recorded at the radio station in his hometown.

He formed the New Century Singers while attending Juniata College in 1966. The group cut an album and two singles. One of the songs, "Sing Ye All Hosanna," appeared in a 1965 edition of MESSENGER.

Steve started working with young people while attending Bethany Theological Seminary, where he worked with street gangs under the Stan Davis program and managed a coffeehouse for youth.

After college, he completed a year as a Brethren Volunteer Service worker at the Bella Vista Church of the Brethren in East Los Angeles. He served in BVS at La Verne and was named youth director in 1970.

"I See a New World Coming" is his most successful song thus far within the denomination. "New World" was introduced at Annual Conference in 1970.

Steve wrote all of the music for the album "Look to the Light," recorded in 1971.

He said he researched the character of Judas and has a thesis that gives a kinder view of Judas Iscariot.

The youth director said he is not trying to whitewash the action of Judas. But on the other side he feels the Bible does give Judas a "bad deal."

"Judas saw himself as the enabler, not the betrayer. His intent was not to betray Jesus but to try to use Joseph Caiaphas [high priest of the Jews] to show Jesus' hand."

The full production will take two hours to perform. — LENORE WALLACE

intouch

## Pat Helman: Defining a

Soon after Patricia Kennedy Helman moved from Kansas to Indiana, where her husband Blair had been called to be president of Manchester College, she was invited often to speak before women's groups in clubs and churches. An entertaining feature of many of these talks was the way Pat would don a series of hats to illustrate the points she wanted to make about a woman's various roles and her identity.

The last hat was always an old Brethren bonnet, which the college president's wife regarded as a symbol of her own heritage and which gave her an opportunity to talk about her own faith in God.

During the past year Pat has found a new and expanded audience for her views on what it means to be a woman. Her recent book, *Free to Be a Woman,* published by Doubleday, takes a critical look at the ways in which society defines woman, and she counters these stereotypes with her understanding of "how we define ourselves." But the thrust of her book is directed toward what she describes as woman's "spiritual identity."

MESSENGER asked Mrs. Helman how she came to write *Free to Be a Woman.* She replied, "The book was prompted by the hue and cry that has been renewed by the feminists in the various organizations that support women's liberation. There is much about the feminist I find admirable and am willing to support. But I feel rather strongly that women still want their roles defined in ways that sup-

## 'spiritual identity'

port their natural inclinations, which include a meaningful and committed relationship with a man and the bearing of children. In this conclusion I am at odds with some of the radical liberationists."

This may explain why women have reacted in quite different ways to her book. Most of them, including the liberationists, agree with the way she disposes of the stereotypes they are eager to discard. Yet, as Pat says, "Many feel that I have not gone far enough with the ideas of changing styles of marriage and of the meshing of male and female roles." But many others, of course, appreciate the importance the author gives to woman's role as wife and mother. Mrs. Helman notes that "the most positive feedback concerns the chapter entitled 'The Placemaker' which does support the notion that a woman has a unique responsibility to establish a sense of place in the lives of people around her."

Pat's audience may grow even larger when her book comes out later this year in a paperback edition. But meanwhile the prospect of developing professionally as a writer is not likely to deflect this McPherson College graduate from what, true to her own understanding of many a woman's role, she regards as a full-time job, and that is to carry the varied responsibilities that fall to the wife of a college president.

## Jimmy Robinson: Working it out in love

When you talk with a person like Jimmy Robinson, you learn that there is no such thing as being "just a pastor" to "just" a rural church.

The routine of the pastor of two Shenandoah County, Virginia, churches, Wakeman's Grove and Pleasant View, sounds simple: the funerals, the weddings, the county ministerium meetings, the hours of counseling in which Pastor Robinson has some training.

But the excitement starts when persons in the congregations begin to grow. "I told the people at the two churches that I didn't want to be a slave to administrative tasks. They weren't sure how to take that. Now, they are showing more self-reliance; they understand what it means to do things for themselves."

Jimmy is an old hand at self-reliance. Born and raised in Indianapolis, he joined the navy at seventeen. There wasn't much time for church in those days. But after his marriage to Savilla Hockman, a West Virginia girl he met on a 72-hour pass, Jimmy began to become involved intimately in congregational life at the White Pine church. In 1954 he joined the Church of the Brethren because in the lives of families in the church "there was a joy prevailing that I thought a family ought to have."

He worked with young people. He went up to New York for a year's work in a mental hospital. Finally, feeling called to the ministry, Jimmy was graduated from the training school at Bethany Biblical Seminary and took his first pastorate at Crummet Run in West Virginia; there were eight churches in that first parish, its territory covered 600 square miles. He still returns every year to lead a revival.

Called to Sangerville next, in Shenandoah District, Jimmy participated in the first stages of a building program. He went to Shenandoah County in 1967.

"The people at both Pleasant View and Wakeman's Grove have expressed appreciation for things I've done — things I thought were simply a part of my ministry," Jimmy reflected with typical modesty. "Sometimes you wonder, 'Am I doing anything?' Part of the answer comes when you hear the thanks — when you discover the importance of the little things."

In the wider community Jimmy will chair a counseling program being set up through the County Ministerial Association, and he has participated in ecumenical ventures suggested by the Shenandoah County Interchuch Planning Service (See MESSENGER, March 15).

For Jimmy Robinson, twelve years in the pastorate of a church he didn't come by through birth or heritage, but through choice, have meant learning to communicate with diverse kinds of people. And he brings to that learning a "work it out in love" approach that makes being "just" a pastor a loving and lively task.

## Notes on a tenth year: Brethren in Washington

In the same week that Christians were defending their right to comment on public policy, Brethren in the national capital area were marking the tenth anniversary of a Church of the Brethren witness to government.

Some 100 Brethren from the greater Washington metropolitan and suburban areas on May 7 noted the ten years that the Washington Office of the Church of the Brethren has been functioning.

Joel K. Thompson, executive for the World Ministries Commission, said that the anniversary reaffirms the request of the Annual Conference that the denomination work in an ecumenical ministry in the nation's capital, even at a time when "many people within the life of the church would opt for a sectarian approach."

Three days earlier the National Council of Churches testified before the House Ways and Means Committee on a measure affecting the right of churches and other tax exempt groups to influence legislation.

William P. Thompson for the NCC said, "We believe that it is not the province of government to define or evaluate the purposes of churches, nor how they shall serve those purposes, nor how much of that service may be devoted to legislative issues, nor to what public the churches' efforts on these subjects must be directed."

The testimony lifted up on the obligation of Christians as organized bodies to speak on public policy, as part of the "free exercise of religion" protection of the First Amendment.

It was with such a concern that the Annual Conference in 1961 mandated that "the Brethren should be part of a responsible Christian presence and witness in Washington." The purpose of the office since then has been to encourage the government to express genuine concern, love, and justice for all people.

In a reception and program at the United Methodist Building, the location of most denominational Washington offices, Ralph E. Smeltzer and former directors of the office recalled the past and focused on the future.

*D.C. directors: R. Early, J. Eberly, L. Row for the late W. Harold Row, R. Smeltzer*

*Present representation: Assistant A. Warner, secretary L. Bowman, director R. Smeltzer*

Ruth Early, now with American University, opened the office in January 1962, serving on a half-time basis with the National Service Board for Religious Objectors.

In her first four months, she noted, more than 500 Brethren came through the city in youth and adult seminars, a McPherson College political science class, a group of Indiana pastors, and a BVS unit.

She listed the concerns in national life ten years ago, observing that many of them still remain at issue today. "A church's witness to government is effective only as its members witness in communities where they live," she said.

Two years later John H. Eberly, now retired from the ministry, replaced Miss Early as director, also giving half-time with NSBRO and two area churches. Miriam Bowers was employed as secretary. Some years earlier, Mr. Eberly noted, he had been part of a meeting of Washington churchmen who were projecting a greater denominational ministry in Washington.

In August 1969 W. Harold Row assumed thê office in addition to duties as executive of the Interchurch Relations Committee. Brethren Service volunteer Gary Flory was office assistant. But within a month of assuming his new work, Dr. Row discovered that he had cancer. He continued to carry out his assignment until his death in July 1971. Mrs. Row, still a Washington resident, was present at the observance.

Ralph Smeltzer, the current director, took the post in September 1971 with his previous assignment as social justice consultant. Initially he was assisted by Nancy Long and Jerry Shenk, now codirectors of the National Council to Repeal the Draft. In March Ann M. Warner was employed as staff assistant and Louise D. Bowman as administrative secretary.

Miss Warner, formerly of West Milton, Ohio, and the Salem Church of the Brethren, has taught German in public school. She served in BVS in Europe and prior to her current assignment worked in Volunteer Services and BVS programs.

Mrs. Bowman, a member of the Oakton, Va., Church of the Brethren, was formerly secretary in the Fairfax County school system and for the Oakton congregation.

In looking to the future, Mr. Smeltzer said he wants to "see government humanize itself so it can really provide a measure of love and justice to the black family on Chicago's south side, to the Chicano farm worker in the Rio Grande Valley of Texas, to the Navajo sheepherder in Lybrook, N.M., to the woodcutter in southern Mississippi, to the unemployed miner in southeastern Kentucky," as well as to the dispossessed, disenfranchised, and neglected peoples of Asia, Africa, and Latin America.

He urged that churches and churchmen become "even more concerned than government about these values." The Washington lobby is no stronger than the local lobbies at home, he said.

Mr. Smeltzer seeks to develop a more responsible Christian presence and witness in Washington and a more effective ecumenical involvement.

The ability to do so, he said, depends on the church's willingness to underwrite the ministry, on program priorities, on a theological climate that emphasizes the whole person, on how the Brethren see their message for the future, and on the total religious climate in the US.

Bringing greetings on behalf of other representatives of churches in Washington was James A. Hamilton, the National Council's Washington Office director. In his remarks he shared some of the testimony before the House Ways and Means Committee.

In Washington for the observance were seven members of the World Ministries staff, who remained for two days for a staff meeting and exploratory and get-acquainted sessions with the American Friends Service Committee and the Friends Committee on National Legislation. Each of the World Ministries staff members spoke in congregations throughout the area during the weekend.

## Meeting with the NAE: 'Burned and blessed'

For the two Brethren who attended, the 30th anniversary convention of the National Association of Evangelicals contained lessons in being "burned a bit and blessed a lot."

The April gathering at St. Louis of 800 delegates from 34 NAE member denominations and fraternal delegates from such bodies as the Mennonite General Conference and the Church of the Brethren heard from evangelicals David Wilkerson, Teen Challenge founder; Hudson T. Amerding, outgoing NAE president; and George Sweeting, president of Moody Bible Institute; and Canadian Parliament member Robert N. Thompson.

Business sessions resulted in the adopting of resolutions approving capital punishment and calling for release of US prisoners of war in North Vietnam.

"But the major business was worshiping together," said Phyllis Carter, Wabash, Ind., pastor who, along with Pastor Larry Fourman, New Windsor, Md., represented the Brethren at the convention. "Business seemed to be merely an interruption to worship and workshops."

"My uneasiness came out of the business sessions," she reflected — the "burned a bit" side. Attempts to establish consensus seemed to foil open discussion and prevent confrontation of issues, she noted.

For example the motion to adopt the resolution backing the death penalty in premeditated murders passed with no floor debate, though "I could have spent hours discussing this issue," Pastor Carter said.

In their resolution, delegates declared unanimously that "even God does not forgive without appropriate penalty for our redemption."

The statement asserted further that "if no crime is considered serious enough to warrant capital punishment, then the gravity of the most atrocious crime is diminished accordingly. It follows then that the attitude of criminals will be affected. From the biblical perspective if capital punishment is eliminated, the value of human life is reduced and the respect for life is correspondingly eroded."

Larry Fourman, commenting on one of two hearings on the prisoner of war resolution, noted: "Two Mennonite brothers and I were successful in getting one paragraph changed so that US officials as well as North Vietnamese officials were called to negotiate for release of prisoners."

The only resolution to draw floor discussion was one calling for endorsement for the national evangelistic thrust, Key 73. Larry Fourman commented:

"The resolution did nothing more than affirm the NAE's 'historic commitment to New Testament evangelism,' and urged its members to participate in Key 73. . . . Sounds tame, but not to everyone. After three votes on the resolution, the final vote approved its tabling."

Said Phyllis Carter, "The two or three speeches made were so sectarian that my ability to stay open and listening was shook more than a little."

Assessing the impact of the NAE's thirtieth year convention, Phyllis Carter reflected: "The denominations involved as members are small. They probably would not have the strength alone to affect government policy and social change. But together they are setting the norm in radio ministry. They are making strong impact on chaplaincy programs and worldwide relief.

"Members — in spite of diversity and

variation — are beginning to trust each other more; there is a feeling of acceptability."

At the same time Pastor Carter would cite as disturbing such phenomena as "no women in major positions of leadership and none on the main conference program" and a scarcity of youth.

Larry Fourman's evaluation took a different tack, as he pointed to the emphasis on biblical, evangelical Christianity that colored the entire texture of the convention. "I feel evangelicals can contribute a lot in helping Brethren rethink and reaffirm in a new way the authority of the scriptures."

"We need to remain in contact with a growing and important group of Christians, keeping communication open, growing in understanding each other, and allowing the Holy Spirit to instruct us all in finding opportunities for spreading the gospel," Phyllis Carter declared.

## FAUS: Since October 13 projects accept funds

Thirteen new grants from the Fund for the Americas in the US are providing resources for community organization and economic development among blacks and Spanish-speaking groups.

The funds, going to projects named since October 1971, match purposes and criteria for Part I of FAUS, and total $28,650. A summary follows.

*Black Central Coordinating Committee,* Decatur, Ill. $2,000. Formed as a coalition of local black organizations, BCCC seeks to coordinate many-faceted community organization efforts. A primary thrust is the deployment of two community organizers to work primarily with youth in cultural workshops, drug abuse services, job training and placement, tutoring, and education/vocation counseling.

*Brethren Council for Hispanic-American Ministries,* Chicago, Ill. $750. Originating in January 1972 this is an organization of Hispanic-Americans who are members of the Church of the Brethren. Their purpose is to promote and increase Hispanic-American ministries and to sensitize Brethren to the problems and needs of the Hispanic-American population in the United States. This grant is seen as seed-money to cover travel and office expense necessary in the establishment of a network of supporters and maintaining a basic communication link.

*FAUS funds provide ministry to migrants*

*Chicago Center for Black Religious Studies,* Chicago, Ill. $1,900. This is the second FAUS grant to this program, originally called Black Studies Urban Ministries Project. The purpose of the center is to provide a mix of cultural, sociological, and theological training at the graduate level for black students — to equip black students training for Christian ministry with skills and insights pertinent to the needs of the black community. The grant is made in cooperation with Bethany Theological Seminary, who with the Association of Chicago Theological Schools (ACTS) serves in an advisory capacity. The seminaries also offer additional course work as well as accreditation to qualifying students.

*El Exito,* Beeville, Texas. $2,000. This is the only bilingual newspaper for Mexican Americans in Beeville and San Patricio counties of southern Texas. Currently the paper is published twice monthly in eight-page editions and distributed to approximately 2500 families. FAUS monies are designated for used equipment, specifically a Headliner and Varityper.

*Glendale Child Development Center,* Glendale, Ariz. $1,500. This is the second FAUS grant in as many years. The purpose of this center, like other childcare programs, is to provide day care for preschool children while parents work. These children are primarily Spanish and their parents are farmers — migrant and settled-out. Funding covers the cost of play/education equipment.

*La Raza Unida,* Union City, Ohio. $2,500. In two previous years FAUS has funded the statewide La Raza Unida organization. This grant to a local chapter supports one of the main settled-out centers of migrants in Ohio. The money which was matched by the district of Southern Ohio goes toward the hiring of a community organizer, whose job is to assist persons in securing housing and jobs and other vital services integral to becoming permanently settled.

*Northwest Tenants Organization,* Germantown, Pa. $2,000. This program received the first grant made from FAUS in October of 1969. That grant covered state incorporation fees. This second grant joins with support from the Atlantic Northeast District to underwrite the 1972 operational budget. Primary purposes of NTO are to provide organizational assistance and legal counsel to tenants and a structure sanctioned by the state for escrow holdings of rent-strikers who have legitimate needs and complaints against slum landlords.

*People's Health Center,* Freeport, Ill. $3,000. Serving primarily black citizenry, this program provides regular free health care to whole families. Selected local physicians donate blocks of time during evening hours several days each month. Primary areas of care include prenatal, lab tests, psychological and diagnostic services, and more recently sickle cell anemia. FAUS support was designated for drugs and supplies, equipment, and stipends for volunteer aids.

*Stephen's Upholstery,* Huntingdon, Pa. $3,000. For this shop, owned and operated by a black citizen, a grant covers operating capital and establishes a training program for area teen-agers who are school dropouts or parolees from the state correctional institution. Training includes the essential aspects of repairing, refinishing, and reupholstering furniture.

*Youth Silk Screen Factory,* Dayton, Ohio. $2,500. This is a novel program for black youth which has both a community organization and an economic development function. Youth learn a job skill while they are earning money after school and during summers. In addition, they receive business training and participate as members of the board of directors. The product is screen printing on such items as clothes, cards, and posters. FAUS funding joins a matching amount from the district of Southern Ohio to help offset operational overhead.

*Colonias Unidas,* Sinton, Texas. $2,500. This program provides leadership training for indigenous volunteer leaders (organizers) in local Spanish American communities of San Patricio County. FAUS monies will be used for expenses related to the training seminars and to cover service stipends for volunteers. The FAUS grant was made in conjunction with Southern Plains district.

*Four Seasons Sports Club, Project MAD (Men Against Drugs),* Harrisonburg, Va. $2,000. The grant covers leadership and program expenses and field trip experiences for black youth. The purpose of the program is to provide creative alternatives for present and potential drug users. The FAUS action is made on the recommendation of the Shenandoah District.

*Voice of Calvary Leadership Development Institute,* Mendenhall, Miss. $3,000. The specific stated purpose is "to assist young blacks in Simpson County to lead their people out of bondage to poverty, ignorance, and spiritual darkness." This project seeks to respond to religious as well as social needs and focuses on remedial education, nutritional training, safety and first aid, vocational skills, and spiritual values through Bible study and chapel. This is understood to be an initial grant, leaving the way open for additional responses.

Part II fundings, for race relations education, have totaled $6,364, plus $2,968 for interpretation and promotion. Since October 1971 11 districts, one college, and the General Board have participated in training under auspices of Part II funding.

Additional Part II program developments include

- preparation of race curriculum for children and family units
- negotiation with black resource person to tour districts and local churches
- promotion of "A Dialogue on Race," a two-cassette tape resource featuring Tom Skinner and Keith Miller. FAUS will underwrite each set purchased in the amount of $4.00.

Fiscal year contributions to FAUS at the end of May amounted to $28,700.

# underlines

*GIVING A TENTH* ... Northern Ohio estimates that ten percent of its district membership are tithers. An early survey noted that 670 members in 315 families give the tithe.

*BRETHREN COLLEGE COMMENCEMENTS* ... At Elizabethtown, 250 graduates, *James D. Glasse*, Lancaster Seminary president, speaker ... At Juniata, 231 graduates, *Andrew W. Cordier*, Columbia University dean, speaker ... At Bridgewater, 172 graduates, *Earle W. Fike, Jr.*, General Board associate general secretary, speaker ... At Manchester, 293 graduates, *James Farmer*, civil rights leader, speaker ... At McPherson, 151 graduates, *J. Jack Melhorn*, McPherson president, speaker ... At La Verne, 399 graduates, three student speakers, *Rick Bumpus, Barbara Jefferson, Robert Nagy*. Graduates include 12 law degrees and 32 master's degrees.

Honorary degrees were given to Glasse, Cordier, Fike, and Farmer, among others, by the institutions.

*THE PRESIDENTS* ... *Dr. Galen R. Snell* this fall will become the tenth president of McPherson College, succeeding J. Jack Melhorn, who earlier announced his resignation. Dr. Snell is now at Scottsdale, Ariz., Community College and had been a dean of students at McPherson. He has been a pastor at the Glendale, Ariz., congregation and Lybrook Navajo Mission director. A later Messenger will carry a more detailed introduction of the new college president. ... Juniata's president *Dr. John N. Stauffer* was elected secretary-treasurer of the Commission for Independent Colleges and Universities of Pennsylvania.

*ECUMENICITY* ... Two more Brethren pastors head their community ecumenical organizations: *Levi J. Ziegler* serves a second year as president of the Erie County, Pa., Council of Churches, and *Harold S. Moyer* of the Williamson Road Church of the Brethren in Virginia heads the Roanoke Valley Ministers Conference, coming from posts as vice president and program chairman. Mr. Ziegler, pastor of the Community United Church, a congregation affiliated with the Brethren and the United Church of Christ, is also serving as president of the United Campus Ministry Board of Directors at Edinboro State College on behalf of the Penn West Conference, United Church of Christ.

*WITHIN THE FELLOWSHIP* ... *Isaac L. Bennett*, 79, of Ruckersville, Va., died earlier this year. From 1950 until his retirement last year (marking 54 years in the ministry), he was pastor of the East Mt. Carmel Church of the Brethren. He was a Bridgewater College graduate.

*James G. Tice* has resigned as religious activities director at Elizabethtown College, contemplating work in a hospital chaplaincy.

Parish Ministries Commission administrative secretary *Ruby H. Linkous* serves as the denomination's representative to the board of Church Women United. In May she participated with American Baptist Women in their sessions in Denver, Colo.

# Where the Spirit of the Lord Is

### by Carroll M. Petry

We hear much talk these days about the Holy Spirit and the fact that churches are now possessed by the Holy Spirit. Some people claim they have the Holy Spirit, proved by the way they talk, worship, or perform miracles. And I begin to wonder now just where is the Holy Spirit? Is all of this something new? Have we never heard or experienced the Holy Spirit before? Is an ecstatic emotional happening the only valid experience of the Holy Spirit? There came to my attention recently a book on "Holy Spirit Baptism," giving the impression that this baptism always leads to speaking in tongues. I know this isn't true. I began to think back across my own life as to where I have experienced the Holy Spirit, where I have seen the evidence of the work of the Holy Spirit, and it goes back a long way.

The first place I remember the experience of the Holy Spirit was in kneeling at our own family altar in my own home when I was a small boy. Not a night passed but what we knelt together at least in prayer and usually also paused for some Bible reading before bedtime.

I experienced the Holy Spirit when as a young person in camp I felt tuggings at my heart that I could not explain during the vesper and camp fire services. There was something touching me, pulling at me, and I wasn't even able to describe it. It was calling something better out of me; chiding me for those things which I should have been ashamed of; challenging me to go further in this mysterious quest.

I experienced the Holy Spirit in the eyes of the one I love, who, when I asked her to share my life in ministry, responded with a tearful "yes" because she was so happy.

I experienced the Holy Spirit when the two of us together in the deepest form of physical love are able to know more the love of our heavenly Father.

I experienced the Holy Spirit when I looked into the eyes of our children as they were born, and saw in them a gift of God to be molded and directed to do his will.

I saw the Holy Spirit at work in our children as they grew, as they learned to walk, to eat by themselves, and to return expressions of love and hugs and kisses and deep interests. And as they learned to pray: "Dear God, thank you for the good time we had today."

I experienced the Holy Spirit when our oldest child, who was very young at that time, responded to an invitation in the worship service by standing up in her place, coming forward, and saying, "I want to be a Christian and be baptized."

I experienced the Holy Spirit when on one Sunday morning I gave the invitation for recommitment, and nineteen people in the congregation came and rededicated themselves to the work of Christ in his kingdom.

I experienced the Holy Spirit when the call came from the Wabash church for us to be their pastors and help them in building a new parsonage and a new house of worship. All throughout those seven years I experienced the Holy Spirit, and saw lives change, beginning with my own.

I experienced the Holy Spirit when my wife urged that we serve in Nigeria with our black brothers and find the will of God together with them there.

And when we got there, I experienced the Holy Spirit in many wonderful and different ways. When I learned to preach in two different languages besides English, I felt that I knew what speaking in tongues was all about. When I was able to baptize and give communion in other languages, I felt the Holy Spirit working in my life among the people where we were.

I experienced the Holy Spirit when without fear of contamination I was able to grasp the hands of lepers and wish them God's blessing.

I experienced the Holy Spirit when at Kulp Bible School in Africa I was able to help people who hadn't been able to go to school see the bright light of a new idea and respond with glowing eyes.

I experienced the Holy Spirit when I saw my wife go into any village where we might be in Nigeria and pick up a baby and love that child and make it smile even though it had screamed when it first saw her white skin.

I experienced the Holy Spirit when kneeling in the feet washing service, I saw the dirt run off the feet of my brother whose feet I was washing, and when he said to me as he washed my feet, "Your feet are so soft."

I experienced the Holy Spirit when I went to a compound in Nigeria where there had been a death and we read from the New Testament and sang Christian songs of faith and hope.

I experienced the Holy Spirit during the civil war in Nigeria. We were separated from our children and were forced to place them, for safe keeping, in the hands of the Lord and continue with our work, and were able to do so in confidence.

I experienced the Holy Spirit when I had to stand up to several armed drunken Nigerian soldiers who were trying to kidnap one of the young women of our Bible school, a mother of four. I told them that they absolutely could not do this and I would not permit them. I did it knowing that I could be killed, but confident that what I was doing was Spirit led.

I experienced the Holy Spirit in a Christmas play in Nigeria where the shepherds were really shepherds, and they had had real sheep and goats.

I experienced the Holy Spirit when I heard the call from a congregation in America to return and serve them as pastor. And I experienced the Holy Spirit as I watched that congregation grow in depth and spirituality, until a warmth and joy and love pervaded every service which was held there.

I experienced the Holy Spirit as I saw a large number of college students get involved in the local church and become a true part of it.

I experienced the Holy Spirit as I saw a number of those young people licensed to the ministry to serve their generation and their age.

I experience the Holy Spirit today every time I look at my three children and think how much I love them, how

proud I am of them, and how much they can contribute to the world in which we live.

I experienced the Holy Spirit just the other day when I heard a relative ask my son, "Are you planning to be a preacher?" And, he answered, "I'm thinking about it."

I experienced the Holy Spirit when my wife was ill and Brother Arden Ball and Pastor David Rogers came and anointed her, and we shared there in thrilling moments of inspiration and encouragement.

I experience the Holy Spirit every night when I come home late and my wife is there with an embrace and a kiss to ask how things went during the day. And when she goes to sleep with her head on my shoulder, I experience the Holy Spirit.

Where the Spirit of the Lord is, there is freedom... It's the Christian life-style

I experienced the Holy Spirit when I was at a pastors' retreat not long ago and the men were sharing recent great moments of their pastoral experience.

I've experienced the Holy Spirit sitting in the theater at Operation Bread Basket in Chicago.

I experienced the Holy Spirit watching Martin Luther King giving his famous and inspired sermon, "I Have a Dream."

I experienced the Holy Spirit in the district board retreat where twenty-five people gave a day and a half of their busy lives to do the business of the district and to share and worship and fellowship in the name of the Lord Jesus.

I've experienced the Holy Spirit as I have stood before audiences of senior citizens and led them in thinking of things spiritual and of time which is not measured by the clock.

I experienced the Holy Spirit when my oldest daughter came to me and said, "Daddy, I'm in love with a wonderful guy."

And I experienced the Holy Spirit as we planned the service which united them in Christian marriage, and as we embraced our many friends who came to share our joy.

I experienced the Holy Spirit when my youngest daughter told a young man, the pick of the crop, that she will not go steady with him because she doesn't believe in that, she is too young, and she feels youngsters her age should get to know many different members of the opposite sex.

I've experienced the Holy Spirit when in moments of deep bitterness my soul has shrieked with heartrending cries, and I challenged God to talk back.

I've experienced the Holy Spirit when in an overwhelming feeling of gratitude the tears have brimmed in my eyes and there were no words to express the praise and thanksgiving and joy I felt.

I've experienced the Holy Spirit when troubles were too deep and things were so dark that tears brimmed in my eyes and there was no way to express the lostness and despair that I knew.

I experienced the Holy Spirit when I took my wife, who had been in the hospital for a week, out into the crisp fall air to view the beautiful leaves across the countryside and to see her enthusiasm for the beauty which was all around her.

I experienced the Holy Spirit when I was watching by the bedside of a violently ill boy, seven years old. At 4:30 in the morning the crisis passed and he opened his eyes and looked clearly into the faces of his parents.

I've experienced the Holy Spirit when I have sat with my lips against the ear of a great saint and conversed with him who could hardly hear and could not see at all.

I experienced the Holy Spirit as I stood in some of the great museums of the world viewing the magnificent religious art which the ages have produced.

I experienced the Holy Spirit as I stood on top of Pike's Peak and looked out across the valleys and plains.

I've experienced the Holy Spirit in campgrounds across America, singing together as a family around the campfire, or at Camp Mack with a gang of youngsters.

I've experienced the Holy Spirit in the kindly faces of those who greet me on Sunday morning or any other day of the week.

I've experienced the Holy Spirit as I clasp the hands of my brother pastors, or as I preach and my words are given wings of understanding that I could not bring.

I experience the Holy Spirit when I sing the great hymns of the church and hear the scriptures read.

I experience the Holy Spirit whenever I am together with God's people, no matter what color or religious persuasion they are.

The experience of the Holy Spirit is not a seizure, it is a way of life. It is not an attainment, it is an attitude. It is not a fad, it is a faith. It is not a high which wears off, it is a hope that carries on. It is not an isolation, it is an integration. The question is "does the Holy Spirit have us?" And all of life for the Christian — the emotional, the spiritual, the physical, the social, the political, the ecological, the intellectual, the sexual, the racial — is an expression of whether or not the Holy Spirit has us.

Yes, where the Spirit of the Lord is, there is freedom. As I see it, for someone to tell me, "You must do this or you must do that before you can affirm the baptism of the *Holy Spirit,"* immediately negates the biblical understanding of the Holy Spirit. All persons should be free to experience it as it is meaningful to them. And no one is wise enough or spiritual enough to impose *demands, restrictions,* or *judgment* on the inner experience of another. Condescension from either the one who is proud he speaks in tongues, or the one who is proud that he does not, is sinful to me.

The experience of the Holy Spirit is really the only Christian life-style, and permeates every facet of Christian daily living. It's a way of life.

Where the Spirit of the Lord is, there is freedom.

Feel free, Brethren. ☐

*"It's all right," Jesus responds to his tormentor. "Don't be afraid."*

# Jesus' Ministry ...in Minispots

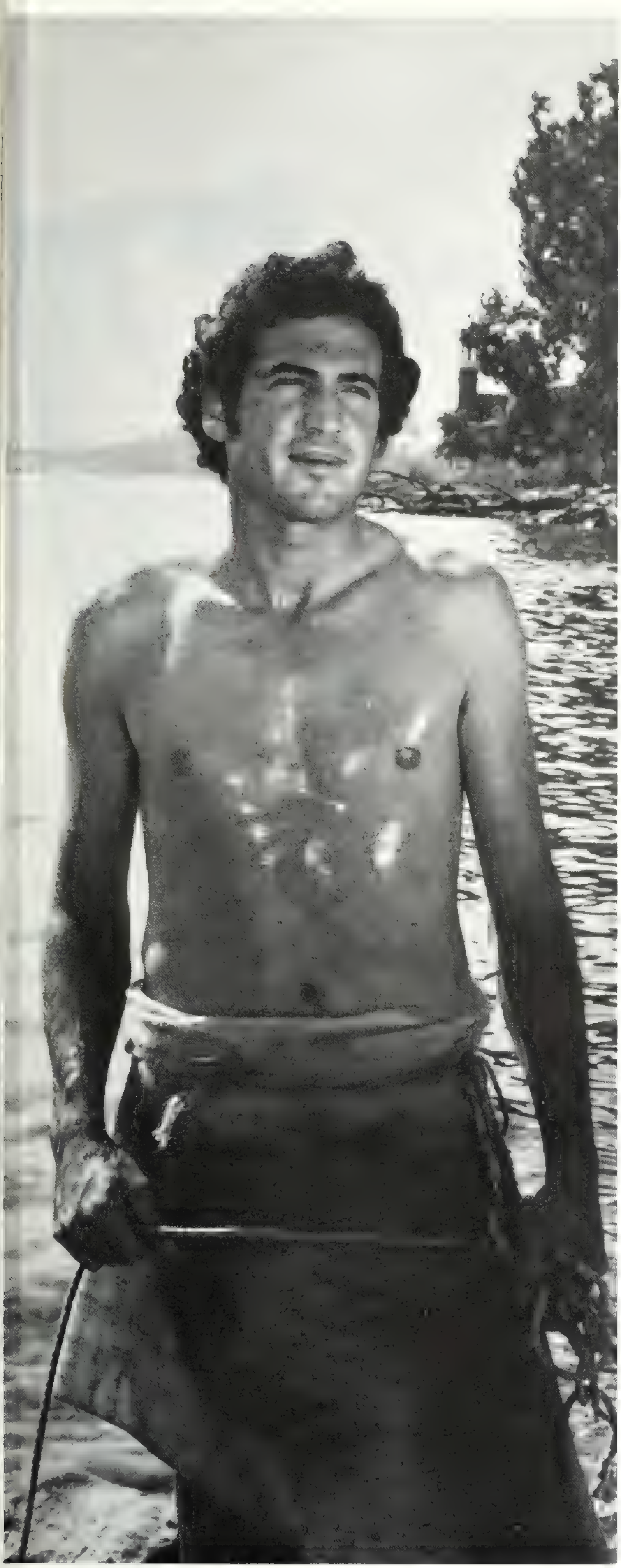
The trial before Pontius Pilate is over. Jesus, stripped and bound, awaits the crucifixion. The soldier in charge of the detail lays him a blow and asks, "Still believe in turning the other cheek?" He strikes again and says, "Still love your enemies?" As Jesus staggers and tries to say yes, the tormentor spits in his face.

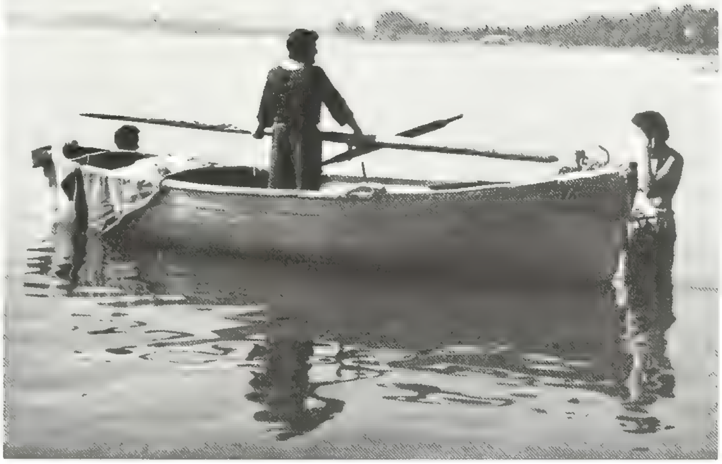
"It's all right," Jesus responds; "don't be afraid." The soldier averts his eyes from the strange and captivating man.

This vignette from the life of Christ is among the "Jesus II spots" accepted for showing in recent weeks by stations in nearly 200 television markets. Producers of the three 30-second spots are the United Presbyterian and the Southern Presbyterian churches and three Mennonite church bodies. The series, like a similar set issued a year earlier, was filmed in Israel.

Of the six spots now released, only "Jesus Mocked," described above, has prompted concern by some station directors over showing such violence to children. But as Charles Brackbill, mass media programmer for the United Presbyterian Church, sees it, young people seem to understand the thrust of the message.

*"You've planned well for the future, except for one thing," Jesus said to his host. "You've left God out!"*





*"You want me to be your disciple, Jesus" asks Peter. "Why, I'm just a fisherman."*

Also offered in the Jesus II series are spots on "The Rich Fool" and "The Fisherman." From a setting on a terrace by the Sea of Galilee, "The Rich Fool" visualizes the successful and satisfied man who planned to tear down his barns and build bigger ones. Filmed in a small cove near Capernaum, "The Fisherman" recounts Jesus' invitation to Peter to become a disciple.

In both "The Rich Fool" and "The Fisherman," the treatment affirms that Jesus unashamedly invited people to believe in him as Lord.

Poignant as the biblical minispots are in their own right, they stand to take on even greater impact when presented back to back with programs and commercials whose message to viewers is a counter appeal.

In this tension, one of contrast and challenge, the claims of Christ break through into everyday lives. ☐

# Caravans to smaller churches

This summer four members of the church's national staff, with their families, will relate to a number of smaller churches in a new manner.

On the heels of Annual Conference, a team of two families will travel west some 6,000 miles and another team will go east about 4,000 miles, each during a four-week period and each in contact with some thirteen congregations or clusters of local members.

The routes and activities are being developed with the districts involved. Encounters with church boards, youth meetings, carry-in dinners, and general church services are in the plans.

"The intent is to affirm the validity of small congregations and to discover together the advantages and available gifts inherent in their parish life," explained Clyde E. Weaver, caravan coordinator and a participant. Mr. Weaver and his family will team up with the Kenneth I. Morses on the eastern tour. The Tom Wilsons and Matthew Meyers comprise the western tour team.

"Through the use of films, informal fellowship, sermons, and discussions the visits will strive toward one central goal: to proclaim the good news of God's love," Mr. Weaver said.

"Our families will participate as individuals and as a unit to assist in the mutual enrichment of faith in these troubled times." One staff member has coined the term *caravangelism* for the encounters and renewal.

"While size does not determine a church's vitality, it does have something to do with availability of leadership," Mr. Weaver said. In the Church of the Brethren, and other communions as well, more than one third of the congregations have fewer than 100 members.

The caravans will have benefits on a two-way scale: for the local church, in learning to know national staff and to gain answers on denominational program and policy, and for the national staff, in opening communication channels for identification with and creative use of national staff and program, to dialogue on faith and policy issues, and to receive concerns for denominational programs.

Among stops on the eastern tour are Charleston, Ohio; Rocky House, Ky.; Shiloh, Valley River, Camp Hope, Oak Grove, Smith Creek, Pocahontas, Durbin, Chimney Run, Warm Springs, and Capon Chapel, W. Va.; Green Hill, Md.; Mt. Carmel, Selma, Stonewall, and Ewing, Va.; Beaver Creek, Tenn.; Birmingham, Ala.; New Hope, Ark.; and Essex, Cabool, Greenwood, and Dunn, Mo.

Among stops for the western caravan are churches at Rice Lake, Wisc.; Minneapolis, Minn.; Cando and Minot, N.D.; Froid, Mont.; Tonasket and Sunnyside, Wash.; Portland, Springfield, Grants Pass, and Klamath Falls, Ore.; Boise Valley, Idaho; and Haxtun, Colo.

While travel expenses for the caravan will come from the budgeted program of the Brotherhood Fund, special support has come in for the program. Among gifts have been the donation of trailers by Elmer Weaver of the Fleetwing Trailer Company, Wakarusa, Ind., and a contribution of $525 from men attending the interdistrict retreat at Winona Lake, Ind., last November. ☐

*Evangelism caravaners, from the left: Kenneth and Marjorie Morse, Matthew and Barbara Meyer, Ethel and Tom Wilson, and Katherine and Clyde Weaver. The Morses and Weavers will visit eastern and southern churches; the Wilsons and Meyers, congregations in the west and northwest.*

Key 73
Key 73

# A nationwide call to Christ

Put a circle around 1973 the next time you see a calendar — and mark the year well. For plans are under way now that will offer next year what some Christians are calling "the greatest opportunity for united evangelism on this continent." The movement to watch is a cooperative effort involving already more than 130 denominational and independent Christian groups. It is called "Key 73."

You become aware of the divergent traditions that are joining together when you look at the list of participants. Here are many of the old-line denominations: Presbyterian, Lutheran, Baptist, Reformed, Anglican, Methodist, Disciples of Christ. Here is a variety of smaller groups too numerous to mention. Here are agencies like the American Bible Society and organizations like Campus Crusade — and groups with attractive names you never heard before, like the "Church of What's Happening Now." And the Church of the Brethren is there also, alphabetically flanked by *Christianity Today,* an independent journal, on one side, and by the Church of God (Anderson, Ind.) on the other.

Matthew Meyer, consultant for evangelism on the Elgin staff, who has represented the Church of the Brethren in many of the planning sessions for the movement, observes that "Key 73 is about the business of making every person in North America aware of God's love." The overall theme, "Calling Our Continent to Christ" will be developed and highlighted in six major phases to be spread over the entire calendar year.

For example, the movement will be launched with a call to repentance and prayer during the advent season in December 1972. A strong emphasis on Bible study will carry through Lent. Around Easter there is to be a "period of intensive Christian witness." The summer months will see an appeal to youth by seeking "vital faith through the popular arts." Late summer and fall provide the occasion for efforts at proclamation through preaching and use of the mass media. And the final phase, pointing to a climax at Christmas, will relate the Christian witness to the needs of the world.

One of the announced objectives of Key 73 is "to employ every means and method of communicating the gospel in order to create the conditions in which men may more readily respond to the leading of the Holy Spirit." It is already obvious that a variety of means — ranging from traditional practices to experimental approaches — will be employed by congregations and agencies as they try to reach their communities for Christ next year.

Some of the methods are familiar: Bible study classes, cottage prayer meetings, literature distribution, house-to-house visitation, preaching missions, crusades and campaigns. Add to these the intriguing possibilities of using "high visibility events" such as tv specials, radio and tv spot announcements, exhibitions, a "religious rock festival," the creation of banners, buttons, and posters, not only to reach people where they live, but also to confront them in their leisure at state fairs, in national parks, and on the beach.

Symptomatic of the new trend in evangelistic appeal are the guidelines offered for contributors to a Key 73 hymn contest. There are four categories for "hymns." They may be contemporary, conventional, folk or rock-jazz. Language must be conversational; imagery must be understandable; stanzas should be few; the tune should be melodic and memorable. Yet each song must "convey a telling witness of God's love in Christ."

The evangelism office of the Parish Ministries Commission will keep pastors and church leaders informed of developments in Key 73 and provide ways for churches to obtain resources now being developed. Each congregation is encouraged to implement Key 73 in its own way, cooperating wherever it is feasible with neighboring churches or through councils of churches. □

# Three models for the Brotherhood

In addition to the upcoming events of Caravan 72 and Key 73, there are at least three major models for evangelism current on the Brotherhood scene. These include Evangelism Encounters, Evangelism Clinics, and Lay Witness Missions.

Taking a workshop approach, Evangelism Encounters are planned jointly by a team of Brotherhood staff persons and representatives of a congregation, a cluster of churches, or a district. The approach may entail a single session or a series of sessions aimed at bringing new life, contagion, joy, creativity, and vision to local churches.

Over the past 18 months some 30 Evangelism Encounters have been held, directed largely by Matthew M. Meyer and Clyde E. Weaver of Parish Ministries staff. Other participants in leadership have been Thomas Wilson and Merle Crouse. The four men comprise the General Board's Evangelism Team.

The advance planning occurs in the local setting and involves representatives of the participating groups. Specific needs are outlined, goals are set, and local talent is recruited, all focused on helping individuals find freedom to express the meaning which faith brings to them.

The encounter itself may extend up to six or eight sessions, given to such particularities as making a faith "ad," training for visitation evangelism, charting an overall evangelism program, convening as youth, family groups, couples, or as others with special interests, enriching the church program, sharing talents, worshiping, and engaging in acts of commitment. Specific follow-up steps are noted.

Quite typical of the responses to the Evangelism Encounters across the country are those of J. H. Mathis, veteran church leader who attended a meeting in Glendale, Ariz., and Bob Earhart, young intern pastor at Ladera, Calif., who participated in a workshop in Los Angeles. Wrote Dr. Mathis to the Evangelism Team: "You have not thrown out the old, but you have brought in a new freshness to the evangelistic appeal. Somehow, you used an approach that seemed to be unstructured and unplanned; yet, it was planned to the very last detail and structured the same, but you kept the structure hidden throughout the whole meeting."

Bob Earhart and his wife Cathy, writing to Matt Meyer and Clyde Weaver following the workshop in Los Angeles, stated, "There were some things we did not particularly find meaning in during the weekend, but some other reactions were quite positive.

"Your straightforwardness was most refreshing. Your enthusiasm was invigorating. Your communication with the people was warm and friendly and made all those attending feel comfortable and relaxed.

"Your message was simple and direct, yet profound. Cathy and I gained from our exposure to your ideas and personalities a new sense of joy in our lives, and an increased desire to share that with others. We have struggled in a new way with what it means to be a Christian; we have made a recommitment to work harder at living a more loving life. And the beauty of it is, we are finding it easier than ever to be more loving. We have found that being a Christian in actions is not so much a result of discipline, but a result of letting out all the good we feel inside ourselves. We are grateful to you for helping us gain this insight for our lives."

Responses such as these have led to Evangelism Encounters being scheduled for the Evangelism Team several years down the road.

A second current thrust is the Evangelism Clinic, which involves considerable numbers of people both in mass meeting and small group approaches. Two such events have been completed and two more are on the drawing board.

The first, held over four weekends last year for the Shenandoah and the then First and Southern Virginia districts, brought an overwhelming response. In addition to the 240 registrants accepted, the names of 50 other applicants were placed on a waiting list for a second clinic to be held eighteen months later.

Another clinic, also comprised of four weekend retreats, was held this year in the Mid-Atlantic District. According to Jay Fifer, layman from Frederick, Md., it afforded "the greatest experience in our district for many years."

The Mid-Atlantic program was preceded by six months of planning. Among specific purposes of the clinic were the following:

— to examine "what Christ means to me" and learn ways of sharing with others.

— to reexamine biblical and theological teachings related to evangelism.

— to prepare commited persons from local congregations to plan programs of Christian witness for their own church and community.

— to enlarge the concept of evangelism.

Evangelism Clinics will take place this fall for the Virlina District and for the Shanandoah-West Marva districts jointly.

A third model for church renewal recently inaugurated is the Lay Witness Mission, which brings groups of Christian visitors into a congregation for a weekend. Involving both small groups meetings and mass meetings, the mission calls for the sharing of faith in quite personal terms.

Giving impetus to the Lay Witness Mission is the Institute of Church Renewal in Atlanta, directed by Ben Johnson. However, a number of denominational offices and local churches also have promoted the approach. Among Brethren congregations involved have been the Black Run church in Southern Pennsylvania, of which Charles M. Bieber is pastor, and the Kokomo church in South/Central Indiana, of which Pius R. Gibble is pastor.

An experience of the Lay Witness Mission at Kokomo is recounted by Pastor

Gibble on page 22. The pastor, on behalf of the Greater Kokomo Association of Churches, had attempted to enlist 50 Howard County congregations in a simultaneous Lay Witness Mission. Six churches responded initially; ten others were expected to follow.

"One of the first protests may be 'emotionalism,' " Mr. Gibble said. "Our people here were surely afraid of that. But some who looked upon it most negatively have gotten wonderfully caught up in the love of God and one another. It is emotional, but it is not emotionalism. It is warm and winsome and genuine, nothing artificial or manipulated. Emotion is then a natural expression when you know God loves you and I love you and we remember how to say it!"

Among the specific activities was a 24-hour prayer vigil followed by a second meeting that turned into a celebration. Following the weekend there was a high day of sharing with Congregationalists, Friends, and Disciples who had engaged in their own Lay Witness Mission simultaneously.

According to the Evangelism Team of the General Board, there are in formation other approaches for training and motivating persons in evangelism, but the three models described here represent those most common at the moment. To individuals and groups interested in exploring these or other models, the team's services and resources are available. ☐

resources

# Designs for evangelism

Starred items are available from the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

*Key 73 Congregational Resource Book,* 250 pages of suggestion, models for mission, evangelism training aids, and committee guides produced by the eight national committees. $3.00*

*Key 73 Packet.* Background on the phases, calendar for the cooperative continent-wide program. Free*

*Design for Evangelism,* Joe Hale (Tidings Press, 1969). An examination of ways in which the work of evangelism may be done in our day. $1.25; 10 or more, $1.00 each*

*Faith Statements, Evangelism Experiences.* Writings on evangelism by eight Brethren: Art Gish, William Longenecker, Phyllis Carter, James T. Myer, C. Wayne Zunkel, Merlin E. Garber, E. Russell Bixler, and Alvin F. Brightbill. Free*

*Issue One: Evangelism,* Reuben P. Job and Harold K. Bales, ed. (Tidings Press, 1970). Essays and articles on evangelism as the primary concern in the 70s. $1.75*

*One Way to Change the World,* Leighton Ford (Harper and Row, 1970). The evangelistic message related not only to the individual but to the needs of society today. $3.95*

*Who in the World?* Clifford Christians, Earl J. Schipper, and Wesley Smedes, ed. (Eerdmans Publishing Co., 1972). A look at the evangelistic message and mission of the church. $1.95*

*Evangelism Explosion,* James Kennedy (Tyndale House, 1970). Described is the evangelism program of a Fort Lauderdale, Fla., Presbyterian Church, including methods of training the laity and systematic visitation. $4.95*

*Models for Ministry,* a handbook growing out of the Celebration of Evangelism in Cincinnati listing 57 evangelism models for congregations. $1.50. Order from Celebration of Evangelism, Box 244, Cincinnati, Ohio 45201

*Design for Witness,* United Methodist Church Board of Evangelism (Tidings Press, 1971). A comprehensive program for commitment, membership recruitment, support, and witness of the laity, with guides and cassette tapes. $14.95 for introductory packet. Order from Tidings, 1908 Grand Ave., Nashville, Tenn. 37205

*The Pilgrim Church, Models for Evangelism in the Local Church,* Chester Cluster, ed. (Tidings Press, 1971). 100 examples of how a local church can get "with it" in evangelism. $2.95. Order from Tidings (address above)

*"The Oak Lane Story,"* available in an 11-minute film or booklet form. Recounts the story of a Philadelphia United Presbyterian Church that developed a visitation evangelism program in the context of a changing neighborhood. Film rental, $8.00 from TRAV, 341 Ponce de Leon Avenue, NE, Atlanta, Ga. 30308. Booklet, 25¢ from Board of National Ministries, same address

*Jesus Style* (film), 27m., color. The story of the Hollywood Presbyterian Church's ministry to youth culture in California. Rental, $25 from TRAV (address above).

*There's a New Wind Blowing* (film), 50m., color. Churches of four denominations describe varied approaches to evangelism. Rental, $35 from Gospel Films, Box 455, Muskegon, Mich. 49443

*A New Thing* (film), 24m., color. Bruce Larson, Keith Miller, others speak on reaching out to the world with a message of hope and freedom. Rental, $22.50 from Burt Marvin Associates, Inc., P.O. Box 6337, Burbank, Calif. 91505.

*The Jesus Spots* (television). Exceptional 60 and 30 sec. spots filmed in the Holy Land of excerpts from the life of Jesus. For help in placement in your area, contact Charles Brackbill, United Presbyterian Church in the USA, 475 Riverside Dr., New York, N.Y. 10027.

# Day of miracles at Kokomo

On the cover of our Sunday service bulletin, the photographer had stopped the "Wings of the Spirit" in action. No shutter speed could stop the action of the "Wings of the Spirit" at the Kokomo Church of the Brethren on Lay Witness Weekend. It was a day of joy that exceeded all our expectations.

*A miracle:* Nineteen strangers came out of the snowstorm on Friday evening, praising God and hugging each other. We welcomed them suspiciously, as though wondering what strange creatures these may be. We slowly learned that they *thought* they were mostly Methodists; finally we *knew* that they were God's beloved children, our own Brethren.

*A miracle:* Flu and snow and miles and reservations could not prevent a gratifying attendance at every session. You wouldn't believe it, unless you saw it, or unless you trust us to tell you the truth.

*A miracle:* Brethren who ordinarily can't pronounce a little "amen" at the end of a unison prayer were set free to declare "Praise the Lord" — even in the Church of the Brethren!

*A miracle:* Time after time people could not hear the "dinner bell" for they were so wrapped up in love of God and each other. At other times food has sometimes been a most important terminal point.

*A miracle*: Sometimes Sunday morning, 11:30 A.M., has been a most urgent deadline: "Stop the trolley; I want off." Sunday morning the clock kept running, and at 12:15 P.M., people still could not separate from the Christians they had learned to love.

*A miracle:* A pastor who has kept his love at arm's length learned to hug those whom he loves — if you don't appear frightened!!

*A miracle*: An almost unbelievable Sunday evening crowd came together to praise God and love each other for the renewed joy that has flooded our souls. *Miracles:* many people enjoyed a miracle of their own, some of which we hope to quote from time to time.

*A miracle:* Sometimes the "altar call" has been unheard. Sometimes it has not even been offered for months on end. The invitation hymn has not been a habit here! Sunday morning (noon!!), the pastor did not even finish his explanation of what the invitation was all about. People were already moving toward the aisles. There was no waiting for any "revivalist" to beg or threaten. People *hurried* forward to join the circle of prayer and praise, in confession of sin and faith, in commitment and recommitment, in rebirth and growth, in celebration of the Holy Spirit. When the music stopped ("Just as I Am"), more than 110 worshipers were crowding around our communion table in great joy. The chancel was full, and the pastor was so full he couldn't even pray as he thought appropriate. He could only ask for the spiritual, "'I Know the Lord Has Laid His Hand on Me." The meeting was a twenty-minute "love-in" such as you will never believe unless you have been caught up in it.

Try it; you'll like it!

God loves you; I love you, and the church can never be the same again.

Praise the Lord! Amen! — PIUS GIBBLE, in Kokomo, Ind., church newsletter, "The Weekly Visitor"

# Renewing the Great Commission

I am convinced that the church of Jesus Christ is on the brink of a great new era of expansion and renewal. This likely will take place in numerous areas of church life: better Christian education, stronger preaching, more inspiring music, catchier youth programs, more meaningful service projects, and greater emphasis upon winning new people for Christ. In almost every survey conducted recently, it is indicated that the number one purpose of the church is to win the lost.

I am keenly aware that there is much evidence that seems to oppose the renewal and expansion of the church. For example, the Gallop Poll recently indicated that church attendance declined again last year. We feel the pressure of our secular society turning against us. Our children spend eighteen times as many hours watching television as they do in attending religious services. More stores and businesses are open on Sundays than ever before. The government has shifted several holidays to Mondays to create the "long weekend." But our mission still sounds forth loud and clear: "Go, make disciples of all nations . . . baptize . . . teach . . . I am with you always."

How are we, as twentieth-century disciples, going to bring the influence of Christ back into our society? How are we going to lead more people to a sincere Christian commitment? What can a local church do to avoid becoming weaker and smaller? As I see it, there is only one answer: Evangelism. We must confront human beings with the "claims of Christ."

How can a congregation create a "mood for evangelism"? Preach evangelistic sermons. Perform "evangelistic visitation." Set goals for winning new people to Christ. Conduct membership classes. Give the "altar call" in worship services.

On his latter point, I feel that in the Church of the Brethren we have lost a major tool of evangelism by not giving the "invitation" at the close of our worship services. This doesn't need to take place every Sunday, but it should happen often. In my experience as a pastor, nothing gives the congregation a greater thrill than having people walk forward during the closing hymn to give their lives to Christ.

The local church, as it pursues new methods of evangelism, will have to search for every possible channel for confronting people with Christ. Here in Long Beach, we are experimenting with such things as the bus ministry to bring children to Sunday school, the Community News Letter that reaches surrounding homes, an evangelistic-type radio broadcast, and weekly community visitation. We record the presence of every worshiper each Sunday and follow up with visitors. An occasional attendance or membership drive always brings results.

The pastor is the key to the life and growth of the congregation. It is essentially impossible for a body of church members to move above the inspiration of their leader. Now I know as a pastor that in every congregation I have served there have been lay people who possessed forms of dedication beyond my own. But, basically, a pastor is the congregational leader and must keep the challenges before the people. Moreover, we pastors must never ask our laymen to do things that we are not willing to do ourselves, including evangelistic calling.

One thing that troubles me is that the Church of the Brethren seems to have adopted a "theology of smallness." Many church spokesmen are implying that God has predestined our denomination to remain small. And the way we justify our smallness is to emphasize our "peculiar" qualities. But just look at the early New Testament church. They had those same unpopular doctrines of pacifism, nonviolence, the simple life, and strict morality; and yet they went out and began to expand the faith and "turn the world upside down."

What is the difference between the New Testament Church and the Church of the Brethren? We both claim the same principles and convictions, but the early church possessed one basic element that we do not have — an intense passion for winning new people for Christ.

The New Testament challenge to the church is the same today as in the first century. "Ye shall be my witnesses in Judea . . . Samaria . . . and all the earth." Obviously, we can no longer be satisfied to keep our faith isolated. Now is the time for a renewal of The Great Commission within our church. — James S. Flora

# 'Check it out with the gospel'

"I've got four guys inside who'll come out and throw you into the river. Now leave or we'll take care of you."

I felt as if I had ventured onto gangland turf in a New York slum. Instead I was standing on the sidewalk outside the east entrance to the Grand Rapids, Mich., Civic Auditorium on concrete where Brethren have clustered between Annual Conference sessions. The threatener acted as an associate of the featured speaker, a tv evangelist. It was Monday evening, April 24, and I had come on the basis of Matthew 18 to pass out a mimeographed statement on *You, the Gospel, and Indochina,* as a way of appealing to fellow Christians to stand against (not for!) that abominable war.

The rally representative had begun by telling me to leave. I said I would if he could show me anything in the statement contrary to the teaching of Jesus. He said he didn't want to talk about what was in the statement but I had to leave. I pointed out that I had every legal right to be there leafletting on a public sidewalk (First Amendment to the Constitution as interpreted by numerous Supreme Court decisions).

The stocky young man didn't care about the law either. The escalation of threats came quickly and over and over again: "You're not going to leaflet here. We'll take you and put you out of commission till the end of this service. . . . You'll get a busted lip out of this."

People were streaming by to get good seats for the rally as my opponent kept grabbing at the leaflets and pushing and strong-arming me. I was trying to respond in love and I asked him where the love of Christ was in him.

One of his companions came out. He furiously repeated the river threat. He talked and looked every inch like one of the four who were supposedly ready to throw me into the nearby river.

"Hi, Dale." I looked around and was overjoyed to see Judy and Mary of the Grand Rapids Peace Council. They and other Christians were to have been there earlier to help leaflet; but God, I felt, brought these two in now at the most critical moment.

I was rather sure and still am that the two men were indeed just ready to put me out of circulation one way or another. But with Judy and Mary there their situation became more complicated. The threats and strong-arming continued. Mary suggested calling the police, which we very well could have done; but on principle I didn't want to do that. We continued talking with the first man and at length started passing out the leaflets again.

He said that he would stand inside the door and take all the leaflets away as the people came in. This he proceeded to do. We countered by saying to the people something like this: "The guy inside may try to take these away from you. But don't let him. Keep it, read it, read it, check it out with the gospel of Jesus." The atmosphere was electric. Little

## Deaths

Beach, William, Leonard, Mo., on Oct. 19, 1971, aged 73
Berry, J. Edmund, Eden, N.C., on April 23, 1972, aged 71
Besecker, Nina, Arcanum, Ohio, on March 12, 1972, aged 69
Blosser, Lawrence, Nappanee, Ind., on Nov. 19, 1971, aged 84
Bush, Rosann R., Curryville, Pa., on Nov. 13, 1971, aged 88
Cartwright, Nellie, Cando, N.D., on April 3, 1972, aged 86
Chappell, Owen, Fortville, Ind., on Nov. 11, 1971, aged 86
Cline, Fleta, Timberville, Va., on Jan. 30, 1972, aged 74
Collins, C. Britton, Flora, Ind., on Dec. 27, 1971, aged 4
Coy, Janney, Eden, N.C., on March 29, 1972, aged 57
Dredge, Florence Mae, New Carlisle, Ohio, on Dec. 7, 1971, aged 81
Driver, Harry, Timberville, Va., on Jan. 27, 1972, aged 65
Drudge, Roy, New Paris, Ind., on Dec. 23, 1971, aged 65
Eshelman, Walter M., Manheim, Pa., on Feb. 9, 1972, aged 75
Fahnestock, Levi M., Manheim, Pa., on Feb. 26, 1972, aged 90
Fisher, Lynn, Flora, Ind., on Jan. 1, 1972, aged 76
Flanigan, Echo, Woodland, Mich., on April 21, 1972, aged 76
Foust, Myrta, Fortville, Ind., on Feb. 1, 1972, aged 91
Freed, Dale, Eldora, Iowa, on Dec. 2, 1971, aged 47
Fulk, John A., Bluffton, Ind., on March 1, 1972, aged 80
Green, Rhoda Pfoutz Schildt, Boonsboro, Md., on Sept. 5, 1971, aged 87
Halsey, William G., Modesto, Calif., on Jan. 14, 1972, aged 85
Hess, Cora M., Elizabethtown, Pa., on April 11, 1972
Hoover, Letta, Plattsburg, Mo., in December 1971, aged 85
Hosler, Fannie E., Manheim, Pa., on Feb. 20, 1972, aged 88
Hurley, Vestal, Eden, N.C., on Dec. 6, 1971, aged 78
Kirkdorffer, Theron, New Paris, Ind., on Dec. 27, 1971, aged 64
Kreider, Obed, Sebring, Fla., on Nov. 18, 1971
Landis, Mary, Covington, Ohio, on Feb. 5, 1972
Lego, Hazel, Lanark, Ill., on April 9, 1972, aged 81
Lutz, Jesse, Greenville, Ohio, on Dec. 25, 1971, aged 84
Mankey, J. Wesley, Decatur, Ind., on Feb. 7, 1972, aged 87
Mickle, Russell, New Paris, Pa., on June 10, 1971, aged 70

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old ladies said, "Oh, I'll fold it up and put it in my pocket." When more people began keeping theirs, the collectors inside became less zealous in their efforts. We continued our leafletting till the rally began.

Every day persons committed to Christ's way of love experience more perilous and agonizing collisions with violence than I did. But what gives this incident significance, as I see it, is to note who the men threatening violence claimed to represent.

When it comes to assessing evangelists and persons who claim to be their associates, I am inclined to hold back from deprecating those who, even with a limited message, might be an instrument of the Lord. But the Master, who in Matthew 7 speaks so strongly against judging others, goes on to give the warning: "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits."

I can only say that to my own amazement on April 24, 1972, outside the Civic Auditorium in Grand Rapids I saw some sheepskins come apart and slide off. — Dale Aukerman

# The tale of two churches

This morning I went to a country, rural, suburban (call it what you will) Brethren church, to seek and know God, Jesus, and the Holy Spirit.

I saw a church nearly full of people. I saw very few smiles. Practically the only greeting was by the "appointed" greeters. I saw candles lit. I saw children drawing pictures, making paper airplanes, and wondering how soon they could leave. After the hymns, offering, and special music, I saw people trying to get comfortable. Many succeeded, for they slept the remainder of the service.

I heard hymns sung half-heartedly. The song leader did her part. She would speed us up, slow us down, increase volume, decrease volume, but still I heard no joy in the voices around me. I heard people complaining because the wooden candlesticks were in use instead of the candelabra. Someone wondered if they shouldn't be placed a little further out under the arch, and oh yes, who moved the palms? I heard people telling how bad their nerves were. I heard a really great sermon. I heard a multitude of people give excuses why they couldn't do anything for the Lord, other than come to church Sunday morning.

I was ready to go home. I felt almost empty and very frustrated. I knew I needed more than this.

Tonight I went to a large city (Brethren) church far from home, to seek and know God, Jesus, and the Holy Spirit.

I saw a church packed full of people (in fact, overflowing), some of whom had received the baptism of the Holy Spirit. I saw big smiles on almost everyone's face. I saw anticipation. People were greeting one another all over the church. Not just smiles, but some were waving, clasping hands, or even kissing! I saw children happy they were there. I saw the Bible being used, not just a verse here and there, but whole chapters, and it came alive.

I heard music that was so full of joy you could feel it. I heard clapping hands and laughter. I heard people telling their experiences with God. I heard no sermon, just Spirit-filled people praising God. I heard Brethren, Lutherans, Methodists, Baptists, Catholics, Jews, and even "hippies" (if that's what you call them) all worshiping the same God, *together!* It was great. It was not loud, boisterous, or all emotion. It was truth.

I was ready to go home. It was late. I had a three-hour ride ahead of me, but I felt so good. I felt full and overflowing. I felt God's presence. *God will fill our lives.* If we allow this, then the music, candles, teaching positions, and even the financial problems will be solved without much effort on our part. Praise the Lord! — Mrs. Jack Frederick

# Experiencing new light in unbroken blackness

## by Ira Frantz

A few short years ago I walked in confidence. I greeted friends by name. I mowed my lawn. I planted roses and enjoyed their beauty. In leisure hours I roamed the village streets and country lanes. I needed only to upturn my gaze to bring into view the nearby landscape or the distant scene, the lazy-floating white-fleeced cloud or bird on wing.

With her whose life and mine are one I journeyed weekly to the marketplace. We also traveled some together to visit friends or see the sights in forty-six of the fifty states. How many times, from east to west, we crossed our native state of Kansas! We saw the waving fields of wheat and native prairie grass. The Colorado deserts and the Rockies' rugged walls we viewed with wonder that did not grow old.

We traveled, too, by train and plane and chartered bus, the orange groves of Florida and California, New Hampshire's lovely hills. We saw two oceans; the restless waves on Jersey's beaches and the bathing beaches of the west; the breakers on the rockbound coast of Maine and San Francisco's Golden Gate.

In 1955 we boarded ship in New York harbor, out past the famous statue, down the coast, past Cuba, through the Caribbean, the canal, and on the broad Pacific where we saw the flying fishes and the spouting of the whales. In the port of Guayaquil, we took an ancient train and climbed the steep slopes of the Andes to the city of the Incas.

We drove down to the coastal plain and saw the great banana groves and pineapple fields. Again we drove down the other slope and penetrated deep into the dense equatorial rain forests of the western tributaries of the Amazon, where the Quechuas, the Ashwaras, the Jivaros, and the once-fierce Aucas live and carry on their petty wars.

A few short years ago? It seems an age. For once I saw and now I am blind.

For two years, I have neither seen a human face nor read a printed word. I write but cannot see what I have written. How I do long to see! I rouse from daytime reverie or from my sleep at night, and when I open my eyes upon a darkness that is blacker far than any night I ever knew, a blackness unbroken by a single gleam of light, the knowledge that I'll never see again quite breaks me down. I run my hands along the shelves of books that I still keep; and the knowledge that I shall never read again brings hot tears. To see to read! But this is not for me.

And yet it may be that I see what most do not. Cut off from things mundane, I contemplate the spheres in space, their number and uncalculated mass. I wonder if there may be other worlds in our unbounded universe; if creatures in those worlds live peaceably or in hate and strife. I wonder, as I ponder, how large Earth looms in its significance, so long in its mass, among the heavenly bodies.

And I wonder about this marvel we call light. What is it? How does it come to be? Its source we know to be the sun. How is it put together there? How is it sent upon its way? Each ray, or beam, or pencil is made of waves of different length; each wavelength bringing to our eyes, when separated by a prism or by raindrops in the sky, one of the primary colors of the bow.

You say, "I see." How do you see? What passes between each object in a landscape and each eye — not only yours — that carries information so complete and instantaneous?

No careful exploration of small objects by the sense of touch can yield the knowledge of that object that comes by a single glimpse of light and sight. And so much of our environment is far too vast to explore by touch. A city street. A building. A field or woodland. At sports events ten thousand spectators fill the bleachers. That many pairs of eyes rove here and yon. Their lines of vision cross and crisscross many times? Yet they do not bump into or obstruct each other! How do they do it?

Opaque substances are impervious to light. The retina, the nerve material, and the gray folds of the brain, taken by themselves, are such materials. Yet these conduct, and put on record more or less permanently the things we see; so that we remember dear familiar scenes and faces. Marvelous, incredible light!

At four score years I still could see. Now at four score years and four I am blind as the proverbial stone. With an intensity that hurts I long to see. I long to read.

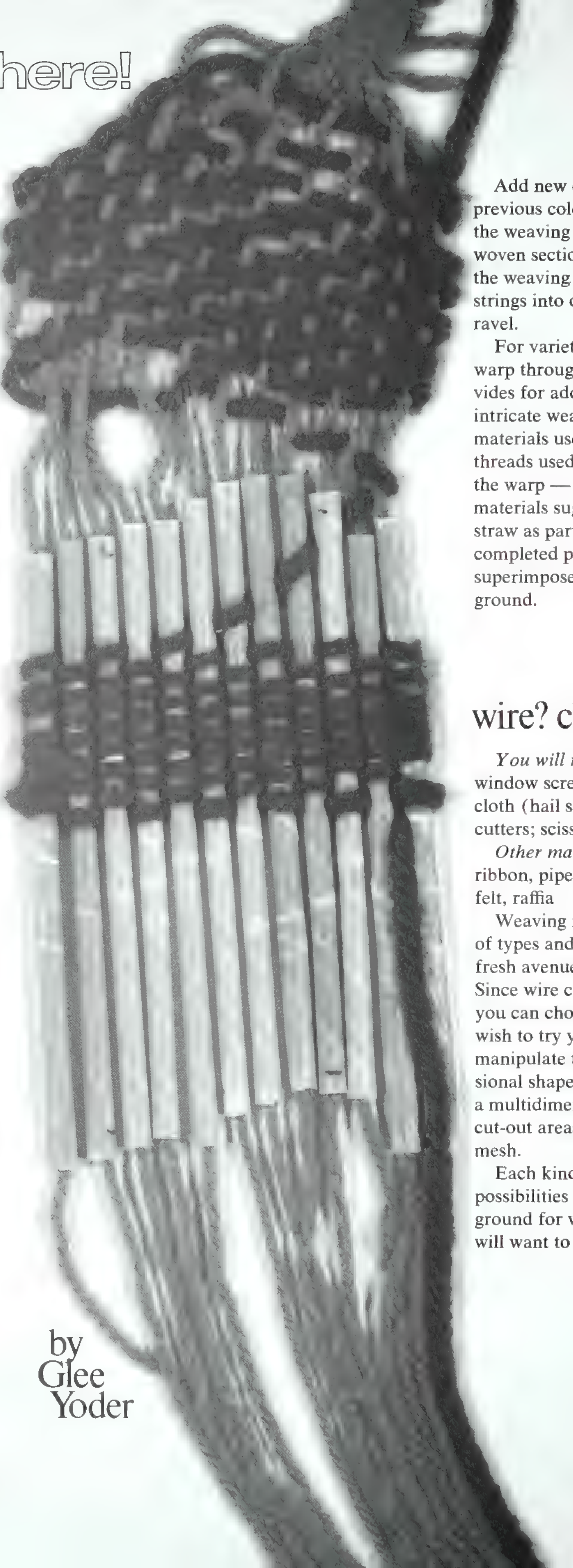
It was said to Paul of old, "My grace for thee sufficient is." I've often felt that this for me has not been true. But the devotion of the one who shares my life grows deeper with our waning years, as does the love of those who call me father. And friends with kindness overwhelm me. I know the light is all about me. I feel its warmth upon my face. I know that there will be a dawn.

Then I will not complain. I think that I can even find it in my heart to pity some who see and do indeed have admiration for the beauty of the earth, but are oblivious to the miracle that enables them to say, "I see." □

I know light is all about me... I feel its warmth on my face

# take it from here!

by
Glee
Yoder



All my life I have been intrigued by the process of weaving, from admiring Carmen's artistry on the loom in her home to marveling at the vast amount of material turned out on the commercial looms at Front Royal, Va.

Everywhere I go I am fascinated by the variety of patterns, designs, textures, and products of the weaving art — the delicate silk of Italy, the lovely, woolen sweaters of Norway, the tiny, lacey baskets of Madeira, the intricate Khus grass coasters of Curacao, the sturdy, open baskets of Gran Canaria, the colorful table mats of Hawaii, the huge floor mats of Nigeria and the heavy, coarse rugs of Navajoland. Each has a distinctive charm of its own. Each reflects the native material of its area. Each shows the creativity and the ingenuity of its people.

Nosing around in a library, I found some unique but simple weaving ideas. I have had fun experimenting with them. I hope you will too.

## soda straws?

The everyday drinking straw offers an opportunity to become acquainted with the weaving process with a different kind of "loom." Straws can be the framework to hold the warp — the series of threads that lie in a vertical position. Narrow or wide forms, made by using varied numbers of straws as the framework to hold the warp, may be woven into colorful belts, interesting ties, and striking wall hangings.

*You will need:* straws (drinking or soda), scissors, string, yarn

*More fancy materials:* ribbon, cords, tinsel, fabric cut in strips, thick and thin yarns, multicolored yarns

*Directions for straw weaving:* Cut drinking straws in half and cut one warp string for each straw. Strings should be equal in length and as long as you wish the finished product to be. Tie all the warp strings together in a knot. Place the knotted end of the warp at the top of the straws. (Suck on the straw to get the string through easily.) Push the straws up to the knotted ends. Weave over and under the straws, beginning a pattern.

Add new color by tying a knot to the previous color and continue weaving. As the weaving process progresses, push the woven section up and off the warp when the weaving is finished. Weave the end strings into one another so they will not ravel.

For variety, use several strands of warp through each straw. Since this provides for additional warp threads, more intricate weaving is possible. Vary the materials used for weft — the horizontal threads used for weaving over and under the warp — using some of the optional materials suggested. Use pieces of the straw as part of the finished design. Sew completed pieces into new forms, or superimpose them on a burlap background.

## wire? chicken wire?

*You will need:* wire screen, such as window screen, chicken wire, hardware cloth (hail screen); yarn; string; wire cutters; scissors; needles; masking tape

*Other materials:* burlap, straw, beads, ribbon, pipe cleaners, tissue paper, weeds, felt, raffia

Weaving in wire mesh, using a variety of types and strips of fabrics, opens some fresh avenues for creative expression. Since wire comes in a variety of meshes, you can choose the size of mesh that you wish to try your hand at. You can manipulate the wire into three-dimensional shapes, cut out parts, or (to create a multidimensional effect) superimpose cut-out areas over a screen of a different mesh.

Each kind of wire mesh has its own possibilities and limitations as a background for weaving. In addition, you will want to be sensitive to color, texture, and pattern. The simple over-under process of weaving into mesh can result in very unusual and effective designs. You experiment and explore with your own artistic ideas in mind.

*Directions:* Cut the wire and bind it with masking tape to prevent scratches. Begin to weave materials into the mesh background. As the weaving progresses, analyze the weaving for design qualities. View it from a distance, or if a sculptural form, at different angles.

You may want to use a pre-planned design by placing the wire shape on paper and drawing around it. With a crayon draw a design on the paper. Place the wire mesh over the design and with a felt marker, trace the design onto the wire.

Of the three most common wire meshes, chicken wire is probably the easiest to work with. You can span and connect areas of yarn by tying or weaving fibers in and around the wire. Window screen, a finer mesh, suggests the use of threads and finely textured yarn for designing. Hardware cloth seems to call for thick yarns and bulky fabrics.

Each wire mesh can be accented by using paint sprays of gold or bronze.

## a cardboard loom?

*You will need:* heavy cardboard, string, yarn, scissors, ruler

*More fancy materials:* ribbon, crepe paper; can you think of others?

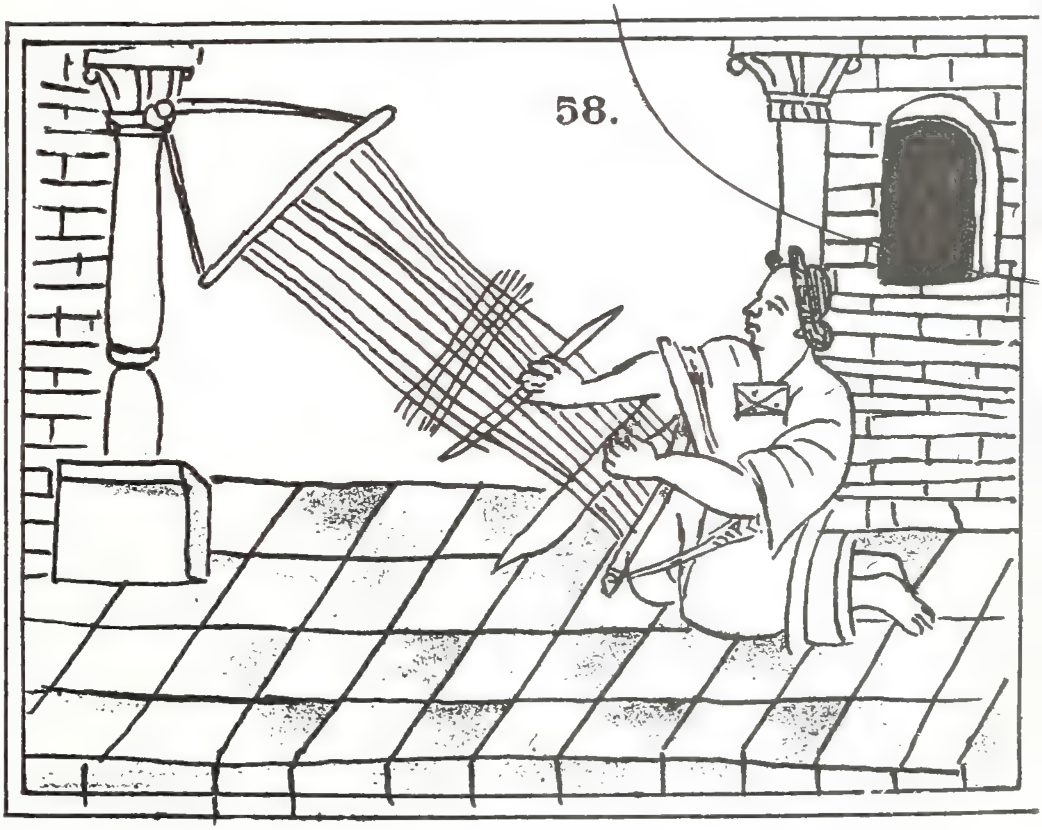
*Method I:* Draw a line along the top and bottom of the cardboard, which has been cut to the size of the finished product, about one half inch from the edge. Cut slits from edge to this line, about a half inch apart. Anchor the warp (yarn) in the top slits and stretch to the bottom of the cardboard. Pull through the notch, around to the next notch on the bottom, up to the top, until it is strung in all the notches. With this method, you will weave on only one side of the cardboard.

*Method II:* Attach the warp to a cardboard frame. This permits working from both front and back of the weaving. Cut four strips of cardboard. Make slits in the two pieces used for top and bottom of the frame. Be careful that there are an equal number of slits on each. Staple the four pieces of cardboard together to form a frame, pointing slits outward so they serve as notches through which the warp can be looped. Pull the warp just tight enough so that it will lie flat on the frame. Proceed to weave the design within the frame.

*Method III.* Cut a circle of cardboard, slit around the edges and around a hole which has been cut in the center. The warp is anchored in the slits and wrapped around both sides of the circle. Each side is woven independently and the cardboard stays in the middle. This is especially good for weaving mats for hot dishes.

*Note:* The device for holding the warp may be slits, notches or pins stuck in the end of the cardboard.

*Kinds of weaves:*
Tabby weave: over one and under one
Twill weave: over one and under two
Basket weave: over two and under two



**Children of yesterday, heirs of tomorrow,**
**What are you weaving? Labor and sorrow?**
**Look to your looms again; faster and faster**
**Fly the great shuttles prepared by the Master.**
**Life's in the loom! Room for it, room!**
MARY ARTEMISIA LATHBURY

# A religious first in honoring outstanding cinema

It is good news when a film of value is discovered that raises our sights and permits us to see more clearly into human consciousness. It is exciting news when for the first time three faith groups jointly honor outstanding cinema. This was the development this spring when the Interreligious Film Awards of the National Council of Churches, the US Catholic Conference, and the Synagogue Council of America were presented in a network telecast. It was only five years earlier that the NCC and the Catholics began making joint awards. In this year's awards no separate honors were given by any one of the sponsoring groups.

All three chosen films, *Fiddler on the Roof, One Day in the Life of Ivan Denisovich,* and *The Garden of the Finzi-Continis*, have a similar dramatized version of life. It is the struggle for human and/or religious freedom.

*Fiddler on the Roof* was the first to be honored. It is also the most popular, having been adapted from the stage play based on the stories of Sholom Aleichem and having been seen in thirty-two countries by over 35 million people since its premiere in New York in 1964. Basically the story depicts the trials and tribulations of the family of a Jewish milkman named Tevye in Anatevka, Russia, about 1905. Now millions more will have a "seeing" experience in this nine million dollar Panavision color film made near Zagreb, Yugoslavia — thanks to producer-director Norman Jewison (a Methodist) and United Artists.

Although the three groups praised the film adaptation because "Tevye's abiding faith in God's ultimate goodness is made accessible to the world," this does not seem to be where the film's strength and vision are. Jewison, who also directed *In the Heat of the Night* and *The Russians Are Coming*, succeeds in giving a vision of life that affirms unquenchable human dignity as Tevye in his agony and joy copes both with anti-Semitism and the changes within his traditional life understandings. This film is a celebration of living in the midst of changing times and traditions.

*Fiddler* is a musical — and some would say that it is a folk opera. Although it has operatic power it is neither opera nor folk opera. It does have original songs and outstanding violin playing by Isaac Stern. It does have folk dimensions, Jewish custom and ritual, and music that sounds Jewish. We see a small Jewish village community in Czarist Russia. We experience Jewish ritual in marriage, work, play, worship, and clothes. But the appeal of Aleichem's story is a specific human story about minorities everywhere. It concerns the right to wear what one wants and to worship as one believes. The story has ethnic foundation, beginning and end; nevertheless, it is the story of (Adam) everyman.

Its universality of values permits people of widely different cultures, backgrounds, religions, and age groups to find humor and drama that transcend barriers. Since everyone is concerned about love and hate, pride and dignity, freedom and oppression, *Fiddler* really takes place everywhere and not just in Anatevka. Jewison gives us not a celebration of Jewishness as much as a celebration of the sensual pleasures of staying alive.

There are subordinate themes in *Fiddler*. Tradition is the most obvious: There are traditions for everything — eating, praying, dressing, marrying, and even choring. Without these, Tevye claims, life would be "as shaky as a fiddler on the roof." Group discussion or individual reflection can work on this theme with the *Fiddler* story as case material. Questions that emerge are: When is tradition a frame of reference and a foundation of security? What are the conditions and situations that teach new

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*Scenes from three films receiving the first Interreligious Film Awards: (clockwise from top): Tevye, played by Israeli actor Topol, in "Fiddler on the Roof"; Mussolini's Brown shirts in "The Garden of the Finzi-Continis"; actor Tom Courtenay, in title role, bringing morning meal to fellow prisoners in "One Day in the Life of Ivan Denisovich"*

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duties and values?

Marriage according to customs is prominent. The matchmaker's luck with Tevye's family is weakened after the father begins to see that he loves his daughters more than money and tradition. His blessing is hesitatingly given to both older daughters who have chosen marriage by love. The third daughter who chooses a Gentile is not given recognition until the very end at final parting and deportation from Anatevka; the daughter has returned to say that they too are leaving, and we hear Tevye mumbling a hasty "God be with you." Here too is case material for reflection: When do marriage customs help and when do they hinder meaningful fulfillment? How best can the parental and extended community assist in marriage and family? In what ways are love and covenant interrelated? Are there new forms of covenant and family that are as legitimate and proper as those currently assumed?

Another theme is the work and wealth motif. "If I Were a Rich Man" is a song sung by Tevye to God regarding the burden of five unmarried daughters, a lame horse, a nagging wife, and unending menial chores. He would stop working if he had enough money. And he would have time then to discuss and study holy things. The irony of this song is that right now in his work Tevye is enjoying life and exercising holiness. For further reflection: what is the mix of work with play, of concern and agony with celebration and joy?

Reconciliation is still another theme in *Fiddler*. To what degree will this man, family, and community become immersed and involved with society? When the oldest daughter's engagement to the town's richest man occurs, we see the suspicions and hostilities between Russians and Jews put aside temporarily in celebration. Why did it occur then, and could it occur elsewhere? Moreover, what does the awareness of being God's special people mean for involvement in a society not yet under God's rule?

The film *Fiddler on the Roof* is a powerful movie despite its lightheartedness and its show-biz expressions. Chaim Topol, the Israeli actor in the lead as

Tevye the milkman, has robust, masculine low comedy and big bold strokes and spirit that result in a square but beautiful film. The visual narrative has an accumulated strength with the villagers leaving their home and taking possessions with them on the rafts. The close-ups of people who are being sung about and the comic dream sequence in which Tevye convinces his wife that a ghost dictated the marriage of their daughter to Motel the tailor are enjoyably melodramatic. Although *Fiddler* is not especially sensitive or imaginative, it is powerful. Tears and hard thought will be experienced in its viewing. It is not a soft experience; one leaves it shaken.

*The Garden of the Finzi-Continis* also explores anti-Semitism. Directed by Italian Vittorio De Sica and released by Cinema 5, this film depicts the drama of two Jewish families in fascist Ferrara, Italy. Unlike *Fiddler,* this film is not philosophically humorous about sufferings. We see instead a Jewish community helplessly separated by a hostile, Gentile world and families who are grabbing for identity uprooted and alienated.

Much of the film occurs in the wealthy garden, home, and grounds of the Finzi-Continis family which were opened in 1938 to middle-class Jewish youth who have been barred from public places. Micol, the young lady of this family, displays moodiness that gives premonitions of the degradation to come.

Although the film's tragedy is seen against the backdrop of the Nazis' expecting their Fascist allies to do something about "the racial question," the thrust of the film is also that of a love story of Micol and Georgio, a childhood sweetheart. This is romance wrapped in an elegy inside a tragedy.

This is not just a nostalgic film of a private world brought from the past in excellent scale. What is depicted is a love of the people rather than just of their history. We see multiple tender moments: Albert dying of a terminal illness, an aged mother weeping when evicted, college degrees ungranted, denial of Dachau, families processed for deportation — even Micol Finzi-Continis in the schoolhouse she once attended. There are perceptive moments: An arm reaches across a table for salt and we see the tatoo of a concentration camp; a paperboy's bicycle appears with a swastika toy flag; a youth inquires as to what he will be when he grows up and he is told, "If we live, you'll learn."

What appears most pathetic and pathological is seeing religious families just drifting along, self-condemned by their naive desire to save everything and risk nothing. The Interreligious Award Committee cited this film as "a mature, sensitive treatment of a complex historical moment . . . a tragic metaphor for the fate of people who attempt to seal themselves off from the sufferings of their fellowmen." The film director is an exception to this — both in his producing the film as well as in his secret refuge to Jews during the time-period of the film.

*One Day in the Life of Ivan Denisovich,* released by Cinerama, concerns the loneliness and struggle in a Siberian prison camp. The citation reads: "Man's infinite capacity to survive, to sustain life and hope under the most debasing conditions, is eloquently dramatized in this film's uncompromising portrayal of man's inhumanity to man." A clip from this film demonstrates the strength of conscience, the question if prayers come back sometimes rejected, and the illustration of how faith transcends the present predicament and yet enables one to be present to the present.

In addition to the three films, a certificate of merit was given by the Jewish, Catholic, and Protestant film groups to the Public Broadcasting Service for film excellent in education. All awards were announced during an NBC-TV special called "Cinema 71: Films That Matter." Charles Champlin, film reviewer and host for PBS' "Film Odyssey" series was moderator.

The Interreligious Film Award selections provide powerful opportunity for family and small group discussion and reflection. This is an exciting "first"; as a result we should see more clearly. Hopefully, directors, producers, and religious film groups will see their way clear to give us repeated encores. — LEROY E. KENNEL

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editorial

# The God of glory thunders

> *The God of glory thunders. . . . The voice of the Lord breaks the cedars. . . . The voice of the Lord flashes forth flames of fire.*
>
> — From Psalm 29

Suppose for a vesper, in lieu of observing the dawning or setting sun or a starlit night, we move into a clearing to watch a gathering storm. The lightning flashes and the thunder claps, not upon the cedars of Lebanon nor the wilderness of Kadesh, as in the Psalm, but upon us. In the midst of the trembling hills and the splintering trees, can we too point to the Lord's majesty and might as assurances of strength and peace?

For many of us the tempest is not where God is. Rather, in our thought patterns we have tamed and domesticated God so much that we see his glory only in that which is tranquil and stable. We have oriented our lives and our worship not around the turning points of life, not around adventure and discovery, but around that which seems firm and fixed. Our spiritual outlook makes no sense of radical and transforming change.

Hence when John S. Dunne writes that "God is a wild God, he cannot be tamed," we find these to be strange and puzzling terms. Little do we understand how Zorba the Greek can declare, "God is like me . . . only bigger and crazier." Rarely do we sense the voice of the Lord jolting us by flashing "forth flames of fire" in the world of the 70s.

That Scripture has such an impact, however, is made provocatively clear in a recent publication called *The Radical Bible* (Orbis Books, Maryknoll, New York, 1972). Revised from a German source and issued as a pocketsize book with a denimlike cover, *The Radical Bible* puts in juxtaposition some of the poignant texts from the Old and New Testaments with comments by and about persons of the Third World. The Third World is comprised of the poor and the powerless who inhabit most of the earth.

Consider the creation story in which God says to man, "You shall have . . . food" (Genesis 1:29), alongside the observation that of every 1,000 persons in the world today, 836 exist under varying degrees of desperation and degradation.

Ponder the Lord's question to Cain, "Where is your brother?" (Genesis 4:9) in light of how our nation treats the people of the ghettos and of Appalachia, and even its elderly.

Probe such themes as "ears that don't hear" (Proverbs 21:13); "you have devoured the vineyard" (Isaiah 3:14); "your rich men are full of violence" (Micah 6:12); "you have plundered many nations" (Habakkuk 2:8); "you tear the skin from my people" (Micah 3:2); "Jesus sides with the poor" (Luke 6:20-21, 24-25); "crumbs from the table" (Luke 16:19-31); "the poor rich man" (Luke 12:16-20); "I was hungry and . . . " (Matthew 25:31-45); "he emptied himself" (Philippians 2:3-11); "is waiting enough?" (2 Peter 3:13); and "how does God's love abide in him?" (1 John 3:14-18).

Put beside Jesus' utterances from Luke 6, "Blessed are you poor," "blessed are you that hunger," "woe to you the rich, for you have received your consolation," with the comment of a Brazilian slum child, "Mama, sell me to Doña Julita, because she has delicious food."

In such parallelisms God's Word and the needs and aspirations of people today come into stark relief. And in our yearning to keep things as they are, we stand indicted.

*The Radical Bible* acknowledges that justice is not all the Bible speaks of, and that the Scriptures do not provide easy formulas for resolving human crises. Nor does the little volume set out to prove the relevance of the Bible. Rather, it serves to remind us as Christians of what we have consented to.

And the point is, that consent is to a God whose voice sometimes speaks in turbulence though we would not have it so. It is to a God who would have us reorient our lives toward movement and away from rest. It is to a God who calls and empowers his people, now as through history, not for their own sake but for the salvation of the world.

For this the God of glory thunders. — H.E.R.

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# Study materials on Brethren history and life

**HEIRS OF A PROMISE,** by Allen C. Deeter, is a study guide for an elective unit for adults who want to study the history and present life of the Church of the Brethren. The purpose of the study is to consider the issues involved in deciding what the future of the church will be. The study is based on two books.

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**THE CHURCH OF THE BRETHREN PAST AND PRESENT,** edited by Donald F. Durnbaugh, tells the story of the Church of the Brethren through articles by eight writers who speak competently from within the fields they describe. Their treatment gives perspective to the Brethren's quest for identity to the roles which the Bible and nonconformity play in the life of its people, and to the tendency of the Brethren to be sectarian in theology and ecumenical in action. Writers: Donald F. Durnbaugh, Vernard Eller, Dale W. Brown, Warren F. Groff, Desmond W. Bittinger, Merle Crouse, Edward K. Ziegler, and Roger Sappington.

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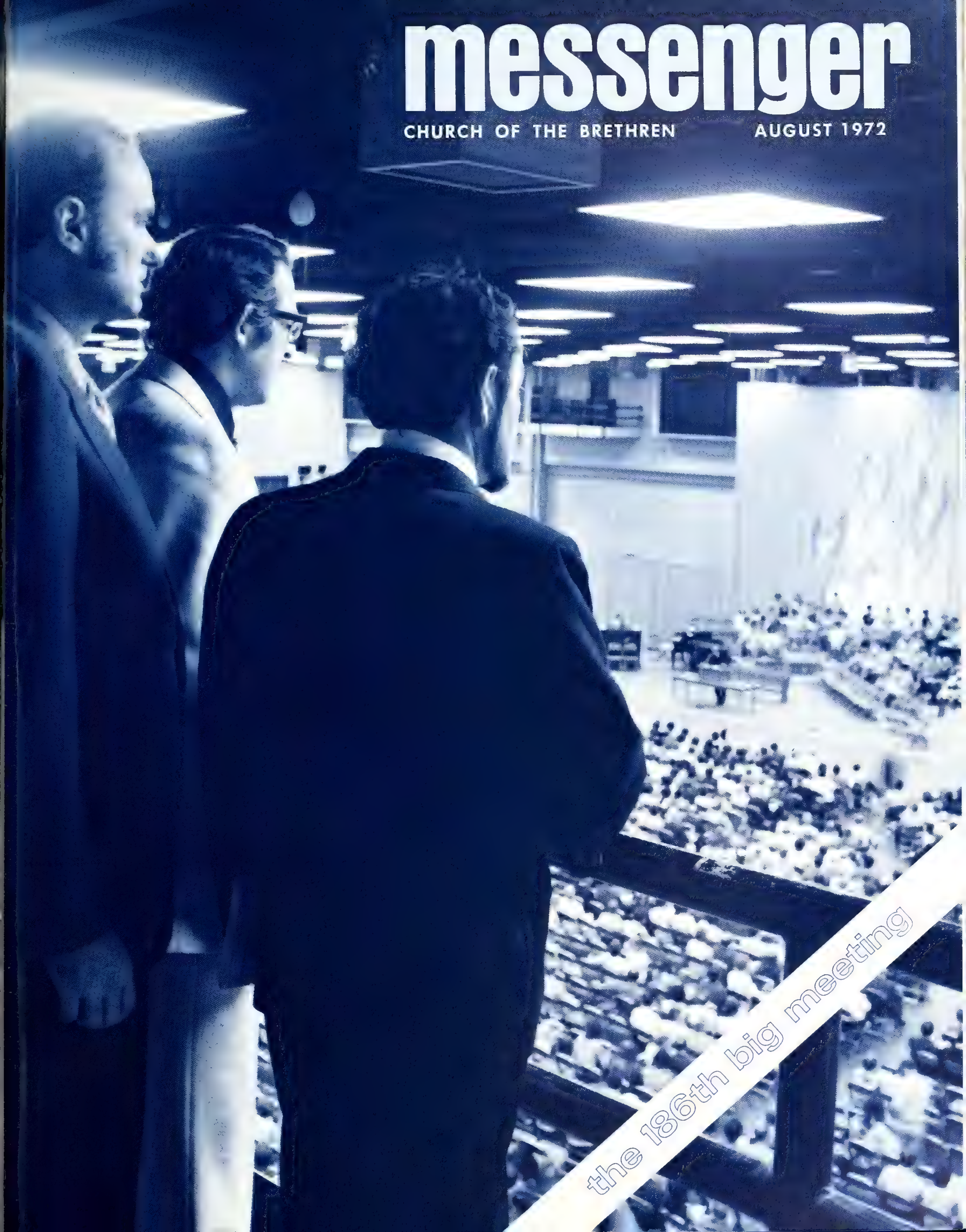

the 186th big meeting

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**9** **Cincinnati Report: The 186th Big Meeting.** Annual Conference in the Queen City was a week "laden with happiness and tears." Twenty pages of reporting that uniquely Brethren mix include stories on major business items, several pages of photographs, and a delegate's overview from Elaine Sollenberger, Everett, Pennsylvania

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VOL. 121, NO. 14 AUGUST 1972

Cover, 9-28 Edward J. Buzinski; 2 (right) Ronald E. Keener; 3 Truman Wiles; 5 Luoma; 6 (inset) Marilyn Norquist; Knott's Berry Farm and Ghost Town; 29 Religious News Service; 32 Belva Ebersole

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., August 1972. Copyright 1972, Church of the Brethren General Board.

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# letters

## EFFECTIVE COMMUNICATOR

Following the April 15 MESSENGER, I meant to write at once about what I thought to be the most effective piece I've seen lately, "Man, You're in Charge!" I was sorry that there was no by-line because I would like to have thanked the author and photographer for such excellent work. Will you pass my thanks along to them? It is well worth framing.

Then the May 1 issue came, with the excellent article on the placement of the Navajo students, and then I felt I could no longer put off writing you. We visited the Lybrook Mission briefly a year or so ago, and were so well impressed by the dedication of Miss Merkey and her staff, as well as by the magnitude of the work to be done in the area. We thank you for the excellent articles and photos.

MESSENGER continues to be an increasingly effective instrument of communication, both in its articles and in its photographs. We thank you for what must be a tremendous number of hours of work on the part of your staff.

MARIANNE MICHAEL
Iowa City, Iowa

## STAND IN FOR GOD?

Between the MESSENGERS of Nov. 15 and Jan. 1, we Brethren boxed ourselves into a real paradox! Perhaps the dating has more significance than was intended! January is the month named for that old two-face Roman God, Janus. In these two MESSENGERS our official position seems to take on the double features of that pagan.

Regarding capital punishment, in the Nov. 15 issue, Howard Royer can unexceptionally speak for the position of the church by quoting a Chicago editorial — "the arrogance and folly . . . the absurdity of human beings claiming the wisdom to decide whose life is worth sparing and whose shall be taken away," to which supposedly all Christians would have but one face — a solid "Amen." Surely we can't stand in for God.

Regarding abortion, come Jan. 1, page 17, and old Janus himself would recognize us as his. We deny everything we said with one face. Now with the other, suddenly every lettered, unlettered, married, single, teen-age, or middle-age woman is endowed the ordained privilege of the franchise to vote on "the wisdom to decide whose life is to be spared and which shall be taken away."

Fie on us! Why settle for a two-faced God? We could go Asian and have Vishnu, the pagan god with four hands and arms, so that he can be both the creator and destroyer. Having opted for one, we can now go for four: euthanasia, abortion, capital punishment, and the elimination of the hopelessly retarded and/or crippled!

No wonder the label of hypocrite has been flung at the church so often. We go far out of our way to prove that it is a valid criticism when we align our position with the culture's modes and mores, instead of being consistent with the principles of Christ, whom we advertise to be a better pattern than any pagan god.

GERALDINE CRILL ELLER
East Wenatchee, Wash.

**FRESH MESSAGES**

"New Songs for New Times" (April 1), by Ronald Keener, began by saying, "Fanny Crosby and William Doane have had their day." Because a hymn is old does not mean it can no longer speak to contemporary needs or times. The author must remember that in a given church, there are different levels of emotional responses in people. To some people, the older hymns have a particular appeal. These are the hymns they've been singing all their lives — at baptism, during revival meetings, worship experiences, during the crisis time of death. Shall we drop all these? Why can't they still speak to the young? They spoke to the young at one time, for they have spoken to me.

I am not adverse to learning and using what the author calls more "contemporary songs," for we must always be seeking fresh messages in poetry and music, but let's have a balance in our churches of both old and new, so that all, young and old, may profit.

I cannot agree that our present hymnal offers little of contemporary feeling. What about Fosdick's great hymn, "O God, in Restless Living," John Naas's hymn, "Savior of My Soul," Clark's hymn, "Who Will Build the World Anew?," Lowell's words, "Once to Every Man and Nation," Tiplady's hymn, "Awake, O Church of God," Chis-

*Continued on 34*

**MESSENGER'S SUMMER SCHEDULE**

The MESSENGER for August consists of this single combined issue. It has been enlarged to include comprehensive coverage of Annual Conference proceedings in Cincinnati.

Extra copies may be obtained for 25 cents each, plus postage. Write MESSENGER, 1451 Dundee Ave., Elgin, Ill. 60120. Also available are a limited number of copies of the July issue on evangelism in the Church of the Brethren.

Beginning in September, MESSENGER will resume production on a twice-a-month basis. — THE EDITORS

# page one

Prior to Cincinnati this summer, almost seven decades had elapsed since Annual Conference last convened in Ohio. In the nineteenth century it was a different story — the Brethren of the Buckeye State hosted Conference 13 times, beginning in 1822 at Canton, the first Annual Meeting west of the Alleghenies.

Convening on farms generally some distance from major cities, most of the Ohio Conferences drew immense crowds of Brethren and non-Brethren alike. "The concourse on Pentecost numbered 30,000 or over, in the week of the finest weather," according to reports from the 1862 Annual Meeting near Dayton, moderated by the itinerant preacher from Virginia, John Kline.

But there was frequent discussion that the throngs at Annual Meeting detracted from the task at hand — of enacting business in a quiet, deliberative council. In advance of the 1876 Conference at the Stony Creek church, one Ohioan concerned about the bigness of Annual Meeting pledged to leave his children at home in hopes his neighbors would do likewise.

The initial Ohio conclave in 1822, chronicled by one observer as "an earnest contending for a faithful and pure church, and a freedom from the follies of the world," set well the tone for the Annual Meetings in the state which followed. Some delegate sessions were confronted by as many as 72 "papers" — more appropriately inquiries or statements seeking the counsel of the fellowship on what is proper and right.

Some of the earnest questions before the nineteenth century Annual Meetings in Ohio were these: "Whether a brother might be set forward to baptize and break bread who does not wear his beard" (no brother should be so far advanced who does not wear his beard at least in part, the 1822 minute recorded). "Whether to go on the muster ground or take part in Independence Day festivities" (the answer was no, 1822). "Whether a brother can serve on a jury where a man is being tried for his life" (no, 1834). "Can it be considered prudent, or profitable, for members to frequent camp meetings from time to time?" ("Unanimously considered, not to be profitable for members to do so," 1848). Whether all delegates would be better selected from the lay membership (referred to the elders, 1848). Whether it would be more in accordance with the gospel to hold love feasts on Thursday, before Easter ("The gospel does not bind us to any particular day," 1854).

Can a holder of slaves become a member of the church? (In all cases he is required, before baptism, to free his slaves and to reimburse them in money or goods as may be judged right by the church, 1854). Will the church enable active cooperation with the peace association of America? ("Our church itself being a peace association, we need not, as a body cooperate with others, but we may, as individuals, give our influence in favor of peace," 1875).

THE

GOSPEL-VISITER,

VOL. I.
1851-2.

Recurring concerns had to do with the simple life and fashion. When in 1903 a matter regarding the sisters' wearing of hats was before the Conference at Bellefontaine, the *Gospel Messenger* report stated tersely: "Most of our people seem to think that we have enough decisions on the dress question. All we need to do is to carry them out in the sense originally intended."

From reports of the 1850 Conference held near Dayton, one of the important issues was the proposed publishing of *The Gospel-Visiter*, a matter which was "laid over" until the next year when the request was granted. In the charter issue of April 1851, "Vol. 1, Nro. 1" Henry Kurtz, printer and publisher at Poland, Ohio, greeted readers with the salutation:

"Peace be unto you! Not the peace which the world may give, but that peace which cometh from on high."

Which is the greeting which this MESSENGER, successor to *The Gospel-Visiter* and 120 volumes later, brings to you in covering the latest of Annual Meetings in Ohio. — THE EDITORS

## Mother Southard: 'Simple, full of love'

Born in 1872 near Berlin, Germany, Anna Maria was but an infant when her parents, the Otto J. L. Leutners, resettled in America, on the outskirts of Baltimore, Md. At age 13 Anna was confirmed in the Lutheran faith.

At 17 Anna became the bride of Joseph Smires Southard. The building of a large and close-knit family began, a family of 13 children. In this enterprise the mother rendered a primary influence upon her clan.

When the Southards moved to Long Green Valley in Baltimore County in 1904, the Brethren there were in the process of forming a congregation. Through the influence of J. M. Prigel, a lay leader and free minister of the group, Anna and Joseph and two of their older children joined, to be followed in time by the other children except for a son who died in infancy.

Located next door to the church, the Southard family participated not only as members attending worship and church school; they were also the sextons who swept, dusted, cleaned the furnace, started the fire on Saturdays, and by hand mowed the acre or so of lawn. Reflected one of the offspring: "It's too bad more families could not have these experiences."

Upon the death of the father in 1921, Anna became the head of the family, managing ably on very meager means. Her religious influence was strong; she taught the children especially to appreciate the hymns of the church and to return home whenever they could for the love feast and communion.

Beginning in 1922 the Southard family reunion became a yearly event, an event crucial to keeping a growing and spreading family together. This past January, on the occasion of the 100th birthday celebration of Mother Southard, as Anna is affectionately known, the family tally was 11 living children, 21 living grandchildren, 26 great-grandchildren, and 15 great-great-grandchildren. She has seen five of her children observe golden wedding anniversaries.

Twice Anna Southard has been honored as Mother of the Year by Baltimore radio stations. Her 100th birthday in January was marked with special recognition at the Long Green Valley church.

Her advice for living: "Keep it simple and full of love, for that seems to be God's plan. Life for me has been a mixture of pleasure and pain, but I try to begin each day with joy and courage."

# intouch

## Larry Minnick: Skippe

A familiar sight most any weekend on the Susquehanna River is an attractive Palmyra, Pa., family of six, settled in an 18-foot canoe, fishing poles in hand, waiting for the bass to bite.

The skipper of the fishing expedition believes in togetherness and his wife, three sons, and small daughter enjoy every minute of being in the out-of-doors with Dad.

While it is a little unusual for a family of this size to all be sports-minded, what is more out of the ordinary is that Larry Minnick, 32, husband, father, and man at the helm, is blind. The Minnicks are members of the Palmyra Church of the Brethren, and both are in the church scouting program.

"We just pick up and go," is the way Nancy Minnick, a vibrant outgoing woman, explains the family's camping and fishing trips. In addition to packing up her brood and getting everybody where they want to go, Nancy is behind the scenes helping in her husband's business, a cafeteria leased from the state government under the vending stand operator program. They took over the stand four years ago.

The Minnicks are busy each day planning menus and Larry and a sighted helper serve lunches ranging from hot and cold sandwiches to chili and spaghetti. Most customers are employees of the W. L. Kreider Shoe Factory where the cafeteria is located.

Larry, who has total responsibility

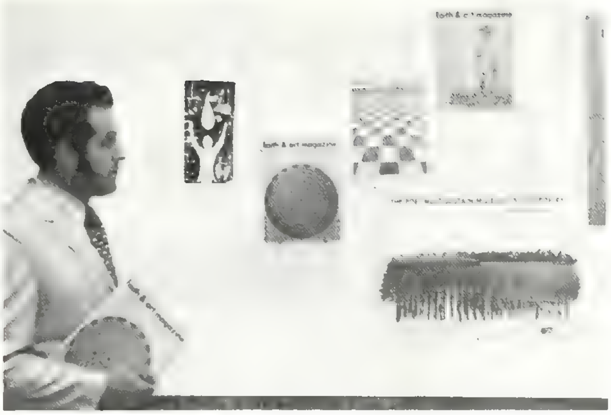
## at the helm

for the business, attributes some of his ease in handling the job to the training he received at the Greater Pittsburgh Guild for the Blind in Bridgeville, Pa.

During a 15-week "Personal Adjustment to Blindness Program," one of the many skills he mastered was traveling with the long cane so that now he is completely independent in getting from place to place. Other courses included braille, typing, and abacus, all of which relate handily to his work.

Because of his accomplishments, the GPGB honored Larry recently with a 1971 Graduate Achievement Award. The award, initiated two years ago, has been received by nine outstanding graduates, out of a total of 608 blind persons who have trained at the Guild in its 13-year history.

A juvenile diabetic, Larry's condition finally resulted in blindness eight years ago when he was 24. But it certainly has not been a deterrent to a happy marriage and a close-knit exemplary family life. — Patricia L. Rodgers



## LeRoy Kennel: Bridging faith and art

"*Faith and Art* magazine views the arts as providing new ways of seeing relationships and therefore serving as a bridge for faith and understanding."

That is how LeRoy Kennel describes the new bimonthly magazine which he and partner David Albright, Lake Oswego, Ore., minister of the arts, began publishing and editing last January.

Soaring printing costs and postal rates ought to be enough to frighten anyone away from the business of magazine founding. "It certainly is the wrong time in history to be starting a magazine," LeRoy admitted. "But we have a missionary conviction that we need this kind of way to look at the relationship between faith and the creative arts."

The associate professor of communication at Bethany Theological Seminary and Pastor Albright, along with assistant and contributing editors, work on the magazine in off hours. The Albright/Kennel association extends to the years when they worked together on a Chicago magazine, *Christian Arts Associates.* Its demise led the two to the consideration, and finally the reality, of a magazine of their own. The phrase "creative morality" was the touchstone: "All dimensions of a person's life should be interrelated," explains LeRoy.

"Artists engage us with a vision of reality: who we are and who we are becoming," LeRoy notes. "They cause us to dialogue with our inner consciousness. Our goal is to feature all the arts in our five issues a year, both in articles and in illustrations."

A sampling from the May/June issue confirms that the goal is being met: essays on the artist as catalyst, on film, and on music; poetry; watercolors; a centerfold poster; photographs; and a blueprint for an artful celebration — all point to LeRoy's conviction that "art ministers to our needs, offers new ways to praise God, and leads to deeper insights into faith, hope, and love."

*Faith and Art* may be regarded as a servant, too, according to LeRoy. "We invite artistic expressions to be sent to us." Artistic expressions — and subscriptions, at $5 a year — may be sent to *Faith and Art,* at P. O. Box 408, Oak Brook, Ill. 60521, or at 1855 South Shore Blvd., Lake Oswego, Ore. 97034.

LeRoy and his co-editors welcome either response, because each "invites participation and completion of the circuit of thought and experience" — the building of bridges.

# The Timeless Book of Intimate Negotiations

### by G. Curtis Jones

After Dag Hammarskjold's death, a manuscript was found in his home in New York City together with an undated letter to a friend. In this brief letter Hammarskjold asked his friend, Swedish Under-Secretary of Foreign Affairs Leif Belfrage, to take charge of the diary that he had always kept. Though explaining that the notes were written for himself, not the public, the Secretary-General also stated that "if you find them worth publishing, you have my permission to do so — as a sort of white book concerning my negotiations with myself — and with God."

Besides *Markings*, which is the title given Hammarskjold's diary published in 1964, there is another compendium of persons' negotiations with themselves and with God. It is the Bible. This is a book Christians should know and use regularly, and particularly before decision making. Too few of us do.

The Bible is not a charm; it is a chart. The Bible is not a book of science, though it is prophetic. The Bible is not an almanac nor encyclopedia, though it is rich in information. The Bible is not a text on jurisprudence, though it discusses justice. The Bible is not a glossary on intercontinental missiles, but it does define dimensions by which men may emulate Christ. The Bible offers no counsel concerning moon walks but it does describe men fit to live on Earth! The Bible is the Christian's book about God; the meeting place of man and God.

However mysterious, apocalyptic, eschatological it may appear, the Bible, on the whole, as Professor Philip Hyatt of Vanderbilt says, was "written out of faith by men of faith for the purpose of arousing faith." The Christian realizes that the Bible was not packaged and dropped from heaven, but that it evolved over a period of some 1,200 years and was put into words and edited by a great number of people in ancient Israel.

## I

This timeless book of intimate negotiations is the source of the living Word for a dying world. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

In a sense the Bible is a strange and archaic collection of words arranged into stories, poems, letters, images, and visions. It is the home of the silent Word, the divine, penetrating power of God. As the writer of Hebrews phrases it: "For the word of God is alive and active. It cuts more keenly than any two-edged sword . . . " (4:12, NEB).

This silent, irresistible Word changes and redirects life, for it is always connected with a deed. You will remember that according to Luke's account of the Emmaus revelation, Cleopas referred to Jesus as "a prophet mighty in deed and word" (Luke 24:19). Biblical words are beautiful and alive because they are fleshed. The Bible does not deal with statistics, but with people; people who experienced the Word of God.

Each generation must discover, preserve, and proclaim the living Word.

In 1947 a shepherd, pursuing a stray goat seven and a half miles south of Jericho near the Dead Sea, noticed a hole in the hillside. Curiosity aroused, he threw a stone into the opening and heard something break. It sounded like a jar. He and a friend then entered the cave to discover the Dead Sea Scrolls, some of which date back to the Second Century.

The living Word preserved for man!

On June 25, 1951, the clock atop the steeple on Marquand Chapel, Yale Divinity School, struck noon. A group of Bible scholars, weary from twelve days of intensive work, had just brought their formal discussions to a conclusion concerning the final portions of the Revised Standard Version of Scripture. They had been meeting intermittently for fourteen years. Surrounded by tables piled high with manuscripts, books and notes, the translators paused for prayer. These men had reproduced in modern English the living Word.

This living Word lives in and through people.

## II

This indestructible book of man's negotiations with self and God is also the book of the church! It is highly significant that Jesus launched his ministry with the Scrolls in the synagogue of Nazareth. "He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor . . . ' " (Luke 4:17b-19). Afterwards he closed the book and gave it back to the attendant. Worshipers were both impressed and irritated.

There is a relevant story in 2 Kings. It concerns Josiah, who came to the throne about seven centuries before Christ. Conditions in Jerusalem were not altogether different from our own. Moses had been entrusted with the Word which he delivered to his people. Religion was popular but the Book, the Word of God, was obscured and neglected. During periods of war and invasion, the law had become hopelessly mixed with common opinions and false religions. Men worshiped idols of their own choosing. There was general unrest and impatience; little or no resistance to moral erosion. Josiah was worried. Determined to be a good king and desiring to lead his people out of darkness, he turned to the temple for help but was discouraged. The temple was being renovated, and the Word of the Lord could not be found! At last the chief priest, Hilkiah, announced: "I have found the book of the law in the house of the Lord" (2 Kings 22:8).

Why was the Word of God lost in the ancient temple? Had it literally been buried beneath the clutter of debris or simply neglected? Whatever the reason, the significant point is that a search was made for the Word of God!

It is easy for the Bible to become lost in today's pyramid of periodicals and papers. It is not uncommon for the Bible to be a dust catcher in the home and office. It even is easy for the Bible to become lost in the curriculum and activity of the church. What a pity, for it is the book of spiritual strength; a guide for Christian community.

III

This demonstrative book of man's intimate and hopeful negotiations contains and projects a life-style as unrivaled, fresh, and up-to-date as the latest issue of *Time* or *Newsweek*. In it we glimpse souls struggling to find the meaning of life and death.

Job, bereaved, desolate, diseased, cries out: "Oh, that I knew where I might find him . . . " (23:3).

Jeremiah, steeped in thought, exclaims: "The Lord made it known to me and I knew" (11:18).

A man of reputation asked Jesus, "Teacher, what good deed must I do, to have eternal life?" (Matthew 19:16ff). Questioned about his reading, the Lord was pleased with the aspirant's knowledge. But the concerned man persists: "What do I still lack?" "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." We read that the young man went away sorrowful; "for he had great possessions."

Life, as etched throughout the Bible, is one of searching for truth and faith. Pilate glimpsed truth! He also experienced the look of love. The prodigal encountered it. The biblical style is one of forgiveness: "Neither do I condemn you; go, and do not sin again" (John 8:11b). It is the stance of courage: "He set his face to go to Jerusalem" (Luke 9:51). Life as portrayed by Jesus is one of compassion. Looking over Jerusalem he wept, saying: "Would that even today you knew the things that make for peace!" (Luke 19:42).

A certain flair or style is imperative in everything we do. The Christian ought to have a style, a spirit motivated by love, regulated by mercy, sustained by faith.

The culminating revelation in the New Testament is that of Jesus: calm before his accusers, courageous before his enemies, and confident before death. To the dying thief he said: "Today you will be with me in Paradise" (Luke 23:43). Faith and love combined to produce in him a style and strength that engendered trust.

Canada's Leonard Griffith shares a Dutch fable which communicates the truth of our salvation. There were three tulip bulbs named "No," "Maybe," and "Yes," that lived at the bottom of the bin. With the return of autumn they speculated concerning their destiny. "No" said: "I shall stay in my snug corner of the bin. I don't believe there is any other life for tulip bulbs. Besides, I am satisfied with things as they are." And he rolled over and went to sleep.

"Maybe" said: "I am not satisfied with things as they are. I feel there is a better life than the life I now have. I feel something inside me which I must achieve and I believe that I can achieve it." So he squeezed and pressed himself until he ended up in frustration.

Then "Yes" said: "I have been told that we can do nothing of ourselves but that God will fulfill our destiny if we put ourselves in his power." A hand reached down into the tulip box feeling for bulbs. "Yes" yielded to the hand and was buried in the ground. "No" and "Maybe" shriveled away untouched in their corners of contentment and frustration. And with the coming of spring, "Yes" burst forth into all the richness and loveliness of new life.

Long before this fable, the Psalmist declared: "How sweet are thy words to my taste, sweeter than honey to my mouth!" (119:103). Later Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25).

Is not this proclamation the heart and hope of all our negotiations with self and God? ☐

# A Modern Ministry

Robert Williams (insert) and the 100-year-old Church of the Reflections he pastors

# in a 'Ghost Town'

### by Marilyn Norquist

Knott's Berry Farm! The very name entices thousands of visitors annually to reminisce of our pioneering past. The covered wagon, the Chinese laundry, the general store, the gold mine — all are here. The visitor can drink berry juice in the Calico saloon or worship in the Church of the Reflections. Of them all, only the church building is used for a modern purpose: the proclamation of the gospel of Jesus Christ, with an emphasis aimed at the heart of American life.

At 11:15 on Sunday, the doors of the hundred-year-old church shut out the sounds of Ghost Town and Robert F. Williams enters the chancel. He is the minister at the Church of the Reflections and a member of the Church of the Brethren. The congregation to which he speaks averages about 150 on a Sunday morning. Of these, sixty percent are regular attendants and the remainder are visitors to Ghost Town. The members are middle-aged and older, coming from a radius of twenty-five miles. The church has no youth program, no Sunday school, no regular services besides Sunday morning. Since the building is furnished and the minister's salary paid by Knott's Berry Farm, the congregation has little direct responsibility.

A minister in such an unusual spot could hardly have arrived there by ordinary paths. "I turned my life over to the Lord when I was seventeen," Williams says, "and now I can see that he has led me ever since."

As a teen-ager, Bob dreamed of being a minister. But the Depression forced him out of college and he worked from one job to another until the Second World War. Then he became a Boy Scout executive. After fifteen years in Scouting, he went into personnel work with Wilshire Oil Company. His life through, Williams has been a perpetual volunteer: membership in Kiwanis and Rotary; public speaking in pulpit, auditorium, radio and tv; fund raising; in local church work as moderator and board chairman. Williams continually organized his ideas into writing as well, but most of his publications have been put to practical use without a by-line.

As often happens to people who dare to let God guide them, Bob came into the fulfillment of his dream through a suddenly closed door. In 1964, company policies changed and Bob felt that his Christianity necessitated moving. He resigned. He had no idea where he would go. After three days, he volunteered his help at Goldwater campaign headquarters, where he "accidentally" heard that Walter Knott needed an assistant. Knott hired Bob. Less than a month later, the then minister of the Church of the Reflections died. Williams volunteered to be acting chaplain at Knotts Berry Farm until an ordained man could be found.

One year later an ordained minister was found — Robert Williams himself.

Bob had been very active in the Valley View Church of the Brethren. In 1964 John Blough was pastor there. He became Bob's teacher for the study course outlined by Bethany Seminary for men who desire ordination. Blough says Bob had "a good mind and a very deep dedication to religion." After a year's hard study, Robert Williams was ordained in the Valley View church in November 1965. The dream implanted in his teenaged heart was realized.

Today, Bob divides his time between his ministry and his family. His two children are married and he revels in the joys of grandchildren. His wife, Anabel, assists him with weddings held in the Church of the Reflections. Bob speaks a little more softly when he mentions Anabel. "Without her, my ministry would be very limited. She fills in the chinks of my time, and adjusts her activities to complement my work. I think — well, she must be about the ideal minister's wife."

Grounded in a close family circle, Bob is totally absorbed in his work. In his much-used office, his most frequent visitors are couples wanting to be married in the church. Bob spends about twelve hours weekly in weddings and wedding rehearsals. He has developed four different ceremonies since many couples are of mixed religion or nationality. But Bob Williams is not one to thoughtlessly marry anyone who wishes it. One couple requested a wedding, for each of whom it was to be the third marriage. Before he agreed, he insisted that they work out together in counseling the problems which had caused their divorces.

All ministers have dramatic challenges in counseling, but the chaplain of a public place seems to draw more than his share. One man called to say he had arrived home to find his wife hanging from the rafters and what should he do? Then there was the family of the young man killed by a policeman. Marriage and family difficulties are legion. Visitors to the Ghost Town come in for help.

But as important as counseling is, Bob feels that Sunday morning services are central, because there the gospel of Jesus Christ is proclaimed and explained. Accordingly, he spends ten hours a week in sermon preparation. His sermons are Bible-based, for he believes that the pulpit has only one legitimate function: the proclamation of the gospel of Christ, and not of psychology or politics.

Yet Bob admits that his own reputation is as a proponent of Americanism. He is in demand as a public speaker. Bob is quick to say that he does not speak for Americanism as a minister, but only as a private citizen. For him, the distinction is vital. He believes the church as an organization and the minister as such have no right to take political or economic stands. He feels that the Church of the Brethren should not cooperate with the National Council of Churches because it has become political. But he is equally sure that every Christian is obliged to have political opinions and represent them in a Christian manner.

Bob is president of the American Revival Committee, which takes little of his time, but much of his heart. This committee purposes to revive the faith of America's founders and to promote patriotism through the recovery of the "proven moral values which made America the greatest nation in history." For activity in this field, Bob has received six awards from the Freedoms Foundation.

Bob points out that in no other nation has the Christian church been allowed to live so freely. Therefore, if the church with its all-important message of salvation is to continue, the original tenets of America's basic documents must be revived, revered, and re-applied. A turn toward the inward heart of America, its constitutional principles, is one thrust of the revival Bob feels the USA desperately needs.

The revival must go deeper, however. Bob speaks intensely of the church's neglect of the Holy Spirit. The church, he says, must turn toward the Holy Spirit, for only the Spirit brings power.

Bob's devotion to the Holy Spirit is not only theory. To the Spirit Bob gives the credit for his capacity to carry a seventy-hour workweek. One would expect such "giving God the glory" from any sincere minister, perhaps, but from Bob the words are particularly concrete. Bob has a serious heart insufficiency and in fact needs open heart surgery. Since surgery carries the risk of a curtailed ministry, Bob has relinquished his health entirely to the Spirit, sure that he himself is, after all, only his instrument.

Robert Williams' ministry combines proclamation of the 2000-year-old gospel with a patriotism only conceivable in 20th-century United States. And the ministry of the Church of the Reflections is the message of its minister, Robert Williams.

This ministry is not uncontroversial. It raises questions: Can a minister function freely as an employee of one family? Can a minister ever speak out, politically or otherwise, only as a private individual? Does the military history of our nation support the judgment that America was founded on Christian principles? Is the church's responsibility only to inspire and teach its members, or has it also institutional responsibility through politics?

The ministry at the Church of the Reflections takes firm stands. It articulates its message clearly. However one may evaluate a church in a ghost town, one must acknowledge that Robert Williams — by the fullness of his conviction, the strength of his mind, and the heartiness of his own dedication — demands a response to the gospel he preaches. ☐

WELCOME
CHURCH OF THE BRETHREN
ANNUAL CONFERENCE
JUNE 27 JULY 2 1972

## cincinnati report:

# the 186th big meeting

It was the best of times, it was the worst of times, it was a week of wisdom, it was a week of foolishness, it was a period of belief, it was a period of incredulity, we had everything before us, we had nothing before us. . . .

Like the Paris of the 1780s — the setting for Charles Dickens' *A Tale of Two Cities* — Cincinnati in 1972 abounded in paradoxes and ironies.

And if the 4,575 registered attenders of the 186th Recorded Annual Conference did not sense at the beginning of the week the spirits of diversity and one-mindedness, of celebration and wake, of the simple Brethren and plush Cincinnati, by Saturday their consciousness had been raised.

"Here we are, Lord," we said, "waiting for something to happen that will be exciting and new. . . . Dare us to make something happen."

That first night we prayed for miracles. And began.

*Text by Messenger staff*
*Photography by Edward J. Buzinski*

## *Images of '72: A glance at the week that was*

Cincinnati will be remembered in myriad ways in the annals of the Brethren.

It will be recalled as a setting where delegates and worshipers found the freedom to applaud spontaneously, to clasp hands joyously, to seek the prompting of the Spirit unreservedly.

It will be recalled as a gathering where youth after youth centered in on issues, not always on the same side, but with a conviction others found inspiring.

It will be recalled for its deliberative debate on a wide docket of issues — matters touching life and death, war and peace, church and state, the material and the spiritual.

And if anyone came concerned that the moderator, himself a distinct blend of liberal and conservative and no less a radical when it comes to biblical peace witness . . . if anyone thought he might tip the scales in terms of his own causes, their fears were allayed. The moderator openly and even temperedly guided the lengthy proceedings. It was only in his closing remarks fifteen hours after the business was concluded that he said had he been debating and voting, he would have stood opposite the majority on most of the major issues.

And there were contradictions. At the time the Review and Evaluation Committee brought the Conference its first assessment of the General Board program, declaring one area needing quantitative attention was that of communications and interpretation, the General Board was announcing staff reductions removing two members from the communications team. The program curtailments went further, resulting, among other things, in the ironic situation of a peace church firing its draft counselor. The explanation, as one executive put it to delegates, is that the ministry to draftees has been so effective in the training of local and district counselors that, given the financial pinch, the service nationally was expendable.

Cincinnati will be remembered also:

. . . For an art exhibit that would be a credit to any denomination.

. . . For a fledgling woman awareness movement, gaining in strength.

. . . For interest in the charismatic movement as a means of seeking and affirming the gifts of the Spirit.

. . . For maturing churches overseas.

. . . For freshness and verve in the experiences of worship.

. . . For a church striving to grapple with what a single, small denomination can do, yet pursuing a vision of what it is God wills for its people and time.

## *Voting a paper on evangelism: "You've got to be kidding"*

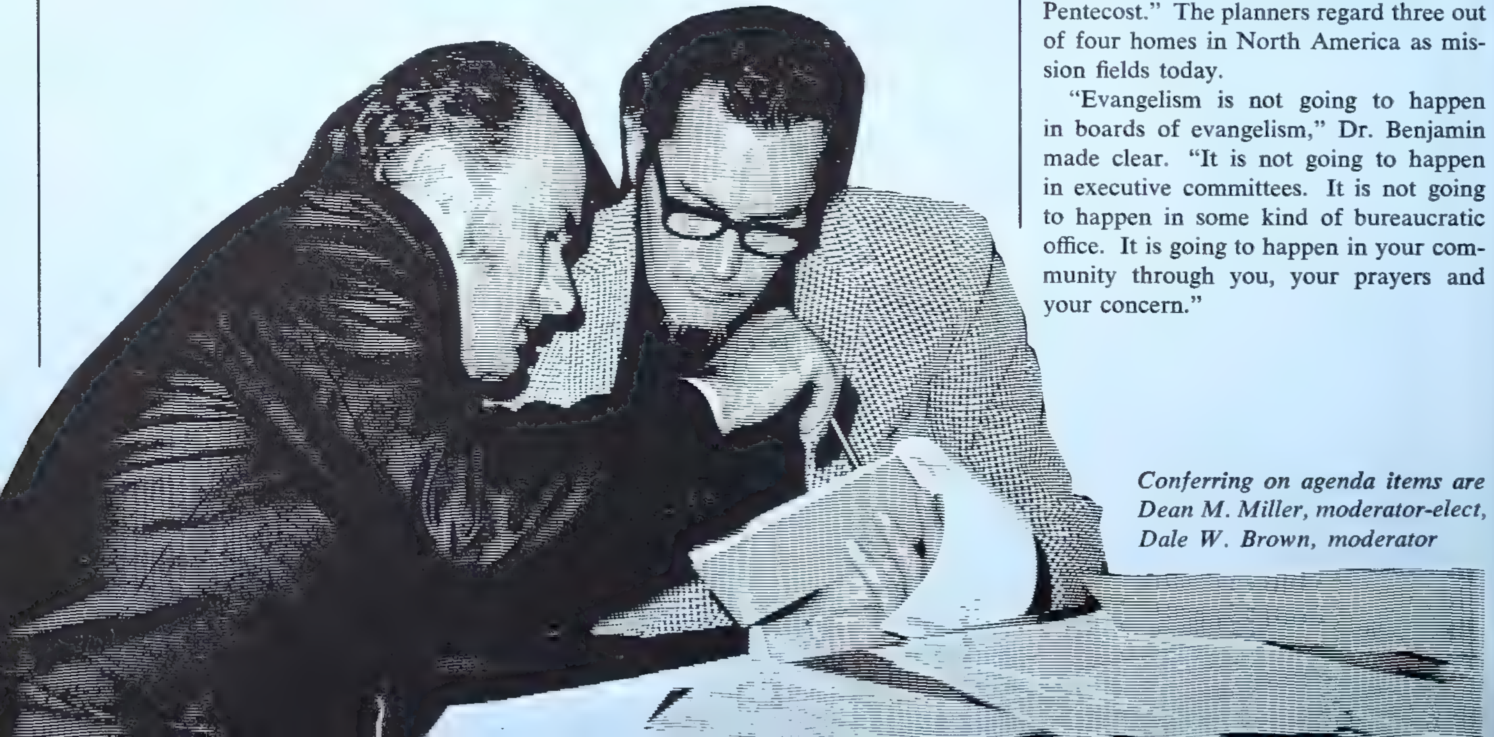
Tom Skinner, who insists that a church which is not evangelizing is not functioning, at one point chided a denomination which felt it needed to pass a resolution urging the church to become involved in evangelism. Catching the grins and chuckles of his Conference listeners, he retorted, "You didn't do that; no, you're kidding. Honestly, I didn't know." Before moving along he injected: "If there was ever a word from God that was it!"

The Church of the Brethren Statement on Evangelism (published verbatim in the July MESSENGER) was adopted by the delegates unanimously, without debate. Three spokesmen gave it endorsement — Hiram J. Frysinger for Standing Committee, C. Wayne Zunkel for the Parish Ministries Commission, and Alan F. Whitacre, chairman of the General Board appointed study committee which drew up the statement.

Pastor Whitacre described the paper as inclusive rather than exclusive, representative of varying viewpoints and styles, and celebrative in the hope that it will find aliveness in congregational and individual experience.

The paper may also serve to lead Brethren into a thrust known as Key 73, a massive evangelistic program which one of its officers, Paul Benjamin, told the Conference is "rapidly becoming a new Pentecost." The planners regard three out of four homes in North America as mission fields today.

"Evangelism is not going to happen in boards of evangelism," Dr. Benjamin made clear. "It is not going to happen in executive committees. It is not going to happen in some kind of bureaucratic office. It is going to happen in your community through you, your prayers and your concern."



*Conferring on agenda items are Dean M. Miller, moderator-elect, Dale W. Brown, moderator*

## *Abortion: Opposition with a Dickensian 'but'*

The beginnings of life are shrouded in mystery, human life begins at conception. Abortion is never acceptable, abortion is acceptable only when life and well-being are endangered. Whatever word of guidance we have must be tempered by compassion, we must not confuse compassion with condoning abortion.

A Dickensian mix of either/or characterized Annual Conference reception of a study committee's report on abortion, in the writing for two years. And neither time lapse nor the two-day dialogue on the topic in Cincinnati diffused its complicated, dilemmatic nature.

In the end, though, Conference declared that "Brethren oppose abortion because it destroys fetal life," but maintained that "abortion should be accepted as an option *only* where all other possible alternatives will lead to greater destruction of human life and spirit." Clearly the Conference understood the report's insistence that "the biblical affirmation that human life is sacred does not easily resolve the ethical dilemmas concerning the quality as well as the fact of human life."

All attempts to amend the report were defeated, including a substitute paper from C. Wayne Zunkel, Elizabethtown, Pa. Though the proposed revisions "aimed at retaining as much of the present paper as possible," they represented very different perspectives in comparing abortion with war, strengthening the position statement that abortion is wrong, and removing intimations that persons unsupportive of women who abort are "dogmatic" or "compassionless."

But Conference delegates appealed the decision of officers to allow the paper to be considered, refocusing discussion on the original paper. One speaker, upholding that appeal, noted the substitute merely supplied different language for certain sections of the Study Committee report.

In support of the paper delegates heard from both women and men, who called for Christlike compassion in dealing with women who must undergo abortions. Standing Committeewoman Wanda Button, Conrad, Iowa, noted, "If we lived in a perfect society, nothing would need to be said but that we oppose abortion. But the church must minister to people where they are."

Ankeny, Iowa, pastor David K. Hykes cited the concern of Jesus for life and relationships. Pastor Hykes is chairman of the Iowa Clergy Consultation Service for Problem Pregnancies.

One speaker who declared that "Jesus preached a gospel of mercy, not a gospel of judgment" drew applause.

The report itself indicates, "Even though abortion is not an acceptable means of solving problems, there are many situations in which a woman finds no alternative that she feels she can bear. In such cases condemnation is destructive and does nothing to relieve misery; it only makes a woman less capable of coming to a rational decision."

On the other side, Wayne Zunkel noted that "as Christians we must never confuse compassion with condoning choices which are less than God's will and purposes for us." And Ruth Aukerman, Vermontville, Mich., argued that "Jesus loves even the fetus, which cannot stand up for itself."

Dr. Donald E. Miller, a professor at Bethany Theological Seminary and acting chairman of the Abortion Study Committee, said the heart of the paper delegates accepted has two emphases: upholding the sacredness of human life, along with remembering the call of Christ — compassion — which must "temper whatever word of guidance we have."

"Merely condemning abortion is self-defeating. . . . Merely condoning abortion is equally self-defeating. . . . We must not allow ourselves simply to voice a position and then be satisfied that we have met our responsibility. Rather, as Christians we must actively and compassionately share in the burdens that lead women to seek abortions."

In this light one delegate called the Annual Conference to take seriously the recommendations which appear at the end of the study. Summarized, they ask that "the Brotherhood make available a course of study on human sexuality and responsible parenthood" to all congregations; that a "fellowship of families" be organized within the church to support families who need help "in wanting and caring for children"; and that a group of physicians, informed pastors, and knowledgeable lay persons consider ways to promote "sharing the burden of responsibility for moral choice, so often left to the physician alone."

## *Theological education: Identity, affiliation are dual thrusts*

Affiliation in some form with one or more other seminaries is necessary if theological education in the Church of the Brethren is to be viable fiscally and educationally.

This is one of two key thrusts of a report voted overwhelmingly by delegates, a report centering on Bethany Theological Seminary, the church's graduate theological school.

Even while recommending closer cooperation with other institutions, the report also stressed that in any such move "the history, heritage, teachings, identity, and practices of the Brethren must not be lost."

Morley J. Mays, Elizabethtown, Pa., speaking for the study committee, indicated the denomination's financial response the past year in behalf of Bethany Seminary has been very favorable. He said the committee, however, was intent on establishing funding not by special appeal but by a firm and workable financial basis.

Among considerations urged in the study is for the directors of Bethany Theological Seminary to explore development of a center for theological studies, either at the present Bethany campus or at another location. The present campus at Oak Brook, Ill., is a 54-acre, $3-million complex in the center of Chicago's west suburban expansion.

In Bethany's exploration and development of close cooperation, the report indicated it is clear to the committee "that such direction will mean the reduction of Bethany faculty and staff and investment in physical plant. This is the painful part of what is necessary to bring Brethren investment in theological education to a level more commensurate with denominational size and resources."

The delegates by a close vote turned down an amendment introduced by C. Wayne Zunkel, Elizabethtown, Pa. The amendment would have asked the Bethany Board "to remain open to various possibilities for theological education in the Church of the Brethren" and would have required the seminary board to bring any proposal for "basic change in the nature of Bethany to Annual Conference for full discussion and approval."

The chairman of the Bethany Seminary board, Dr. A. G. Breidenstine, Lancaster, Pa., said that such a direction would undermine the responsibility placed by the Annual Conference upon the separate board and handicap its work. Seminary spokesmen later acknowledged clearance with Conference would occur as a matter of course, even without such a directive. Two or three young pastors, however, contended a written agreement is preferable to a verbal one.

The committee report did not specify with whom, when, or where the cooperative relationship is to be developed. According to Dr. Mays, a range of options exists.

Bethany Theological Seminary was established in Chicago in 1905, relocating to its suburban campus in 1963 — "when the church was in an expansive mood," Jesse K. Ziegler, Dayton, Ohio, said in comments to delegates. In the past year Bethany enrolled 85 full-time students and 30 part-time students.

## *Baptists and Brethren: A bid for closer relationships*

The Church of the Brethren in Cincinnati voted to invite the American Baptist Convention to enter into an "associated relationship" aimed at deepening fellowship and cooperation.

Mutuality, not merger, is the target of the move, delegates were informed on the proposal, issued jointly by the Committee on Interchurch Relations of the Church of the Brethren and the subcommittee of the Commission on Christian Unity of the American Baptist Convention.

The principles for an associated relationship, as outlined in the report, stress the voluntary nature of the action and the desire to foster cooperation "at all levels of church life without losing identity as autonomous denominational bodies."

The action, an outgrowth of 12 years of conversations, also sanctions local parishes entering into cooperation while retaining ties with their parent body, or uniting with both bodies.

John D. Metzler Sr. of Fruitland, Idaho, and Robert G. Torbet, Valley Forge, Pa., respectively represented the Brethren and the Baptists in interpreting the proposal.

In the floor debate frequent reference was made to enterprises in which Baptist-Brethren cooperation already is in effect. Involved are curriculum planning, seminary libraries, architectural and draft counseling services, district associations, and congregational ventures in California, Iowa, Montana, Washington, and Pennsylvania.

A number of spokesmen from the floor underscored the hope expressed by the Brethren Committee on Interchurch Relations that if the new relationship with the American Baptist Convention materializes, it may become a "forerunner of similar relationships with other denominations."

Such a stance was in line with a statement issued by the Church of the Brethren General Board in March, suggesting that actions not be taken by the denomination which "would limit or bias cooperation by selecting certain denominations as preferable to others for ecumenical relations."

"I urge approval of affiliation not only with the American Baptists but with anyone else intent upon serving Jesus Christ as Lord," said Ronald A. Beverlin, pastor of two Brethren and two Baptist yoked parishes in Middle Pennsylvania.

Among other spokesmen supporting the measure was Caliph Wyatt, a black delegate from First Church of the Brethren, Chicago, who commented, "We want Christian love but we want to be standoffish. In this action we are trying to meet each other on common ground."

On the negative side, concern was voiced that the move was "old-style ecumenicity from the top down," a "closing of the door for cooperation with other bodies," and "a possible threat to the peace stance of the Brethren."

A change made by the committee in presenting the report dealt with the periodic review of the relationship. Such review is intended to determine not whether there be a readiness to enter negotiations for "merger," but rather for "further cooperation," the committee said.

Dr. Torbet indicated the American Baptist Convention already has an associated relationship with the Progressive National Baptist Convention, a communion whose membership is comprised of blacks. He anticipates a Baptist response to the Brethren action by May 1973.

The proposal was introduced a year ago by the late W. Harold Row, his last official act shortly before his death two weeks later. It was referred to congregations for a year's study.

## *Interchurch relations: A call for cooperation in mission*

"Let's quit worrying about survival. Let's quit worrying about merger. Let's quit worrying about reduced finances. Let's go on with the job of being the church and the Lord will strengthen us as we do it."

With this summary and supplemental remarks John D. Metzler Sr., retiring chairman, presented the 1972 report of the Committee on Interchurch Relations. He appealed further: "Let's do it where we live and don't wait for Elgin."

Specifically, the committee recommended and delegates voted "to call for cooperation in working at the mission of the church" at all levels, congregations, districts, institutions, and Brotherhood. Where cooperation or affiliation within or across denominational lines seems to be more effective than present patterns, the report urges such steps be taken.

A second recommendation requests agencies of the Brotherhood staff — Elgin, that is — to assist and to encourage congregations in appraising their strengths in mission and to openly pursue cooperative opportunities.

The committee's report alluded to the work of Warren F. Groff with the Faith and Order Commission of the World Council of Churches, to contacts with the Ashland Brethren, the American Baptists, the National Association of Evangelicals, and the Consultation on Church Union, and to relationships with overseas churches and the Russian Orthodox Church. The committee further called on the Church of the Brethren to assume "renewed and vigorous leadership" among churches in peace action and deplored the duplication and competition in the use of resources including, in the verbal interpretation, that which occurs between nearby congregations of the Church of the Brethren.

*Among fraternal visitors was Father Matthew Stadniouk, representative of the Russian Orthodox Church, talking here with Robert Knechel of North Manchester, Ind.*

## *Investments: What is Caesar's, what is due to God?*

Ever since Jesus so aptly distinguished between "what is due to Caesar" and "what is due to God," his followers have found it difficult to agree on what should be rendered only to God. At the Cincinnati conference the question arose several times, most often when delegates considered where the church should invest its money, whether members should pay a telephone tax used for war, or how the church should support its members who refuse to cooperate with the draft.

Take the matter of investments. Last March the General Board voted (not unanimously) to divest itself of government bonds and stocks in corporations involved in defense-related contracts. The action resulted in some loss of income and brought severe criticism from many individuals and from some congregations.

Conference delegates, however, voted to approve the Board's investment guidelines which state that the Board will not knowingly purchase securities in corporations or industries that are "direct producers of defense or weapons-related products; involved in tobacco and alcoholic beverage produce; involved in unfair employment practices; or involved in excessive profits."

In reporting to the Conference the Board indicated that it had decided to sell all US Treasury bonds or notes except for those pledged to secure a loan for Bethany Theological Seminary. Disposing of these prior to their maturity resulted in a loss of more than $20,000. The church's holding of US Government bonds was questioned at its last Annual Conference and forcefully opposed by the 1971 national conference of Brethren youth. In commending the Cincinnati conference for its support of the Board's action, the Rev. Wendell Flory, a delegate from Staunton, Virginia, noted the persistence of youth in their opposition to war and urged them to help make up the financial loss resulting from following the new investment policies.

## *Telephone tax: Delegates decline to counsel tax refusal*

Conference action on a related issue was less decisive. At least delegates in 1972 are not quite ready yet to counsel tax refusal for their Board and its offices. They were made aware that a growing number of individual Brethren as well as some Brethren institutions have been refusing to pay the telephone excise tax, which they say is specifically designated as a "war tax" helping support the Vietnam war.

The Conference agreed to appoint a committee of five to study "the problem of the Christian's response to taxation for war." But they voted down a proposal directing the General Board to withhold payment of the tax on the telephone service to its Elgin, Ill., headquarters. Board officers said that the tax, which amounts to about $130 a month, currently is paid under protest.

Earlier conference statements on the payment of war taxes, while deploring the use of tax monies for war purposes and recognizing the right of tax refusal, noted several optional choices and left the decision up to individuals.

General Board member Leon Neher, Quinter, Kan., said in the floor debate that he regarded refusal to pay war taxes as being compatible with a positive attitude toward government. He said "resistance comes because of our love for our nation."

Other delegates noted that a study was needed so that members could be aware of the legal implications as well as the moral implications of tax refusal.

## *Noncooperation: Extending and expanding the review*

The 1970 Annual Conference by a decisive vote went on record as supporting the position of nonviolent noncooperation with the draft system when this was the choice of individual members. The action was criticized by many members and by some congregations that took official action in opposition to it. As a result the 1971 conference asked a committee of five to listen to objections and to offer such clarification as might be needed to interpret the earlier action.

In reporting to the Cincinnati conference the committee first held hearings on its report at an open session on Tuesday evening. Reactions varied from that of some older member, who warned that the church must be careful and should be grateful for the provisions already given in the draft for alternative service, to the firmly stated views of many youth, some of them noncooperators, who felt that the committee in seeking to clarify the original statement had weakened it.

The same divergence was evident when the matter came before the delegate body on Saturday. Here, however, attention was focused on what many delegates, including several articulate young people, felt to be inadequacies of the report. John Eberly, a member of the committee, explained that their report was intended to answer criticisms of those opposed to noncooperation, and he expressed amazement that the chief dissatisfaction with their efforts came from those of whom he said, "Your case is won."

Delegates, however, must have shared the feeling that the committee's report, however well intentioned, was inadequate, for at least a majority of them voted to recommit the paper, with the added provision that the committee be enlarged by adding three more persons, two of whom should be young people.

During the discussion several of the youth referred to their attendance at the trial of John Flory, a Brethren noncooperator, held the previous day in Lafayette, Ind. Portions of the 1970 statement were read at his trial, and many of the youth who were present indicated that such support and encouragement is part of the heritage of the Church of the Brethren.

## *Indochina: Another resolution on the war that won't wind down*

The Church of the Brethren passed a resolution on Indochina for the ninth time.

Since 1961 the denomination, through its General Board or Annual Conference, has made eight separate statements and resolutions opposing American involvement in Vietnam while rededicating the church to the "principles of love, peace, and humaneness as exemplified in New Testament teachings."

The church's peace and international affairs consultant, H. Lamar Gibble, in introducing the resolution indicated ambivalent feelings.

He said that the first draft of the paper was tentatively titled "Still Another Resolution on Vietnam," in effect a commentary on resolutions, but also on a war that doesn't wind down.

He and his staff colleagues decided that "at this point in history we cannot remain silent," Mr. Gibble said.

Neither could the conference. Though some sought to include a paragraph on amnesty for deserters and draft evaders, and to speak more directly to other nations involved, the mood was for passage. All amendments lost.

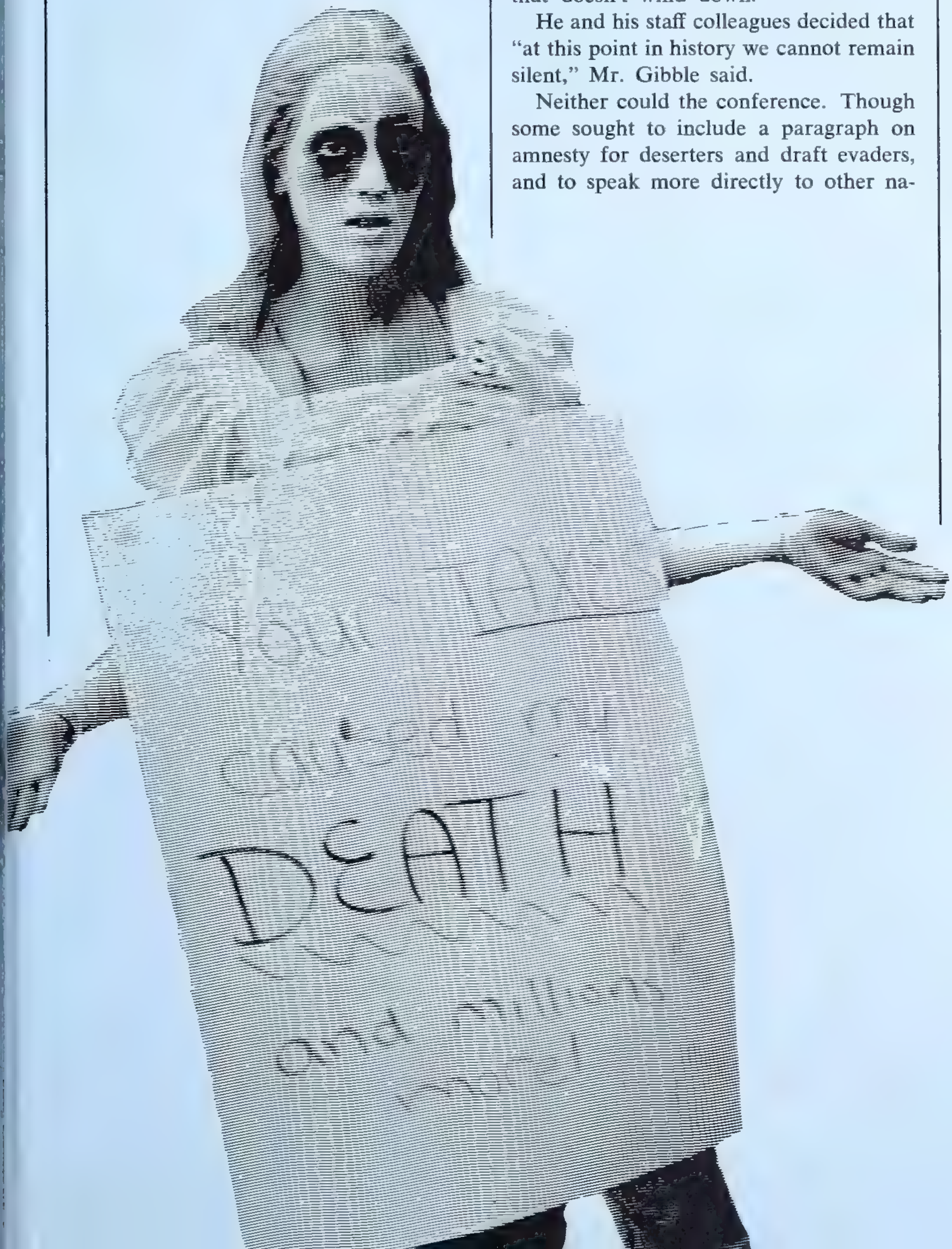
In processing the resolution for recommendation to Conference, the General Board had added a section to speak generally to all nations who have supported the war to take steps to bring it to an end, though the import of the action was still that Americans who were called to represent the districts and congregations of the Church of the Brethren were addressing their country to take appropriate nonviolent means to end the war.

Staff expressed concern over the refusal of Administration officials since the mining of Haiphong harbor in North Vietnam to hear out churchmen who might differ with current policy.

"Years of concern, action, and frustrated hopefulness have now brought us to the verge of despair, questioning whether this nation will soon recognize the sheer folly of attempting to stop the killing by more killing and whether political leaders in our system have grown insensitive to the will of the people," the resolution declared.

Upon citing psychological, ecological, and political measures that have been waged against Indochina, specifically North and South Vietnam, the statement contended, "There is no justification for a continuation of this war" and "as a nation we stand morally condemned."

There may have been a longing for something better than resolutions, but until something better comes along, delegates seemed to feel that a resolution will have to do.



### *Housing: For the poor, a limited, but practical, response*

"Brethren were once a homeless people who came to this country seeking a place to build a new life. . . So it is not surprising to learn that Brethren today are concerned about housing for the needy, who are often like strangers and sojourners in their own land."

This affirmation by Annual Conference of the church's participation in housing concerns came with Conference reception of a report prepared in response to a 1971 query.

"The need for housing is well-documented," said committee chairman Roy Johnson in introductory remarks. The Westminster, Md., pastor noted that at least 89 Brethren are already involved in housing issues on the grass roots level.

Pastor Johnson stressed also the "politics of housing" — the enforcing of building codes to refuse living space in certain locations. "We are not against building codes, but we have discovered that they are used to prevent persons from moving into locations because of color or economic status. This is a strategy taking place in many communities."

Though some debate focused on what a few Conferencegoers saw as "limitations" in the report, or its "overcautious manner," most speakers, and the vote, affirmed the content of the paper, "a limited but practical response to the existing concerns of the Brethren for housing."

### *Conference answers farmworkers: "No" to lettuce boycott*

There were fine ironies all week, not the least of which was the resounding "no" to boycotting nonunion iceberg lettuce.

Persons who wanted the Annual Conference to support the boycott argued in the name of the violence being done to farmworkers, "our brothers and sisters who have suffered for so many years."

Persons who wanted the Conference to veto the boycott argued in the name of the violence being done to farmers, whose profits may already be eroded by drought or pests.

On the one hand the workers — who, statistics show, do the third most dangerous job in the US — struggle with an unfeeling giant, agribusiness. Victor Benalcazar, BVSer with the National Farmworkers in Texas, noted, "Agribusiness is not concerned with the environment or the lives of persons. It is concerned with profits."

On the other hand small family farmers may also be victims of agribusiness, since they are unable to compete on the large scale. And that does not lessen the realities of feeding their families and educating their children.

For both farmer and worker, the realities are grim: facing inevitable smaller profit margins over against "inhuman living conditions." Farmers' "having real trouble hiring help" over against the low earnings, poor health care, and short life expectancy of workers. Some charge the union with violent tactics. Others declare the farmer ought to compete for labor on an open market. Of persons who bemoaned the rising cost of lettuce, BVSer Carol Smith asked, "Should price be a greater concern than human beings?" To those who argued for the union, Robert Walters, Arizona pastor, replied, "Workers need to make the choice [to join the union] on their own."

Though Annual Conference withheld its corporate support of the lettuce boycott, many Conferencegoers signed individual pledges to refrain from buying or eating nonunion lettuce.

And the debate — heatedly — continues.

### *Each and every Brethren: A fiddler on the roof*

In our little denomination of Brethren you might say that each of us is a fiddler on the roof, trying to play a simple New Testament tune without falling off and breaking his neck.

It isn't easy.

You may ask, "Why do we stay up there if it is so dangerous?"

How do we keep our balance?

That I can tell you in one word: Tradition!

Who every year must supervise a conference, organize the business, visit all around;
And who has the right as spokesman for the church to say a final word for all?
Moderator! Moderator! Tradition!

What do we say must undergird our practice, regulate our life-style, be our only creed;
And what must appear; be clear in all our lessons, printed on the left-hand page?
The Bible! The Bible! Tradition!

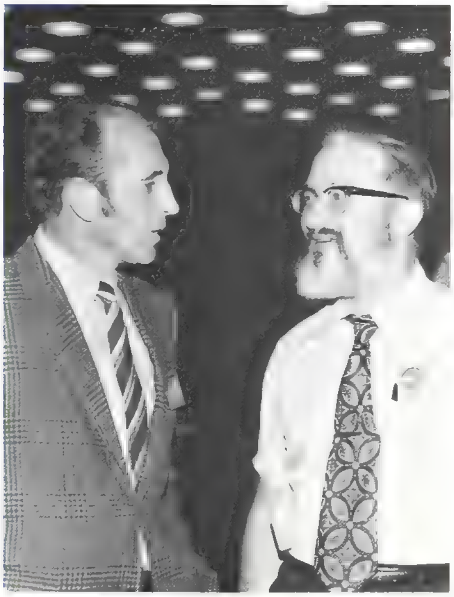
Who gets assignments every Annual Conference, does the major work in local congregations?
Who must report on items controversial, pray we don't refer them back?
Committees! Committees! Tradition!

What do we do to feed and clothe the needy, pass along the gospel, multiply our witness?
What helps our church to reach around the world, and makes the treasurer jump for joy?
Donations! Donations! Tradition!

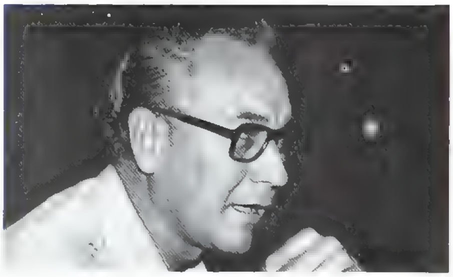
Who is the source of all creative notions, who ignites our faith, and keeps the flame alive;
And who helps us see what's fire and what is ashes, as we try to pass it on?
The Spirit! The Spirit! Tradition!

— Excerpts from Friday evening worship. Music from "Fiddler on the Roof." Text by Earle W. Fike Jr.

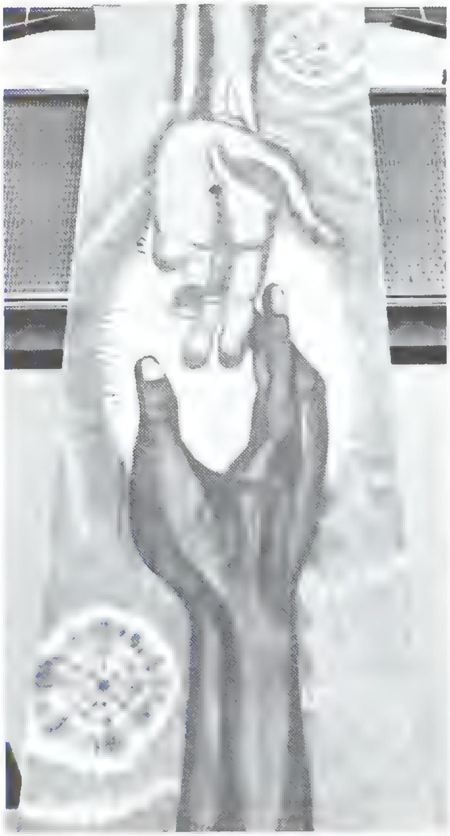
*Annual Conference:*
*Week of encounters*

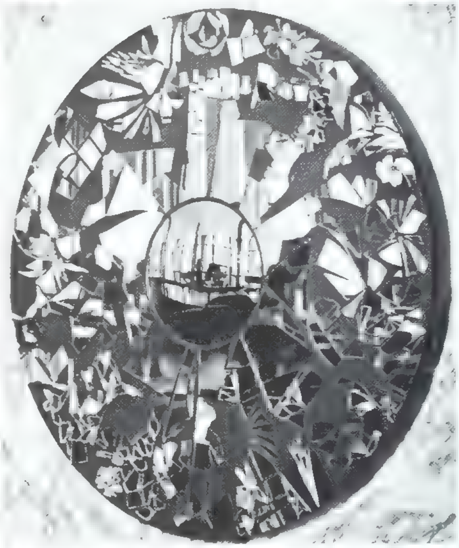


## *The Conference mix: Worship, debate, sidelights*



## *Association for the Arts:*
## *A first anniversary*





## *General Board report: Laden with happiness and tears*

Something of special and deep significance was in process in the days immediately preceding conference.

At least one early arrival approached a General Board staff member with, "How are things going?" only to receive the response, "I've just lost my job."

Most staff members came to Cincinnati with anxieties. Some left without jobs. Most left with changes in their position descriptions, perhaps only minor, known or anticipated.

The changes were decided Saturday upon recommendation of the Administrative Council, approval of the Executive Committee and general discussion by the board.

By late Monday, the contacts with individuals most directly involved had been made, and the news shared with all staff.

To head off growing rumors and to save further embarrassment, General Secretary S. Loren Bowman made the announcement to the delegates Wednesday morning, early in the opening business session.

In short, four national staff members were released: Wilbur E. Mullen, draft counselor; Carl W. Zeigler Jr., group life and training consultant; Wilbur E. Brumbaugh, design consultant; and Ronald E. Keener, news director.

Two others were reassigned to nonstaff positions: Ruby H. Linkous, from parish ministries administrative secretary, and Doris M. Walbridge, marketing director.

Redeployed were Clyde E. Weaver, from evangelism and family life to marketing director; Hubert R. Newcomer, from the personnel office to parish ministries; and Richard N. Miller from communications coordinator to news director.

The release of the four staff members, Dr. Bowman emphasized, is related to the need to bring program into balance with available resources and not to the performance of these staff persons. "Their services to the Brotherhood have been significant and their gifts have blessed the life of the total church," he stressed.

Without the staff reductions, expenses were expected to exceed income by more than $250,000 for the extended 15-month fiscal period ending this year, even though expenditures have been within the budget and even though churches are giving more than last year. The current three and a half percent increase in giving over the same period last year has not kept pace with inflation.

Dr. Bowman listed other economic realities including the devaluation of the American dollar affecting the church program from eight percent in Nigeria to fifteen percent in Europe.

There were two other parts of the General Board report and two full days before there was time scheduled for the delegates to respond.

By Saturday, groups of delegates were well prepared to share their concerns for what this might mean to the future of Missions Twelve, woman awareness, draft counseling, and the evangelism and communications priorities.

There was a concern for persons as well as priorities, a greater concern than one might have expected for a staff with which there is less than daily contact.

"We would wish them to know our love, prayers, and best wishes . . . as they move into new opportunities for service," read part of a motion to which delegates stood in approval.

There was concern for those remaining and for a total denomination that had not known this kind of experience before.

This one action overshadowed the printed report. Those who had read it earlier had noted the list of accomplishments.

Written reports do that. For lack of space, setbacks are deemed temporary and omitted. The tensions and struggles that gave birth to direction are edited. Looking back one sees only evidence of progress.

Friday evening's board report in music and film looked backward too. "We honor the past by taking from it its fire, but not its ashes," is what that evening was about.

"We receive the fire of the past," read the narrator, "live in its power in the present, and pass it along to the future."

There was movement: interviews with three overseas churchmen, a preview of the new Brethren Volunteer Service film, "In This Human Way," a staccato review of MESSENGER, and a male staff chorus that took music from "Fiddler on the Roof" and made it strictly conference material.

Beautifully and creatively done, it seemed to accomplish its purpose for many. It set the theme, it mixed tradition with now, the secular with the religious, and somehow for some made the "Elgin staff" more human.

One line bridged the printed accomplishments and celebrative visual reports with the "crisis" news heard earlier. In the rendition of "Sunrise, Sunset" the years are said to swiftly fly, "one season following another, laden with happiness and tears."

There was that mixture in the report of the General Board this year in Cincinnati.

## *Evaluation and review: How's the General Board doing?*

When Annual Conference in 1968 voted to reorganize what was then the General Brotherhood Board, it also recommended the appointment every three years of a Review and Evaluation Committee.

The committee was to "evaluate the work of the General Board in terms of its mandate from Annual Conference and to report on the evaluation both to the Board and to the next Annual Conference."

Well, it happened this year.

After four meetings of the five-member committee, an opinionnaire addressed to 585 persons, including one out of five 1971 Annual Conference delegates; personal interviews; and face-to-face hearings with groups in selected districts, the report was developed, heard by the board, the Standing Committee and the delegates, and received approvingly by Annual Conference.

No one doubted the apparent thoroughness of the report. Its comprehensiveness filled five pages in the Conference booklet and eight mimeographed pages.

In a nutshell, the evaluators found that the board and its professional staff are "functioning generally with effectiveness and efficiency."

However — and one became accustomed in the conference proceedings to wait for the "howevers" and "buts" that often turned from words of praise to deep questioning — the report made numerous suggestions for improvements in effectiveness, in relationships, and in interpretation.

Communication was an obvious issue. While noting what is being done is "of high quality," they stressed the need for a "quantitative increase" in communications between the board and the constituency.

As another answer to the problem the committee called on the conference to "instruct all districts to assign General Board members living within their boundaries consultative-advisory functions on the respective district boards and district board executive committees."

Part of the communications concern was a call for a sense of direction.

In a "praise, however" paragraph, the committee noted "a high level of trust and confidence in the board" but a "significant gap in understanding the board's goals." The report continued:

"We believe that the board should move with dispatch to intensify its efforts to develop and interpret its goals, objectives, and priorities to the Brotherhood."

Recommended was a goal-setting process that includes clear and concise long-range goals (five/ten years), short-range objectives, priorities, and criteria for their establishment. There should be built-in periodic reviews with appropriate instruments, the report added.

The committee's officers said later in an interview that what needs to be communicated is not so much "events" as "a sense of mission."

At issue, also, is the process of setting that direction.

"The board needs to seek input from widely diverse groups in the church's life," they said and called for "participation by district and local church leaders in the goal-setting process."

The interrelatedness of this report and the General Board report was apparent in both the hearings and the floor debate.

One example came when the secretary of the committee asked during the Board's report by what criteria the Administrative Council and Executive Committee made the decision to cut certain program and staff.

The committee might well have been embarrassed that in the year of review and evaluation they had not noted the developing financial crisis. No one was crying "coverup," for even the committee noted the "remarkable openness" and "lack of defensiveness" on the part of the board and staff.

They may have been disappointed, also, at not having been asked to give their input on priorities and process. But again, the recognition of the crisis and decision to act caught even the board off guard, involving the Administrative Council in a crash program of less than two months.

Left out of debate at board, Standing Committee, and Annual Conference levels was half of the report of the committee: the one in the Conference Booklet. No questions were raised on the evaluative criteria: some 70 statements of conditions which "would exist if the more general goal(s) were being achieved."

It may have been too much to expect a deliberative body itself to evaluate the committee's criteria, but it is significant that the committee began at that point and laid it out for all to see.

The next committee will have a starting point significantly different from this year's first committee.

However, their conclusion may be the same: "Things are going well with the General Board and its staff, but. . . ."

## *New hymnal or supplement: The press for flexibility*

For a century now a new hymnal has been published at least every 20 or 25 years in the Church of the Brethren: 1872, 1879, 1901, 1925, and 1951, according to Leland Wilson, La Verne, Calif. He went on to ask if this was the average life span of a hymnal in the past, in this day can it be expected to last longer?

The question followed a report of a Conference study committee examining the church's needs in music. In its report to delegates the committee offered several observations. The report affirmed music as a major vehicle for expressing personal and corporate statements of faith. It suggested more attention be given to hymns of an Anabaptist and Pietist character. It commended lyrics that accent such current concerns as identity, evangelism, celebration, social consciousness, stewardship. It acknowledged areas of deficiencies in the present Brethren Hymnal. It suggested wider use of instruments to augment piano and organ. It recommended: to continue use of the present hymnal with emphasis on new or untried hymns; to publish yearly supplements in a new expandable binding.

Factors leading to the recommendations, said Phyllis Carter, committee spokesman, is the inflexibility of a bound volume, the lag of six or seven years required for its planning, and the need for new material now. Doris Coppock also of the committee added that the proposal allows for experimentation with various types of songs not knowing how long they will remain popular, at the same time retaining the unity the present hymnal brings to the churches.

A motion by Leland Wilson to look toward the publication of a new hymnal was defeated. An amendment by Claude Sumner of the West Marva District to provide a clearinghouse for new songs by Brethren writers was adopted.

The seven-member study committee did not specify in its report the details on the yearly supplements or who would publish them. The eventual solution perhaps lies in a suggestion from Bill Henke of La Verne: "We need a creative new way of putting together a hymnal that is not just a hardbound book."

## *Health and welfare study: Coordination steps taken*

Greater coordination of health and welfare institutions in the Church of the Brethren is in the offing as the result of a study approved by Annual Conference.

In follow-up the Conference confirmed appointees to a permanent committee on health and welfare. The seven-member committee will propose national and denominational policy and coordinate common concerns and programs among the church's 21 retirement homes and two hospitals in the US and Puerto Rico. The committee's expenses are to be covered by Annual Conference.

The action also allows for the employment of a staff person to direct the coordination, with staff expenses to be underwritten by the Brethren Homes and Hospitals Association.

An amendment to the report urged administrators "to recruit and hire minority persons at the various levels of responsibility." The original report had noted that "all of the boards of trustees of the homes were Caucasian and only the hospitals had nonwhite membership on their boards."

An amendment presented from the floor that sought to include residents on institutional boards lost.

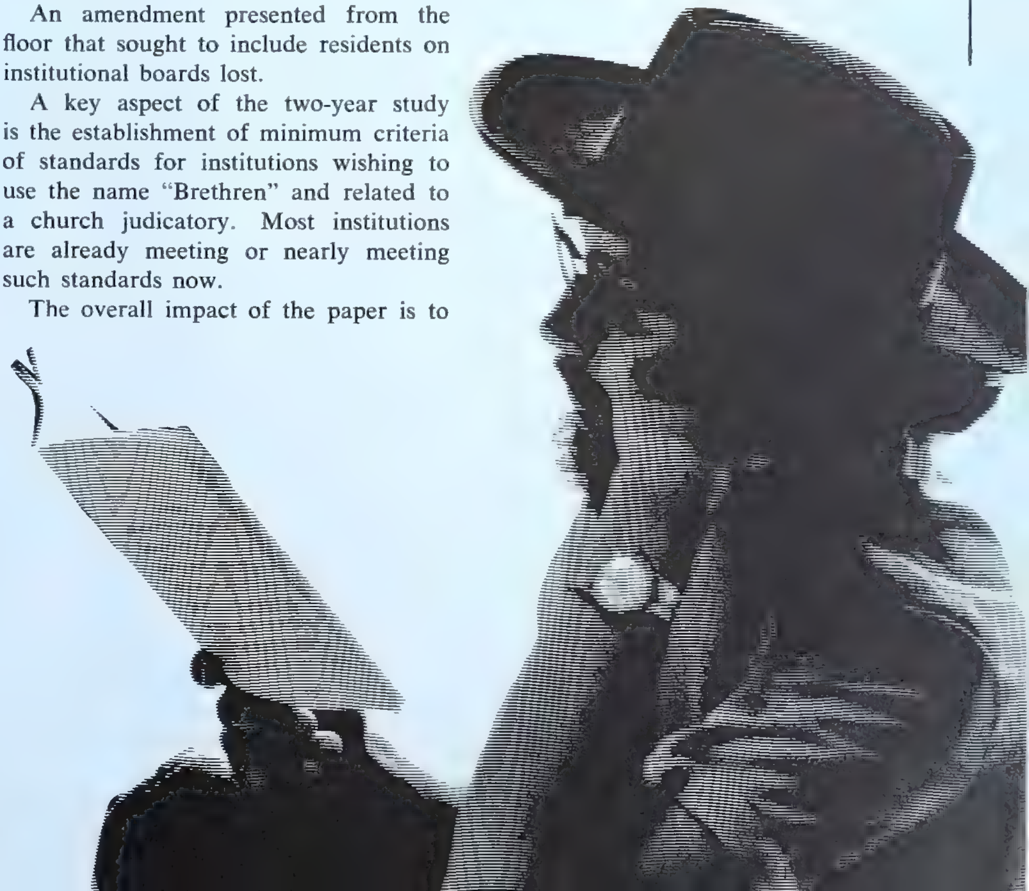
A key aspect of the two-year study is the establishment of minimum criteria of standards for institutions wishing to use the name "Brethren" and related to a church judicatory. Most institutions are already meeting or nearly meeting such standards now.

The overall impact of the paper is to strengthen the ties between the church and districts and the institutions in terms of relationship, governance, financing, program, and services.

Considerable stress is placed upon congregations to find opportunities to be of assistance to persons in need. "It is in the local congregation where it is affirmed that all of life is sacred, and that therefore social service is at the same time spiritual service, when it is derived from the desire to act out the love of God," the report says.

The report noted that there are growing numbers of older persons in the Church of the Brethren and that by 1975 there will be about 20,000 persons over age 65 within the church.

In its work the committee bringing the recommendation visited Brethren institutions, analyzed reports, participated in various national conferences on health and welfare, and probed various approaches to such matters as the aging, poverty, cost and specialization of care, institutionalization, and preventative care.



## *Potpourri: Drugs, a holiday, pastoral year, ordination, FAUS*

In other actions the temperate Brethren responded to a query on media advertisement of beer, wine, and liquor by referring the paper to the General Board. An amendment to include "tobacco" and "other drugs" did not alter the spirit of the query.

Everyone on the floor voted to urge Congress to designate Jan. 15 a legal holiday honoring the late Martin Luther King Jr. "We believe that keeping the memory of Dr. King alive will remind all of the effectiveness of nonviolence and will still the raucous voices that call for violence in our country every day," affirmed the Conference.

A vote to change the church and pastoral years to coincide with the fiscal year will have to wait until 1973. The mood of the Conference was to hold action for a year, while the General Board could study congregation's reactions to having all their years begin at the same time.

With its naming of a study committee to research the meaning and function of ordination, Annual Conference pointedly recognized the changing nature of the pastoral role and the expectations of persons in the "set-apart ministry." Among the five-member committee's assignments will be looking at effective counseling services for pastors who undergo "crises in their personal and family lives."

In a study of the Fund for the Americas program and its relation to evangelism, a five-member committee pointed up that guidelines already exist for the support of minority groups whose primary concern is evangelism. The report proceeded to question, however, if FAUS is not in need of clearer communication, if its educational phase can be made more effective, and if the program as a whole merits higher priority in terms of staff time.

## *People: Elections, appointments, and a raft of committees*

Wayne F. Geisert, president of Bridgewater College in Virginia, will moderate the 1974 Annual Conference in Roanoke. The layman economist ran against Leland Wilson, La Verne, Calif., pastor.

Other offices filled:

Annual Conference secretary, William R. Eberly, North Manchester, Ind., five-year term

Central Committee, J. Stanley Earhart, Grantham, Pa., three-year term

Committee on Interchurch Relations, Gordon W. Bucher, Hartville, Ohio, three-year term

Bethany Seminary electors, Curtis W. Dubble, York, Pa., Paul Keller, North Manchester, Ind., five-year terms. Appointed by the Conference, Ruther Armey, Fresno, Calif., five-year term

General Board representatives, Carmen Torres Boaz, San Diego, Calif., Robert M. Keim, Somerset, Pa., Anna B. Mow, Roanoke, Va., E. Paul Weaver, Nappanee, Ind., Gladys C. Weaver, Hyattsville, Md. At-large representatives, Phyllis Carter, Bryant, Ind., Fabricio Guzman, Chicago, Ill., C. Wayne Zunkel, Elizabethtown, Pa., three-year terms

Appointments made by the Conference:

To the National Council of Churches, Harold D. Fasnacht, La Verne, Calif., Irene Kohr, Lancaster, Pa., Harold B. Statler, York, Pa., Roy A. Johnson, alternate, Westminster, Md. Named to the NCC by the General Board: Arlene May, Timberville, Va., S. Loren Bowman and Joel K. Thompson, Elgin, Ill., three-year terms

To the Committee on Interchurch Relations, Naomi Kulp Keeney, Harrisburg, Pa., three-year term

Study committees selected:

To clarify the meaning and function of ordination, Oswald H. Goering, Oregon, Ill., J. Earl Hostetter, Everett, Pa., Arlene May, Timberville, Va., Carroll M. Petry, North Manchester, Ind., Charles E. Zunkel, Akron, Ind.

To study a response to taxation for war, Dean E. Denlinger, Dayton, Ohio, Galen Detwiler, Everett, Pa., Vernard Eller, La Verne, Calif., James F. Myer, Manheim, Pa., Robert B. Myers, Rockville, Md.

To facilitate closer ties with health and welfare institutions, Leona Z. Row, Washington, D.C. (1975), Hazel M. Peters, Elgin, Ill. (1977), Harold D. Fasnacht, La Verne, Calif. (1979), all named by Standing Committee; Larry K. Ulrich, Chicago, Ill. (1976), Gerald Roller, Roanoke, Va. (1978), named by the General Board; Raymond R. Peters, Sebring, Fla. (1978), and William H. Cable, Syracuse, Ind. (1976), named by Brethren Homes and Hospital Association

To the nominating committee of Standing Committee, Wanda Button, Iowa-Minnesota, Hiram J. Frysinger, Atlantic Northeast, Don L. Glick, Shenandoah, John L. Huffaker, Mid-Atlantic, Alton Kurtz, Northern Ohio, Rhett R. Petcher, Virlina, Louise Shively, South-Central Indiana

In General Board reorganization Ira B. Peters, Roanoke, Va., continues as chairman, with A. G. Breidenstine, Lancaster, Pa., vice-chairman. Heading commissions are, General Services, Ina Ruth Addington, Kingsport, Tenn.; Parish Ministries, C. Wayne Zunkel, Elizabethtown, Pa.; and World Ministries, Charles H. Bieber, Brodbecks, Pa. Members at large on the Executive Committee are Phyllis Carter, Bryant, Ind., and Leon C. Neher, Quinter, Kans.

To the Pension Board, Ina Ruth Addington, chairman, Robert M. Keim, vice-chairman; to the Investment Committee, Ina Ruth Addington, Robert M. Keim, Ira B. Peters

## *The overseas brothers: Passing on the fire*

In a Conference sometimes leaning with a sectarian tilt three overseas representatives stood out. They were a visible and poignant reminder that the body of Christ is worldwide.

Through informal contacts as well as public statements, the churchmen from the United Evangelical Church of Ecuador, the Church of North India, and the Church of Christ in the Sudan in Nigeria helped Brethren put into perspective the events of the hour. Who, for example, could have expressed more succinctly than Eric S. Nasir, moderator of the Church of North India, what so many Thursday evening listeners felt after the Rosemary Ruether presentation. Observed the bishop wryly, "Her sermon was like the peace of God which passeth all understanding."

Both at Cincinnati and since, the fraternal visitors had opportunity to meet Brethren in casual situations as well as in business meetings and worship services. Of particular joy to them was learning to know American youth, youth whom they saw as knowledgeable on issues and committed to shaping the church of the future.

For Pastor A. P. Mai Sule Biu of Nigeria Annual Conference was an especially appropriate time to be in the States, on the occasion when delegates formally were acknowledging and celebrating the independence of Lardin Gabas (Eastern District), Church of Christ of the Sudan. And while the matter did not precipitate floor debate, the presence of Pastor Mai Sule affirmed the partnership with the Nigeria church that has extended for 49 years and promises to continue into the future.

At the Friday evening service Merle Crouse of the World Ministries staff put to each of the fraternal visitors what they discern to be the Brethren contribution to them and their people.

To Señor Muzo the answer was "knowledge of the word of God," "the many avenues of hope" this word has opened, and "the new unity we have discovered in ourselves, our families, and our community."

To Mai Sule Biu, the answer was also "the word of God which is the salvation of light."

To Bishop Nasir, the gift was "the unadulterated good news of Jesus Christ and his redeeming grace" and the examples Brethren missionaries have offered of simple life, the love of peace, and service medically, educationally, and spiritually.

A second question Mr. Crouse asked of the overseas brothers focused on what gifts they could bring to the church in North America: the fire they could pass on.

"We have huge buildings, big planes, even rockets putting men on the moon," replied Sr. Muzo. "Our technology is advanced. How much closer have we gotten to God? As Brethren and Christians," he appealed, "it is time to reconcile this question among us."

Pastor Mai Sule suggested a possible sending of Nigerian missionaries to the United States, "to share the fruit and the ideas you have already given to them." Beyond this, he said, is the sharing of "the mutual understanding of love between the churches."

Bishop Nasir felt the Church of North India "in a very humble and prayerful manner would wish to pass on the fire of first love with which you began work both at home and abroad. The fire of recapitulation, looking back. The fire of the Christian way of life. The fire of good conscience, genuine love for souls that people may see Jesus Christ in your lives and in your work so they become inheritors of everlasting salvation."

"This is the fire we prayerfully would offer you."

*Fraternal delegates, from left, A. P. Mai Sule Biu, Nigeria; Segundo Muzo, Ecuador; Eric S. Nasir, India*

## *The week that was: One delegate's response*

Cincinnatus was a fifth-century Roman hero, the man for whom the city of Cincinnati was named. History gives him status for one main reason. His countrymen once elected him to a task, one which required him to travel to Rome. He is said to have fulfilled his mission in a matter of days and then to have returned to his plow. Persons, especially delegates, going to the 1972 Annual Conference could well feel some kinship with Cincinnatus.

We too were chosen for a task which took us from our homes and jobs for several days. Our participation will never give us hero or heroine status but we can hope that our history will reflect some of the results of our completed mission.

"Flamed by the Spirit," the theme of the Conference, touched every person who attended. The mood of celebration captured in 1971 in St. Petersburg, still lived, and this year it joined forces with the Spirit's flames. The result of that union produced one of the most creative and joyful conferences held in recent years. This was most evident in the music, the worship, and the art expressions. However, the spirit of the business sessions reflected it also. Throughout the entire week the Brethren applauded, quite literally and quite liberally, what they heard, saw, and experienced. Clapping hands seemed an appropriate expression of approval and identification since it knows no barriers of age, sex, race, language, or intellect. It also attests to a feeling of being involved.

To suggest that only the mood of St. Petersburg carried over into the Cincinnati Conference is to tell just a part of the story. Eight items of unfinished business also carried over and when added to the new concerns produced a business agenda of twenty-one items. Those of us who served on Standing Committee soon realized the extent of our assignment — to arrive at recommendations for all items of new business and possibly take another look at the unfinished items.

An agenda which includes a range of topics like abortion, music, taxes, migrant farm workers, evangelism, liquor advertising, war in Indochina, health and welfare, and elections requires many mental "gear changes." I readily admit to my own limitations at the point of making intelligent decisions on such a smorgasbord of interest areas. Therefore, I find the combined intellect and wisdom of the delegates very helpful. As one delegate put it, "I never allow myself to make a final decision on Conference business at home. I first want to hear what others have to say." The presence

and witness of a large number of young people, doctors, counselors, musicians, home administrators, business persons, and educators, gave substance to the debate and significance to the final decisions. (One might hope that since an additional business session had to be scheduled for Saturday night, those prone to use the microphone might apply more brevity and pertinency to their input.)

As Conference proceeded one question persisted: How can we live consistent with our decisions? Undoubtedly all persons who attempt to interpret and support the decisions made in Cincinnati will struggle with this question for a long time to come.

Variations of the question sound like this: Over half our budget, including our pastor's salary, comes from money earned in war-related employment. What do we do? How can I on the one hand refuse to pay telephone tax but on the other hand pay income tax, a large part of which I know goes for war purposes and part for revenue to support the liquor industry? The pertinent question in Cincinnati was: Can I denounce such things as war machinery and the liquor industry and at the same time live in and enjoy plush accommodations financed to a large extent by one or the other or both? As one delegate struggled to find acceptable answers, she concluded that "at least this is a step in the right direction." Another put it similarly: "You have to start somewhere." Some may share the opinion of one man who said, "That's okay for the preachers but the rest of us can't do it."

Another area of concern for me, perhaps related to inconsistency, is evidenced in speeches that seem to question the competency of those persons whom we have elected or appointed to represent us on committees and boards. Choosing certain individuals for these assignments in itself is an act of faith. It seems then that a lack of faith is intimated when we use such resources as quotes from the secular press, authorship unknown or known by name only as "proof" to seriously question or refute a committee's report. Again it occurs when we attempt to amend or revise a report so extensively that the intent of the original is lost in the verbosity. For some this same lack of faith permeated the discussion concerning the vision electors may have for Bethany Seminary and the course they may chart for it. There must be a message in this. Perhaps we need a query calling for an evaluation of where Brethren put their trust, with a set of guidelines included.

An announcement that united delegates in a serious concern for the present and the future was that extensive budget cuts had to be made. Budget cuts take on significance when they dismiss dedicated persons and realign valuable programs. Now that the initial shock has worn off, the issue calls all of us to an appraisal of our priorities. As one person suggested, "We need a new spirit of dedication to our homework to make amends for what we have allowed to happen." Properly flamed by the Spirit we can do that and more.

If one word describes the Cincinnati Conference, for me it would have to be "creative." Art forms displayed in Convention Center, banner making by the youth, Brethren-authored music and other expressions of worship, singing on the Square and other "outside the walls" witnessing, SERRV exhibits, children's choir handmade stoles, visual Board, BVS, and MESSENGER reports all emphasized the creativity alive in the Brethren. Hopefully this kind of creativeness will be kindled across the entire Brotherhood and, as a result of 4,575 persons being flamed by the Spirit, will be the carryover to Fresno in 1973.

In conclusion, I refer again to my incidental research on Cincinnatus, the namesake of Annual Conference's host city. It seems that following the Revolutionary War a group of people organized into a Society of Cincinnatus. The Society had three purposes: (1) to promote fellowship among the members; (2) to preserve the freedoms of all people; and (3) to aid needy members and their families. Brethren will detect a familiar ring in these purposes.

Alas, I may now spoil my whole analogy. One assessment of the Society of Cincinnatus suggests that when any attempt is made to evaluate the organization, it is "impossible to distinguish fact from fiction."

O God, may the words of our acceptable motions in Cincinnati become an integral part of our daily actions in our home communities and may those actions be subject to your infinite wisdom. Whether history grants us a memorable place or not, let there be no question about distinguishing the facts from fiction. Let there be no fiction. — ELAINE SOLLENBERGER

## *When we leave Cincinnati:*
## *The work of Pentecost*

When the tongues of flame are no longer visible,
When the mighty winds of the air conditioners are still,
When the white dove has been packed away in the truck
    for the trip back to Elgin,
When the disciples go home,
When the delegates are back in their churches,
The work of Pentecost begins:
    To find lost persons,
    To heal the broken ones,
    To feed the hungry, even when some call him the enemy,
    To stand with and support the prisoner,
    To help people who are suffering because of flooded waters
        and to be with and help people who hurt because of falling bombs,
    To bring peace among the brothers and sisters,
    To make music in the heart.

— Dean Miller, after Howard Thurman's "The Work of Christmas"

# Gamble? You Bet Your Life!

### by L. John Weaver

Gambling is the largest illegitimate business in the United States today. Ten years ago Estes Kefauver, then chairman of the Senate Crime Investigating Committee, estimated that the gross amount bet yearly in the United States would exceed the combined profits of United States Steel, General Motors, General Electric, and the top one hundred manufacturing enterprises of the nation.

The trend now is to "legitimize" gambling, making it even bigger and more pervasive, with governments sharing in the take. As new gains in power and influence have been made by gambling, in all too many instances the church has remained silent. The individual Christian is left to decide alone whether to participate in this growing national pastime.

What is gambling?

Is it gambling for a young person to borrow money to go to school in the hopes that he will make it up eventually in increased satisfactions and earnings?

Is it gambling to walk down the street, or even live life itself?

In a court of law, gambling is defined as having three necessary elements: (1) a consideration (such as money) which is given for the right to participate; (2) a game in which the outcome is dependent largely upon chance; and (3) a prize of some value which is paid to the winner.

Thus, business ventures, insurance programs, even marriage, become matters of risk, not gambling.

After forty-five years of research in this field, Clyde Brion has written in his book, *Something for Nothing:* "Gambling, and I mean unquestionable gambling such as betting on horse or dog races, betting on the outcome of sports events, shooting craps, playing slot machines, roulette, twenty-one, or black jack, keno or bingo, buying lottery or raffle tickets or numbers, is without a doubt the most potent vice cherished by

*Throngs queue up for lottery tickets in New York's Grand Central Station but also in small towns in many states* the human race. . . . No less an authority than the notorious Harry Gross (now languishing in prison) has said it is impossible to operate a bookmaking establishment or gambling house without police knowledge and consequent bribery."

"With each passing week," observes *Newsweek*, "gambling seems to take on greater significance as a dominant social, political, and economic force of the 1970s. . . . The trend can be attributed partly to the general permissiveness of society; like alcohol, marijuana, and sexual freedom, the institution of gambling is steadily losing its shock value and becoming accepted as a part of modern life."

And now the growing number of state lotteries makes "legitimate" gambling as available as the neighborhood grocery. Recently Pennsylvania and Massachusetts became the fifth and sixth states to launch lotteries; voters in Michigan have approved a constitutional amendment paving the way for a lottery there. Other states are considering similar action.

What is wrong with a "little" gambling at the supermarket or the race track? Consider these among points listed in a leaflet circulated with our congregational newsletter:

1. *It won't stay little.* Gambling is like a drug. It is habit-forming. It may start little but it ends big.

The inner workings of a gambler's mind is described by Fédor Dostoevski in "The Gambler," a quotation with which *Newsweek* opened its cover report recently:

"I lost everything I had then . . . I walked out of the casino, and suddenly discovered that I still had one gulden in my waistcoat pocket. Well, that'll pay for my dinner at least, I said to myself. But after I had taken a hundred steps or so, I changed my mind and went back to the roulette table . . . It's true, it gives you a special feeling when you are all alone in a foreign country, not knowing whether you're going to eat that day, and gambling your very last guldens!"

The Gamblers Anonymous organization claims there are ten million compulsive gamblers who need help.

2. *Any gambling is part of all gambling.* It's wrong, for example, to steal $1,000 or to murder ten men. Is it not equally wrong to steal only $100 or murder only one man? It is estimated that at least half the population now shares in gambling.

3. *Gambling undermines a community.* As Thomas Dewey once put it, gambling "has brought nothing but poverty, crime, corruption, demoralization of moral and ethical standards and ultimately a lower standard of living and misery for all the people."

# The Jurells, from Palmyra, Pa., had a grand week.

## Fifty grand!

They're just one of several families winning the top prize in the Pennsylvania Lottery every week.

With ticket sales averaging over 7 million, we've been able to give away more than eight thousand cash prizes ranging from $40 up to $50,000 at every drawing.

And thousands more are qualifying for the grandest prize of them all: $50,000 a year for 20 years. $1,000,000!

You can put yourself in the running for the big money simply by buying a 50¢ ticket wherever you see the official green and white Lottery Keystone.

Who knows, next week could be a grand one for you.

Pennsylvania Lottery

It's a chance you've got to take.

# Stanley Kuzniar, from Farrell, Pa., had a grand week.

## Fifty grand!

Mr. Kuzniar, along with seven other lucky Pennsylvanians, recently won the top weekly prize of $50,000 in the Pennsylvania Lottery.

And thousands more won cash prizes ranging from $40 up to $4,000.

What's more, every week thousands of people are qualifying for the Million Dollar Drawing in which the grandest prize of them all will be given away: $50,000 a year for 20 years, $1,000,000!

Each week there's new money to be given away and new people to win it. You can get in on the action simply by buying a 50¢ ticket wherever you see the Official green and white Lottery Keystone.

Who knows, next week could be a grand one for you.

Pennsylvania Lottery

It's a chance you've got to take.

*For 50 cents you are in the running for the big money, say Pennsylvania Lottery ads*

America was not built on luck or chance. Dedicated pioneers toiled long and hard to clear the land and secure a living from it, to build their homes and rear their families to see the value of honest toil.

Today the mad scramble on the part of management and capital for ever larger profits is matched only by labor's desire for more pay, less work and lower standards.

The moral and economic leadership of the world has passed from us as one result. We have become another Babylon, not knowing that in our craving for idleness, luxury, and something for nothing the kingdom is taken from us.

Gambling corrupts everything it touches. Gambling, a social and economic leech, inevitably corrupts government.

A few years ago the Senate Crime Commission reported that twenty percent of the gamblers' take (one dollar in five) is used as a fund to corrupt public officials. Gambling supports the network of evil which makes communities unsafe and threatens the ruin of the nation.

4. *Gambling destroys the gambler himself.* Christians oppose gambling because it damages personality. The New Testament, especially Luke 15, teaches that the most valuable thing in the world is human personality. If we follow Christ we love people and use things. The gambling promoter uses people because he loves money and things.

The phenomenal success of gambling is based on the appeal to selfishness both on the part of the promoter and the patron. The patron hopes he will get a lot of money and the promoter knows that he will get a lot.

Suppose a $100-a-week clerk who has been functioning rather normally with his income were to win $200 on a $2 bet. He now has taken $198 out of society and has put little or nothing back. This does something to him. He is now likely to become less capable of functioning normally at his old job, especially if he should win several times.

He has learned what seems to be a shortcut. Greed enters and he begins to feel that he was a fool to have worked so hard for so little before. Gambling does something vicious to a person's character.

5. *Gambling is the denial of stewardship.* Christianity is a giving faith. Jesus said, "If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? So whatever you wish that men would do to you, do so to them; for this is the law and the prophets" (Matt. 7:11-12). How different from this is the lure of getting in gambling?

The gambler assumes the right to take out of society more than he puts in. This is what Ray Sprigle meant when he said, "Gambling is an easy form of theft." It is a violation of the commandment: Thou shalt not steal.

Gambling is based on greed. Christ calls us to love and care for others and to give to the needy.

I believe that everything we have is received in trust from God. "The earth is the Lord's and the fullness thereof." Gambling is a waste of precious resources. The fruits of gambling are crime, corruption, wasted fortunes, crippled legitimate business, and despair.

6. *The end does not justify the means.* Susanna Wesley wrote: "Would you judge the lawfulness of a pleasure take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away the relish of spiritual things, whatever increases the authority of your body over your mind, that is wrong!"

Gambling is not right because the "profits go for a good cause." Would it be right to rob a bank if I gave to the Scouts? Or murder a man as long as I gave the body to medical research?

A "little" murder, a "little" housebreaking, a "little" adultery, or a "little" gambling — all stand condemned for one who seeks to follow Christ. Regardless of the cause for which the profits are supposed to go, can the end possibly justify the means when the means corrupts character?

Let us see gambling for what it is: An evil that promotes the worst and often destroys the best.

Why not gamble?

Because the stakes are too high — the health of the community, nation, and one's very life. And that's a sure bet. ☐

## GRIT/ in extraordinary measure

Although it is several months since Grace Clapper's passing on March 14, I feel impelled to express my personal praise to God for what she meant in my life and to mention briefly our experiences together in North China.

Grace first went out in 1917 and left for the last time in 1943. When she returned from furlough in 1938 I accompanied her as a new missionary. Following a school year of language study in Peking I was assigned to her station at Showyang, Shansi Province, about 400 miles interior.

On returning to her beloved home and work Grace greatly missed her former colleague, Minneva Neher, who with Alvin and Mary Harsh had disappeared from Showyang at the hands of the Japanese military the previous year while Grace was gone. There were continuing unpleasant local contacts with the military, but always Grace's practice was to "take it to the Lord in prayer." We lived together there for a year. I soon learned that prayer was a very important part of her life, and by her example and her prayers for me it became a much more important part of my life.

After 13 Chinese Christians were killed at Liao the fall of 1939 and our mission family decided it was time to evacuate to Peking, we and hundreds of other missionaries in North China faced the question of further evacuation to the States in view of increasing political tensions. That a "skeleton force" should remain became the conclusion of numbers of groups. Grace and I with Minor Myers became the "Brethren skeleton."

During the ensuing three years, which included the summer of '43 in an internment camp and then the long repatriation voyage home that fall, Grace's health was not good. But she never doubted divine guidance in the decision to stay on in China. Nor did the other two of us.

That first term ended my close association with Grace, but through nearly 30 years since then she remained a steadfast friend and an inspiration to me by letters, in the sharing of prayer concerns, and through very occasional visits. That we could again be together for several weeks last fall after 16 years of absence was indeed a special gift of God.

One person described Grace as having grit in extraordinary measure — so true in view of her health problems through the years. Much could be said in her praise. To me loyalty to Jesus Christ and steadfast faith are high on the list and qualify her as bearing the honored name of "Valiant for Truth." We can be certain the welcome home from the Lord Himself included, "Well done, thou good and faithful servant . . . Enter thou into the joy of thy Lord." — HAZEL ROTHROCK

*Upon leaving for furlough in 1937, Grace Clapper is bade farewell by children at Showyang, China. Months later, three of her Brethren companions at the Showyang station mysteriously disappeared. Miss Clapper resumed work there in 1938*

Women discovering themselves

# Awkward, Maybe—but ALIVE!

Ruffle the perfect manners of a
frozen heart,
And bid it to be awkward and
alive.
— *W. H. Auden*

We gathered in May, the time of unexpected showers and the surprise of hot days. The gifts we brought to each other — thirty Church of the Brethren women at a Lemont, Illinois, retreat center, and twenty-seven at New Windsor, Maryland — were unexpectedly varied. They suggest a corporate strength that seems far-reaching in its significance for all women in the Church of the Brethren.

"The purpose of these events is twofold," wrote Parish Ministries Commission Identity Task Group member Carl Zeigler Jr., in the invitational letter. "To provide a major opportunity for women to engage in a consciousness raising experience — to touch base with one another; and to engage in strategizing and learning skills as preparation for creative involvement in church and society."

Nelle Morton, professor emeritus, Drew University, and consultant on women's liberation for Church Women United, acted as enabler for both groups, along with teams of Brethren women, Mary Cline Detrick and Norma Trax in the East; Nancy Peters and Carole Zeigler in the Midwest. The design — flexible, with a reliance on the theory that disclosure evokes disclosure from others. And disclosure there was, in varied and diffuse ways, as we struggled with the question, "What does it mean to be a Christian woman in the 70s?"

*Woman awareness event at New Windsor: Responding to feelings on all different levels*

## Getting in touch

Our first task, getting in touch with our own stories — "her-story" — rapidly revealed its complexity. At first we carefully defended our own situations, as though the woman problem were far away from us: We talked of having been liberated for years, of being thankful for husbands who let us do anything we want or who help with household tasks, of working for bosses who don't take us for granted, of not having experienced discrimination. We resisted feeling in favor of intellectualizing, speaking apologetically of small resentments, as if they might really have occurred in our imaginations.

But in the process, the small resentments began crystallizing into several larger ones: our common feelings of frustration, guilt, and inadequacy. Such barriers as age and marital status, and our defenses of satisfaction with ourselves as women and as persons began sliding away as we shared feelings, often choked and awkwardly.

Frustration . . . at not being able to get credit cards in our own names . . . at being discouraged by well-meaning counselors from careers in engineering or medicine. . . . Guilt . . . because, though we know our families can take care of themselves, we came to this event without stocking the freezer . . . because the anger we discover deep in ourselves as women appears to damage some relationships. . . . Agony . . . in discovering that perhaps the relationship, and not the woman, is unhealthy. . . . Pain . . . at hearing from media, from the church, from the schools, from women themselves the message that our womanhood limits our possibilities as human persons.

We talked of cultural institutions and systems like the church which have reinforced the idea that such expressions by women of negative emotions are inappropriate. Asked when we first realized we were women, our responses were baffled ones: "Oh, I can't remember any specific time"; "I've never given that much thought." Our socially accepted roles of nurturer, comforter, helper, and sustainer of the species have left little room for thinking about ourselves as persons with special identities. Those same roles have called us to find our identity only in relation to someone else; they have caused us to distrust one another as competitors for the approval of the men from whom we have drawn our identity. Some theologians even maintain that woman cannot receive salvation except by man, taking their cue from Paul, who wrote to Timothy that "it was the woman who . . . fell into sin. Yet she will be saved through motherhood" (1 Tim. 13-14, NEB).

On all different levels women at the Lemont and New Windsor awareness events began responding to feelings and trying out ways of dealing with those feelings. "I feel weepy all over," one woman said as she touched her thighs, her wrists, her throat. "But I don't know where to weep."

Another laughed nervously, admitting that laughter concealed frustration and anger she could handle in no other way. Great cries choked in the throats of others, and tears came very hot.

For some of the women these feelings were so subterranean that, as intensively introspective as each weekend became, they could not be touched. For these women, resistance seemed a defense against pain they could not confront.

Throughout it all we had no one but ourselves on whom to rely: no authorities telling us how to feel, no theologians instructing us in the language of theologizing; we had only each other. Sometimes we struggled awkwardly with group process; sometimes we failed to deal thoroughly with a woman's very real feelings; sometimes we avoided the deepest and most painful centers of our being for easier revelations. But these were shared experiences in which each of us had some investment. We were startled, and then exhilarated, to discover that each of us was becoming truly a sister to the others.

**I wish I knew how it would feel to be free**

In the learning of our stories, we became conscious of where we feel the "crunch" of the woman problem.

Some of the women expressed deep frustration in being unable to find adequate child care so that they might participate more freely in decision making positions, in fulfilling jobs, or in self-enrichment. Theirs is the frustration of women whom society has taught to feel guilty if they dare question the unexamined assumption that ultimate responsibility for rearing children lies with Mother.

Others described how male leaders in their congregations rationalize theologically their reluctance to permit women to serve the Eucharist. These women would want to be free to consider themselves as members of the priesthood of *all* believers.

Some of the women felt the crunch in the male orientation of language: consider *brotherhood* of *man,* Christ came that all *men* might be free, faith of our *fathers.* Brotherhood means sisterhood? Man means woman? Father means mother? Some insist so. But these women know the pain of feeling excluded by such terms. The ridicule we have experienced in challenging the use of these phrases led Nelle to write, "There is no longer doubt in the minds of liberated women that the common speech of the American people presents an image of male control in pulpit, politics, education, industry, and family."

As we shared in this way, it was easy to take one another seriously, and therefore to affirm one another as persons.

Not everyone had reached the same level of awareness. No matter; the weekends were times to listen to all our sisters, from whatever place they spoke.

Clusters of women continued talking long into the night.

We learned that we could play together, and we explored our sense of humor.

All of this led to our dealing with specific issues within the Church of the Brethren. Strategies included a request for free child care at Annual Conference, plans for a from-the-floor contribution to the General Board report in Cincinnati, and the resolve of Mid-Atlantic District women to come together soon in a similar kind of experience.

Most profound, though, were the evidences of personal growth that the two weekend events engendered. Some women spoke of new strength they did not know they could possess. Others left thoughtful. Some expressed feelings of frustration and anger more intensely at the end than when they had arrived — for those women, "back home" would not be easy. In some way, each of us had gotten in touch with some unexplored parts of ourselves — awkwardly, perhaps, and hesitantly, but with every expectation of finding new life there. — LINDA BEHER

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## LETTERS/*continued from 1*

holm's hymn, "Great Is Thy Faithfulness," and many, many more?

As for the author's comment on the morbid emphasis that "Jesus Loves Me" places on death and dying for a child, I doubt if children have even thought of this when they sing it. They're thinking of the love emphasis. I don't regard the phrase, "If I love him when I die, he will take me home on high," as morbid but as a blessed promise for children and adults as well. It is the same as if a minister would preach on the biblical text, "Be thou faithful until death, and I will give thee a crown of life." Why not speak of death? We all have to face it. And the blood? Is this not the life? Jesus said, "Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" (John 6:53). Should I get so sophisticated that I can't mention in song *blood, death,* or the *cross?*

May I suggest a most profitable devotional time for a year? Read the hymnal through. Read at least one hymn each day. I found it to be most revealing and helpful. The majesty and strength of the poetry gave me a new appreciation of what I'd been singing all along. In my mind, what is needed as much as new forms of celebration in worship are order, dignity, a real sense of the presence of God, and less carelessness of preparation and "sloppiness" in performance.

L. Byron Miller

Akron, Ohio

### THE IMPERATIVE OF CHOICE

The article by Dale Aukerman on "War and Abortion" (June 1) makes three basic errors (I usually make more): (1) no force in religion; (2) the moment of life; (3) the parity of the involved.

1. For me the key issue is this one: The Brethren from the beginning have shunned creeds and rigid statements because of acceptance of the God-given responsibility (not freedom) of every individual to make his own choice (and bear the consequences — pleasant or unpleasant). God holds me responsible for *my* witness in the community — not for the other person's choices. We cannot legislate morality without being in danger of playing God. *We do* have a responsibility to express our concerns but not to legislate our moral concepts; laws are necessary to clarify logistics, like traffic regulations.

The concepts of "Jesus is sufficient" vs. "the lesser of two evils" as guidelines in decision making are very relative, not adsolute as Dale implies the first to be. Harold Martin in a recent pamphlet on abortion acknowledges there is a time when it is all right to kill — if it is a nonuterine or similar pregnancy. Whether the choice is to carry the pregnancy or have an abortion, "Jesus is sufficient" for the needs of the individual (this is absolute).

2. The assertion in the paper that "the Bible teaches us that human life is a sacred gift of God" is good; but no mention is made to when life actually begins (the assumption for Dale is that life begins at conception). But *there has been no clear statement at any time in history as to the beginning moment of "sacred life."* There are those who feel that every "ripe egg" should be fertilized; others would wait to see if the newborn life is physically all right (both points very extreme — there are many points between). This humanness — does God have a "storehouse of souls" from which one is placed in each baby at birth or at conception, or does each egg within the ovary (all 30 to 50,000) contain a soul, or each male sperm?

3. In war, we are talking about settling differences *between adults;* in abortion, one party has *no* developed "rational choice" ability (can't communicate); there is no parity here at all. In a life or death operation, consent is secured from the parents for minors. The point is well made by Dale that too often we do argue against ourselves in support of our wishes and try to make it appear to be God's will we are defending.

There is no easy answer. Basically I favor the committee's work, not to endorse abortion but neither to condemn those who use it — God has given us the right to choose. Do we know more than God in attempting to take away that right?

Philip Zinn

Oneonta, Ala.

### SPIRITUAL, SPIRITED

I have read and reread your June 15 editorial, "On Becoming a Spirited People." It is very interesting and has much food for thought.

Do we all long for something permanent? Yes and no. . . . Many of us in the church — Brethren and others — are looking for the new and different — a change. Yes, we want something spirited: the dash, the spectacular, the exciting, an outward demonstration, something physical to be seen. Do we want this more than the deep silence of the inner soul and spirit of the heart centered in God? . . .

The various concerns of Annual Conference which the editorial mentioned were lifted up in prayer by various Bible study groups of us Brethren at La Verne. We prayed there would be appeals for peace, plans for evangelism, bids for work with minority groups, and struggles for liberation. But more important than all of those things are our spiritual lives. . . .

My prayer was and is that the Holy Spirit may make of us not a spirited Conference, a spirited church, a spirited people, but rather that we may be a *spiritual* Conference, a *spiritual* church, and a *spiritual* people.

Bertha Kimmel

La Verne, Calif.

### NO TO AMNESTY

In the April 15 Messenger you asked for an opinion poll regarding amnesty. . . .

There should be no amnesty for any criminal who commits a crime against his or her country.

Especially should this be true where the crime was premeditated as in the case of draft-dodgers and deserters.

Also, the people who aid and abet the criminal are equally guilty of treason against the government and should be treated as such. . . .

Victor H. Stevens

Myrtle Point, Ore.

### EDUCATE FOR SURVIVAL

Our churches could spend less time worrying about the poor (Appalachia, May 15) and spend more time and thought on how to educate people in the art of survival so that they need not be on relief. Let the state take care of the needy.

William R. Sullivan

Vale, Ore.

### CHURCH AS USUAL

Churches throughout our land ought to be draped in black as a symbol of mourning for what we have been told our nation has to do to preserve its "honor." Could it be that with our stepped-up methodical bombing once again a United States President has decreed another Hiroshima, only this time in slow motion? And we may end up wiping a whole country off the face of the earth — a country smaller than the state of New Jersey and one that never did anything to us.

It is a horrible realization that in America we are seemingly at the same point that many German churchgoers were in the time of Hitler. Church "goes on as usual" and there is not a word about Vietnam in our sanctuaries while the bombs fall and the screams go on too far away for us to hear.

How God's heart must be broken to see us, who call ourselves by his name, "pass by on the other side" while our military leaders methodically go about destroying his creation. By the silence in our churches we give consent and crucify him anew. And hauntingly his words ring down through the corridors of time, "Inasmuch as ye did it unto one of the least of these my brothers, ye did it unto me."

Dorothy F. Shoemaker

Oaks, Pa.

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# The Illusion of Something for Nothing

When Michigan voters overwhelmingly voted in May to kill a 137-year-old constitutional ban on lotteries the Detroit Free Press observed that "surprisingly, churches and religious groups have remained officially quiet on what used to be one of the issues that churches — particularly Protestant churches — considered a clear sin."

After surveying several denominations and ecumenical groups, Free Press religion writer Hiley H. Ward said little organized opposition was to be found. For example, the Michigan Council of Churches, which the Free Press said "condemned all forms of gambling as late as December 1970 . . . ignored the current lottery proposal." A mission executive in Detroit commented that in his board "everybody seemed to come out with some ambivalence. Thumbs are still down on gambling," he added, "but not as much as before."

John D. Tomlonson, Church of the Brethren district executive in Michigan, contrasted the situation to 15 years ago when religious leaders took concerted action against the legalizing of bingo. Now, he said, churches are so busy coping with their own problems that they have drawn away from wider concerns.

Another factor, said Mr. Tomlonson, was that proponents of the lottery in Michigan remained obscure. "There was no one to fight against," he explained, "and the churches aren't in the habit of going out to start battles." He said that when opposition was evolved, such as the newspaper ad sponsored by the Committee on Lottery Information and Prevention (CLIP) which Brethren and other churches supported, much of it was too late to be effective.

The Michigan experience is not unique. In Palmyra, Pa., Brethren pastor Donald W. Rummel revealed that the churches there were quite exercised about pornography at the local newsstand. As council of churches president, he called on the dealer to express concern over the quality of materials. Curiously, Mr. Rummel said, not a voice had been heard from the churches objecting to the same news dealer's sale of tickets for the state lottery.

In Northern Ohio, the executive committee of the district board in April issued a statement to the press and to the churches opposing the lottery proposal yet to be voted in that state. In the release Gordon W. Bucher, executive secretary, appealed to Ohioans to rely on taxation, not gambling, to finance state operations.

The Northern Ohio statement opposing the lottery quoted from the 1966 Annual Conference paper on ethics:

> *. . . The hope to gain something for nothing is a flight from reality, so much so that for many persons gambling is habitual and uncontrollable. Life before God is not an unrealistic hope for a lucky break, but is a way of facing the future in the confidence that Jesus Christ discloses God's steadfast love and care for man. The risks it runs are those of faith undertaken in loving concern for one's fellowman and the surprises it expects are not those of chance but the free operation of God's grace. The Spirit of Christ is that of charity, sacrifice, and self-giving rather than of gaming in order to gain the property of the neighbor, no matter how worthy the use to which the gain is put.*

If we Brethren believe that in 1972 as apparently we did in 1966, we need speak up, for legalized gambling is fast being built into the framework of American life. Scarcely is there a legislature not faced with bills proposing off-track betting or other gambling schemes intended to boost revenue and ease the chronic financial woes of government.

But, as L. John Weaver writes in this issue, gambling is not something for nothing; it exploits human weakness to exact a toll that socially and morally is untenable. A nation of gambling addicts we can do without. — H.E.R.

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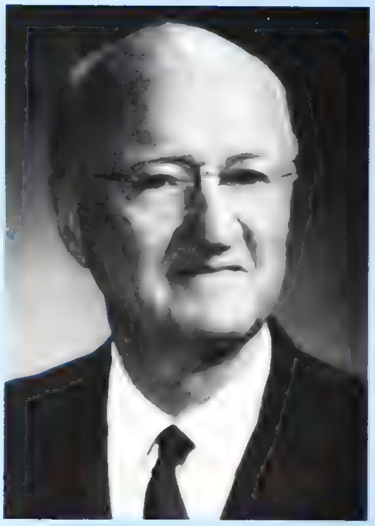
# The Hunger of the Heart



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## Prayers to pray in person by ROBERT H. MILLER

The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

# messenger

CHURCH OF THE BRETHREN SEPTEMBER 1, 1972

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## On Rebuilding Bangladesh

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**12** **The Spirit and the Spirits of the Brethren.** In his address to Annual Conference the 1972 moderator characterized the Church of the Brethren with seven "spirits." by Dale W. Brown

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In Touch profiles Barnard Taylor, May Allread Baker, and Garland Miller (2). . . . Outlook reports the calling of a doctor to Nigeria, notes the death of Athenagoras I, and introduces the new president of McPherson College, a flood worker, and a new district executive (beginning on 4). . . . Look also for a column on pastoral placements (16), and an editorial that poses "Questions to the General Board" (24).

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VOL. 121, NO. 15 SEPTEMBER 1, 1972

CREDITS: Cover, 4, 9, 11 Religious News Service; 2 (left) Juniata College photo; (right) Howard E. Royer; 3 Patricia M. Churchman; 5, 12-13 Edward J. Buzinski; 21 courtesy of Bethany Theological Seminary; 22 from Youth Ministries Resource Notebook

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Sept. 1, 1972.

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# letters

### MOVED BY THE RIGHT SPIRIT

Let's balance all our budgets. Throw out all our preconceived notions that the world knows how to run a business and start letting God run it. We might set our world afire along with our spirits if we really turn our faith loose and believe what Christ told his disciples. Let's cast our bread on the waters, purify them and our world, and begin to breathe the clean breath from heaven each day!

If one man or woman is healed from what he or she knows is wrong with him or her or it, then if it is well-healed or well-heeled, as one might say, some of the filthy lucre is going to be tossed in the direction of the publishing house to cover the costs just out of natural gratitude for favors received from God.

People may start believing that MESSENGER has a healing spirit within it which can heal them too, and the subscription costs will begin to be borne as a substitute for the medical cost that would otherwise have had to be borne. Pure gratitude has powerful motivating impact, and we haven't been making use of it.

Having seen how the fires of the Spirit (the Holy Spirit) can really be stirred when people moved by the right spirit get together as they did in the arts festival of the District of Illinois and Wisconsin May 21-23, I have a renewed confidence in the capacity of the Church of the Brethren to move mountains — the mountains of despair, the mountains of fear, the mountains of misery with which the people of the world are burdened down. Let us at least cast off these burdens of the spirit and let our spirits burn with the hot flame of inspiration from heaven!

CLIFFORD J. BINGHAM
Lombard, Ill.

### COMMON OWNERSHIP

Wayne F. Geisert (April 15) suggests that "major investments must continue to be made both publicly and privately if the level of life for any large portion of the world's people is to reach a reasonable level." By our personal decisions and democratic political activities we can influence those investments to be made where they will really help rather than exploit, possibly reversing the trend that brought us to the present situation: the United States comprising six percent of the world's population, yet consuming over fifty percent of the natural resources. We treat our own people a little better: the top five percent received nineteen percent of the national income.

Mr. Geisert revealed a basic flaw in our economy by stating correctly that "a growing GNP must be a part of the American picture if the unemployed are to be employed. . . ." If we could find ways to change our economy in the way that Jesus looked at life we might say, seek first the welfare of people and all these things will be added. That will probably mean increased practice of common ownership, direct and indirect, in familiar successful forms and in forms yet to be discovered. By indirect is meant labor unions and legislation as examples of institutions that encourage owners to treat their workers as if they were share owners. Cooperatives and community water systems are familiar direct forms.

Common ownership tends to prevent poverty by keeping wages, prices, and reserves in balance so workers can buy the products of industry. A growing GNP may result. When workers share in the ownership of the machines they have helped to purchase, they will tend to add only those needed to increase production or reduce drudgery rather than to replace men, thus preventing unemployment.

With production only to satisfy normal needs, not overstimulated by high-pressure advertising, natural resources will be conserved. A high level of purchasing power with its built-in markets should decrease the pressure to seek foreign markets followed by "gunboat diplomacy." It seems that public foreign investments should be more apt to be made to really help undeveloped countries rather than to exploit them, encouraging peace. The trick is to elect leaders who will take us in that direction.

If we seek first a growing GNP, the tendency, as Michael Harrington says, is to prime the economy by increasing the living standards of the rich. Keith Murray summed it up in *The Liberal Democrat:* "How long can we chase our tail in an endless spiral of growthmanship, producing further excesses of unneeded goods and using up a grotesque share of the world's resources, in order to give a forced-draft infusion to the economy?"

George Heitsman

Tucson, Ariz.

### CHARISMA FREE AND LOUD

We have had another fine Conference, though much too short to cover properly everything that needs to be handled.

As to the charismatic service Friday night, that was about the noisiest Brethren meeting I ever attended. It was more like a Salvation Army meeting, which is very good indeed.

I was a bit surprised that some would call it charismatic and not seem to know what the word means. I wrote *charisma* in Greek for several persons and told them that it means gift or free gift or perhaps more correctly gift of grace. The only way to pay for a gift of grace is to accept and use it gracefully, or better, to let God's gifts of grace use us freely. . . .

More power to those who will accept and use the charisma gracefully and freely, not quietly.

Harley J. Utter

Wichita, Kans.

### HURRAH FOR THE YOUTH

When the fire came down at Cincinnati, it fell on a lot of long-haired kids. They were great!

Many thanks to the Convention Center for allowing them to bunk down in the basement. The week of roughing it together built friendships that will last a lifetime.

One of the night guards said, "I've never seen a more joyful group of people!" Bare feet and all, they were beautiful!

As they sang in the square, passed out newspapers and Bibles, talked about Christ, and helped in the art exhibit they added sunshine and life to the conference.

Hurrah for our Spirit-filled kids! Hurrah for those who made this experience possible. Let's do it again!

Betty White

Carlinville, Ill.

### SACRIFICE: A FAIRY TALE?

While I experienced many moments of joy at this year's Annual Conference, I also felt a deep disappointment when the farmworkers' endorsement statement was defeated.

It seemed as though the persons who spoke against the statement weren't really facing the true issue. The only issue they seemed to be concerned with was how the statement would affect them as farmers and landowners. The true issue was to help those whom we know have suffered all their lives. Where is the "sacrifice for those less fortunate" that I've been taught by our ministers and the Bible? Is this only a fairy tale?

All this seems to be only another example of how we tend to brush aside any issue which calls for action on our part. We either defeat the issue or pass it on to a committee, relieving ourselves for one more year of the burden of a moral issue.

I feel the Church of the Brethren has great potential to lead in the march for relief of the suffering. So, where are the marchers?

Olive Bagwell

Covington, Ohio

### CROSS THE LINES

Within the last two years (and I am 83) I have come to see how many of us "Chris-

*Continued on 19*

## page one

Messenger's major coverage of Annual Conference appeared in August, comprising 21 pages of an enlarged issue. Two nuggets held over were Dale W. Brown's moderator's address, carried in full in this issue, and Tom Skinner's 90-minute sermon from which excerpts are scheduled for the September 15 issue. The requests for Messenger's publishing these two presentations have been numerous.

Annual Conference matters also have tended to spawn a considerable number of letters to Messenger, as this issue and coming issues reveal. Because the Letters column is one of the most widely read features of the magazine, the staff is committed to reserving prime space for this forum. At the same time we appeal to contributors to keep their statements short and sharp.

Two new columns are breaking into Messenger this month and will appear occasionally hereafter. The first, aimed at congregational workers, cites "Resources" on selected themes. In this issue the topic is materials for youth ministries. In coming treatments the themes will be Advent, goal setting, peace, family, Lent, summer education, and teacher training.

In the September 15 issue "Here I Stand" will be introduced as a column in which readers express convictions of a more extended length on specific concerns. J. Benton Rhoades of Agricultural Missions is the first spokesman, taking off on the farmworkers' lettuce boycott issue debated at Annual Conference.

Messenger's Review column next issue will sound a new note in its treatment of *The Anderson Tapes,* a recent film to be shown on network television September 11. It will be the first of several tv films commended for use in Christian education.

Also beginning this month the staff intends to update its reporting of pastoral changes, deaths, anniversaries, and related data through regular listings, issue by issue.

With these new directions, as with existing columns and features, the editors seek to serve the varied interests of readers. Reactions to the old and the new, and suggestions of topics for future coverage, will be most earnestly welcomed. — The Editors

## Barnard Taylor: Illustrating Brethren history

Barnard C. Taylor of Juniata College in Pennsylvania is not only editor of college publications but also a professional graphic designer and painter.

Mr. Taylor recently completed the second in a series of illustrations on Brethren history commissioned for Juniata College. His latest work depicts an 1890 scene at the Snake Spring Church of the Brethren near Everett, a congregation instrumental in establishing seven other churches in central Pennsylvania. The painting is a companion to Taylor's 1964 rendering of Christopher Sauer, famous Germantown printer. The paintings are on display in Juniata's L. A. Beeghly Library.

A few years ago Mr. Taylor painted five pictures on the history of the Methodist Church in America. A student of illlustration, he was encouraged in this interest by his uncle, H. Weston Taylor, well-known artist for the *Saturday Evening Post, Red Book, Cosmopolitan,* and *American Boy*.

Illustration is not the only style in which Taylor works. He is interested in modern art and exhibits abstract watercolors employing a calligraphic style to relate painting to writing. He is a close student of Jules Biesser, Miro, and Paul Klee, as well as such contemporary Americans as Helen Frankenthaler.

Barnard Taylor has had one-man exhibits at a half dozen colleges and has participated in Pennsylvania and New York State regional exhibitions. He will offer one-man shows at the "Gallery" in Harrisburg, Pa., in November and at the "Ridgeway Gallery," Oak Ridge, Tenn., in April 1973.

A graduate of Lycoming College, Williamsport, Pa., where he majored in art, Taylor studied for three years at the Pennsylvania Academy of the Fine Arts in Philadelphia. He will complete work on a master of fine arts degree at The Pennsylvania State University this fall, majoring in painting and graphic design.

Taylor joined the Juniata College staff in 1965 as director of public information. In 1970 he was named college editor. He has served as a member of the board of directors of the Stone Church of the Brethren.

Taylor is a native of Red Bank, N.J. His wife Leila, a native of Monmouth Beach, N.J., graduated from Juniata in 1971.

intouch

## May Allread Baker: Ohi

The old rolltop desk in the dining room is where May Allread Baker does her writing, but her inspiration stems from the out-of-doors, particularly garden, meadow, and stream. That she is a keen observer of the natural world is revealed in her two works published by The Brethren Press — *Willow Brook Farm,* 1946, and *The Gift of the Year,* 1964.

Of English and Irish descent, the energetic Mrs. Baker has drawn her impressions of the changing seasons in prose and poetry and, most recently, in painting. Her writings have appeared frequently in church and farm magazines, in the Cincinnati *Enquirer* and the Toronto *Globe*, and more recently on WEFG radio, Winchester, Va.

One of her favorite works is the poem, "Snowy Morning," where upon awakening the reader finds

*Each tree, each twig in shining filigree,*
*Was hushed and bowed in breathless ecstacy.*

Similarly, Mrs. Baker has rhapsodized about the young muskrat which plays in Painter Creek close by her house in Arcanum, Ohio; the song sparrow that remains faithful to its homeland and doesn't migrate south; even the sweet peppers to which she alludes as her "problem children."

With zest she has written about turtles, bobwhites, a sleek bay mule

## poet and painter

team, strawstacks, the Darke County Fair. And willows, especially willows:

*Down beside the grassy meadows,*
*Where the sleepy waters drowse,*
*And small, country streams meander,*
*Willows dip their pendant boughs.*
*Standing ankle-deep in mosses,*
*Leaning, cloudlike, o'er the brink,*
*Willows lend their shade and beauty,*
*Where the cattle come to drink.*

Enchanted as she is with the world of nature, May Allread Baker knows that it can be a vicious and unmerciful world that offers no assurance. Hence her observation: "Only in things of the spirit can we have love, peace, hope, charity, and the anticipation of a higher and better life."

But for her and doubtless many of her readers even the things of the spirit find enrichment in a rustic setting. This is the statement of "The Country Church," a poem which in essence describes Mrs. Baker's own Castine Church of the Brethren —

. . . *Where pious folks with unassuming ways,*
*Breathe forth their earnest prayers and hymns of praise.*

## Garland Miller: Maker of hand plows

Garland F. Miller, member of the Bridgewater, Va., Church of the Brethren, is president of the Dominion Manufacturing company which produces a unique product — hand plows.

With today's back-to-the-earth movements, the hand plow is experiencing an upsurge in popularity. Dominion expects to manufacture and market 20,000 garden plows this year. In 1965, the first year of operation, the firm built and sold 3,000, and each year since then the production has steadily increased.

In 1964, Dominion Silo, with Mr. Miller, president, bought the grounds, equipment, and buildings of the former Bridgewater Plow Company, established in 1908. Mr. Miller wanted to provide year-round employment for his twenty-five employees who manufacture concrete staves and erect silos from May through October. His firm is one of three hand plow factories in the country.

A native of Rockingham County, Mr. Miller, who also raises beef cattle, had previously raised turkeys for forty years, but gave that up after five years in the plow business. He handles most of the business from the office with the secretarial help of Mrs. Miller.

The white oak used for handles comes from West Virginia and Tennessee. After the lumber is cut and shaped, it is then bent in a steam-run handle-bending machine. "The handle bending, I reckon," said Mr. Miller, "is the most unique part of the operation. There are probably not more than a couple of steam-run handle-bending machines in the country." The handles, after being bent, are sanded and dip-painted.

Cast iron and steel for the hubs come from Pennsylvania. The spokes are fitted into the hub and the rim attached.

Mr. Miller owns one of his company's products, but he said that he isn't a very good advertisement for it, because he doesn't have time to do much gardening. He is a trustee of his alma mater, Bridgewater College, vice-president of a savings and loan association, on the boards of Rockingham Memorial Hospital, an electric cooperative, and a fire insurance company, and for seven years was president of the Rockingham Co-operative Farm Bureau.

The retail price for the plow without attachments is approximately $12, and with a five-prong cultivator, mold board, double-pointed shovel, and four-inch and two-inch shovels, it sells for $18. Even at that it appeals to the gardener who wants to keep the initial investment low, who prefers pushing a hand plow to jogging, or whose spouse is doing the work, which makes a rototiller an unnecessary extravagance! — PATRICIA M. CHURCHMAN

## Lafiya's public health program calls doctor

One expects to find a doctor bedside and not in a hospital bed, but Dr. John S. Horning was definitely hospitalized.

That is not what he had expected come mid-July. Had their visas arrived and plans gone as laid, he and his wife, Estelle, and three of their five children would have been en route to Nigeria.

The delay was expected to be only temporary. His stay in an Illinois hospital was for a two-day treatment of a back ailment.

His assignment overseas: work with the government of the North-Eastern State of Nigeria and the Lardin Gabas (which means "Eastern District") Church of Christ in the Sudan in setting up a new phase of a public health program.

Lafiya, synonymous with the one-million dollar, five-year Nigeria Medical Program of the Church of the Brethren, makes possible this new ministry there.

Public health is actually a major redirection of the medical program in Nigeria. The rationale for the new emphasis came from a number of sources. Among them, Dr. Wolf F. Bulle, medical mission secretary of the Lutheran Church, Missouri Synod.

In a report to the World Ministries Commission in November 1970, the month that the Lafiya (pronounced la-fee-ya) program was launched, he confirmed what some of the Brethren medical staff had been saying. He stressed the need to turn attention to preventative, rather than curative, health care.

Dr. Bulle called for "attacking the causes rather than confining [program] to the treatment of the results of the diseases."

He listed the need for improved nutrition, better sanitation, and general health care to improve the health and life expectancy of a total area.

In Dr. John Horning, the program finds a person uniquely equipped. His major work experience comes from Ecuador, a country to which the Hornings had fully expected to return this fall.

He first went there in 1957 just out of two years' residency in general surgery at Milwaukee County Hospital in Wisconsin and a year of language study.

His first term was spent in rural medicine while earning his Ecuadorian license to practice.

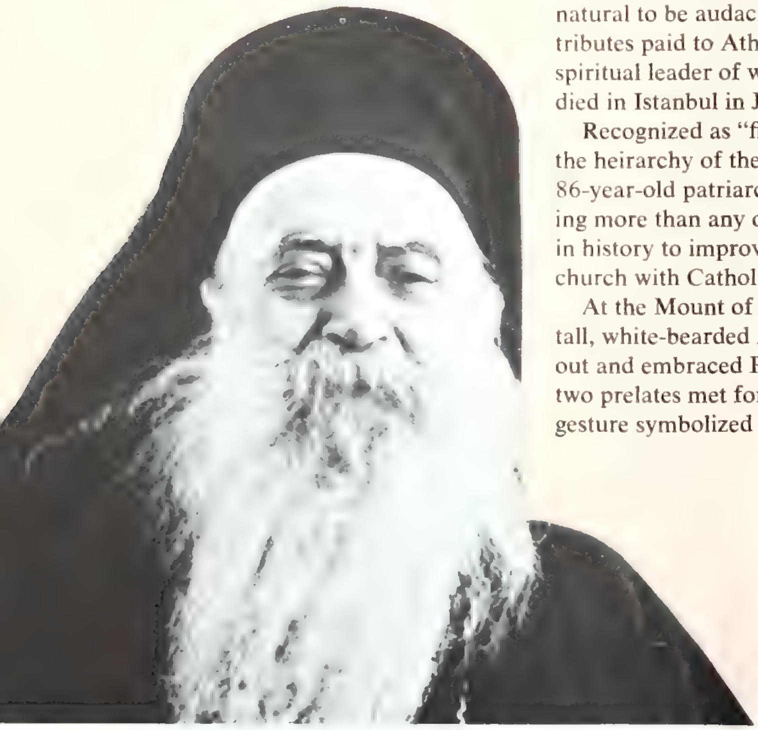
His next task was to train auxiliary nurses and paramedical persons (technician types who supplement the work of medical doctors and registered nurses) to serve in setting up rural health programs.

During his stay in Ecuador he received the Meritorious Award from the United States Agency for International Development for his two years work as a population officer. As a USAID employee he worked with the Ecuadorian Ministry of Health and various institutions and private organizations in the development of family planning programs.

His coming to Nigeria will increase the number of Lafiya medical doctors to four in the Lardin Gabas area in the North-Eastern State, the area to which the Brethren first sent workers in 1923.

Dr. Roy Pfaltzgraff Sr. is at the Adamawa Leprosarium, Dr. Wilfred

## Athenagoras I: "The brotherly aristocrat"



"A man of daring simplicity who found it natural to be audacious" is one of the tributes paid to Athenagoras I, the spiritual leader of world Orthodoxy who died in Istanbul in July.

Recognized as "first among equals" in the heirarchy of the Eastern Church, the 86-year-old patriarch is credited with doing more than any other Orthodox leader in history to improve relations of his church with Catholics and Protestants.

At the Mount of Olives in 1964, the tall, white-bearded Athenagoras reached out and embraced Pope Paul VI as the two prelates met for the first time. The gesture symbolized an end to the schism that had endured between the two churches for nearly a millennium.

"What divide us are interpretations of doctrine," the patriarch explained at the time. "I leave that kind of division to the theologians. For us, the task is to love. Love does not divide; love heals wounds."

Brotherly exchanges between the patriarch and other church leaders continued. But in spite of the respect and status he commanded, Athenagoras chose to live in simplicity.

"Yet wherever he was," one observer said, "it was obvious he belonged to the natural aristocracy of the spirit."

Dale Ott, Brethren Service director in Europe, wrote: "Though the church is divided, Athenagoras steadfastly refused to accept these divisions as final and challenged all Christians and Christian bodies to reaffirm their oneness in Christ even while confessing the sin of their divisions."

Successor to Athenagoras is Demetrios I, archbishop of Imbros and Tenedos.

Derksen serves at Garkida General, and Dr. A. Schlosser is at Ngoshi of the Basel Mission. Negotiations are in process for securing a fifth doctor at Lassa, the other hospital that was started by the Church of the Brethren.

The only other hospital in the area, located at Mubi, is government operated. It usually has one or two certified medical doctors. The government also operates several dispensaries (satellite health stations staffed by technicians equipped to treat the most common ailments) in the area.

The population and area served by these doctors and hospitals in Lardin Gabas approximate the population of the city of Baltimore spread over the state of Maryland: one million people in a 10,000 square mile area.

The $1 million Lafiya program anticipates $230,000 budgeted by the World Ministries Commission from Brotherhood Fund receipts, an additional $300,000 by December 1973 from special gifts over and above regular giving from Brethren donors, and $470,000 from governmental and other church and private agencies.

Toward these financial goals:

— More than $168,000 is reported in cash contributions and commitments toward the special gifts total.

— A $40,000 grant from Church World Service Nigeria rehabilitation funds has been designated for the church agencies' portion.

— Contacts have been made in several West German church agencies that have expressed interest in the medical needs in Nigeria.

Interpretive meetings on Lafiya are set at Roanoke and Harrisburg, Va., and Palmyra, Lebanon, York and Coventry, Pa., this fall and winter.

Directing the scheduling are Donald L. Stern and Stewart Kauffman of the Stewardship Enlistment Team, charged with securing special gifts.

They indicate that most of the larger contributions have come as a result of eight group meetings held since last September in Indiana, California, Pennsylvania, Maryland, and Virginia. Some 170 couples attended these meetings.

In other developments:

— A Board of Health and Welfare Service was established during the summer. The board consists primarily of Nigerians and includes a representative from the State Ministry of Health and Social Welfare and from the Ahmadu Bella University Medical School.

The new committee will give direction to the total medical program including public health, the four hospitals, and the seven dispensaries. It will choose, also, those eligible for scholarships.

— Whiting Associates of Rome, Italy, have made their survey and initial report on facilities development, indicating that site plans will be available soon.

Kenneth E. McDowell, World Ministries development consultant and liaison for the Lafiya program, further reports that the consulting firm has been given an additional assignment: drawing up a prototype of a cluster of facilities that would become a health center.

The center would be a step between a dispensary and a hospital. Still in the dreaming stage, the facility probably will include maternity, temporary hospitalization, public health, prenatal and child welfare units, and a basic dispensary.

Lafiya is a Hausa word meaning health and well-being. In the North-Eastern State of Nigeria it is a daily expression of concern used in the ritual of greeting. It is becoming a familiar word stateside as it symbolizes growing support for the Church of the Brethren Nigeria Medical Program.

## McPherson's tenth president known as 'student's friend'

The new president of McPherson College is seen by others as having a deserved reputation as a "friend of the student." He has found his own interest lies primarily with youth and their needs, a concern that was a major determinant in setting his vocational direction.

Dr. Galen Robert Snell, at 38 years of age, became the tenth president of the Kansas college on Sept. 1.

His selection to succeed Dr. J. Jack Melhorn was made from some 30 highly qualified candidates. The chairman of the presidential selection committee noted that "an interest in and dedication to Christian higher education was at the top of both our priority list and Dr. Snell's."

Born in La Verne, Calif., Dr. Snell is the fourth of a family of five boys. The family of Ernest and Iva Vaniman Snell had its roots in the Virden-Girard, Ill., area. It was the related Snell-Vaniman-Brubaker stock that helped create the Pleasant Hill Church of the Brethren, now no longer in existence, but which was the mother church to at least three present congregations in the Springfield area of Illinois.

*Two presidents: Galen R. Snell, l; Wayne F. Geisert, Bridgewater College, who is moderator elect, Church of the Brethren*

Dr. Snell considers the religious roots of his family a tremendous influence on his life. His four brothers and their families are active members in Brethren congregations in the Pacific Southwest Conference area.

Following graduation from La Verne College in 1955, Dr. Snell attended Bethany Seminary, spending one summer at Lybrook Navajo Mission in New Mexico and a second summer at the Snake Spring Valley Church of the Brethren in Middle Pennsylvania District.

That first summer influenced him to accept the directorship on graduation of the Lybrook Mission, where he spent four years.

It was the sight one night of three nearly naked children in 20 degree weather at Lybrook, while their parents were drunk in the hogan, when Dr. Snell decided to direct his energies at working at the alcohol problem among Indians. An Alcoholics Anonymous group was started and continues today under Navajo leadership.

In 1962 Dr. Snell entered graduate work at the University of Arizona at Tucson, but soon began to question the educational experience required for his professional goal of clinical psychology. He discontinued his work and took the pastorate for two years at Glendale, Ariz., Church of the Brethren, where he rediscovered his interest in working with young people.

He returned to the university and obtained his master's degree in psychology and his doctorate, in 1967, in student personnel and counseling. He is a certified psychologist in Arizona.

No stranger to McPherson, he served at the college from 1967-70 as assistant and then dean of students, dean of men, and assistant professor of psychology. For the past two years he has been at Scottsdale Community College in Arizona, most recently as the school's first dean of education services (instruction).

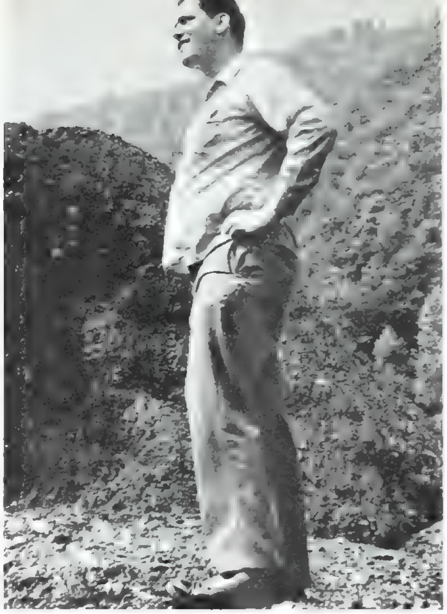
"My commitment to the Church of the Brethren and now specifically to McPherson College calls me back to Kansas," he said recently. "McPherson College has a wonderful history.

"Private colleges across the nation are having problems for many and various reasons. I believe in private, church-related education. I wish to see this continue as a viable force in the Church of the Brethren in the Midwest. The college and church must remain related in the future, as in the past."

Dr. Snell and his wife, Ruth M. McClure, have three children, Linda, 15, David, 13 and Ataloa, 11. Mrs. Snell is an accomplished organist and teacher, with degrees from La Verne College and the University of Arizona. For the past two years she has been teaching at Arizona State University.

Dr. J. Jack Melhorn, 51, McPherson president for seven years, has taken a position at Kansas State Teachers College in Emporia, as professor of sociology and assistant dean of School of Liberal Arts and Sciences.

Prior to his service at McPherson, Dr. Melhorn spent 18 years at La Verne College as chairman of the sociology department, director of admissions, chairman of the financial aids committee, and, for several years, acting chairman of the social science division.



*Glen Sage: "The trauma continues for the people of the valley"*

## Brethren pastor spending year in West Virginia flood area

"For the next couple of years the people in this valley will be leading almost 'temporary lives,' " said Glen H. Sage, who in coming months will be helping to minister to the survivors of the Buffalo Creek flooding in West Virginia that took 120 lives Feb. 26.

Mr. Sage resigned his pastorate at the Crab Orchard, W. Va., Church of the Brethren and since June 1 has been part of a team ministry to help meet the emotional and spiritual needs of the coal mining community.

When an 18-acre lake spilled into the valley of 15 communities, that same evening Glen Sage was in the affected area to help in a ministry to the survivors. He worked 20 hours with little rest. [MESSENGER, May 1, 1972.]

He has lived 24 of his 28 years in the West Virginia coal fields and has had extensive training in work related to the mining industry. His performance has won the respect of his colleagues and rapport with those he is serving.

From an office in Amherstdale made available by the United Methodists, Mr. Sage is working with two ministers of the Methodist and Presbyterian churches. His support comes from the Church of the Brethren Emergency Disaster Fund through Church World Service.

"The trauma continues to be so real in the lives of the people of this valley.

"For example, an eight-year-old boy is fearful of getting out of sight of his mother when it rains. He refers to the area as 'the hole.' "

Mr. Sage sees the work of his team not only with the region but to local ministers as well.

Most of the resident clergy "are saturated with feelings," he said, and also work in the coal mines which has allowed them little time to minister to their people.

An eleven-member Buffalo Creek pastoral care advisory board, six of whom suffered damage in the flood, will assist the team in working in the valley. Six members on the board have secular occupations, including a physician who lost 93 patients in the flooding.

Other Brethren involvement in the Buffalo Creek area has included a four-day pastoral counseling ministry by Virlina District executive director Owen G. Stultz and Ralph Spradling, witness commission chairman. Ray Tritt, a builder from Aurora, Ill., spent a month in the area for Church World Service helping in the rebuilding program of the denominations channeling their disaster response through CWS. The rebuilding program will focus on obtaining housing for the 4,000 persons who were left homeless.

## Prayers for peace urged in September emphasis

Prayers for peace during the week of September 10-16 are being urged by Mennonite Broadcasts, an agency with which the Church of the Brethren has worked closely in the past two years. All interested churches and individuals are invited to join in the emphasis.

Special use is urged particularly of the Peacemaking Spots on television stations during the week, the series produced cooperatively by the Mennonites, the Church of the Brethren, and the United Methodist Church.

The proposal for the emphasis came from a listener to The Mennonite Hour who wrote that he hears many persons talking about the problems of peace but saying little about the use of the greatest resource available, namely prayer. He urged that listeners be called to a day of prayer for peace.

In follow-up, Kenneth J. Weaver, executive director of Mennonite Broadcasts, indicated, "Our emphasis is to call people to prayer for the leaders of the world's nations, the leadership on both sides of the conflicts in Southeast Asia, Ireland, and the Middle East."

## New Tri-District executive will take 'listening' stance

Martin A. Gauby sees his twelve years of pastoral experience as helping him to identify with the concerns of both pastors and laity in his new position of executive secretary of the tri-district field program of Iowa-Minnesota, Missouri, and Southern Missouri-Arkansas.

"I expect one of the biggest challenges to be that of listening and caring for individuals. There are many pressures on church people, and many honest differences which can divide and alienate or which can unite people in determined Christian discipleship.

"People in the church are often hurting with too few constructive outlets of expression of those needs," he feels.

In the past year Mr. Gauby was pastor of the Beacon Heights Church of the Brethren at Fort Wayne, Ind. His pastorate from 1965-71 was with the Community Church of the Brethren at Klamath Falls, Ore., the latter two years in a yoked parish with the United Church of Christ.

Thus he brings to his current position, he says, an interest in "exploring new areas of cooperative church life and work." The district office is located at Dallas Center, Iowa.

While pastor of the Weston congregation in Oregon, 1960-65, he spent two years as interim executive for the Oregon district. Age 38, the new executive grew up in Falfurrias, Tex., and graduated from McPherson College and Bethany Seminary. He has been active in scouting and ministerial associations, toastmaster's club, and was president of the Weston, Ore., Chamber of Commerce.

Mrs. Gauby is Edith Buckingham of Fairfield, Iowa; the couple has two sons and a daughter.

Martin Gauby succeeds Lyle C. Albright, who for the past ten years was executive of the 40-church, 4,876-member district. Mr. Albright has assumed the pastorate of First Church of the Brethren, Wichita, Kans.

# underlines

*PEOPLE YOU KNOW* ... At Elizabethtown College *Dr. Carl W. Zeigler Sr.* received a citation from the John Frederick Steinman Foundation for teaching excellence. The professor of religion and philosophy has been with the college since 1959.

Pastor *Harold S. Moyer*, Williamson Road Church of the Brethren, Roanoke, Va., has been elected president of the Roanoke Valley Ministers' Conference. He had served as vice-president and program chairman in the past.

*Marion Bricker*, who has been in Nigeria for six years, has returned to the States. He first served as a music teacher at Hillcrest School and on termination was business agent for the mission at Jos.

Two pastors recently celebrated many years in the ministry: *Chester H. Royer*, York, Pa., observed his 50th, and *Frank S. Carper* noted his 60th year at Palmyra, Pa.

A pastor for thirty years, *Raymond Risden*, died following Annual Conference of a heart attack. He had been pastor of Maitland church, Middle Pennsylvania, since 1969. ... Onetime missionary *Byron M. Flory*, Bridgewater, Va., died May 3, 1972. He was 83. He had been honored only a month before by Bridgewater College, founded by his father. ... More than fifty years in the pastoral ministry ended with the death March 7, 1972, of *Clarence G. Hesse*, Petersburg, W. Va. He was 84. ... Active in the ministry for 63 years, *John R. Hershman*, Elizabethtown, Pa., died March 23, 1972. He was pastor of the Swatara Hill congregation for twenty-five years. ... Historian *Freeman Ankrum*, Boones Mill, Va., died May 18. He was author of several Brethren books.

*YOU'LL WANT TO KNOW* ... The 1972 production of the musical, "Oh, Shenandoah, the River and the Valley," is scheduled Sept. 16-17 in Page County, Virginia. Included in the production is *The Ballad of John Kline*, recounting the life of the itinerant Brethren minister martyred in the Civil War.

"*America the Beautiful*," a 12-minute, sound, color filmstrip on ecology, has been designed particularly for use with elementary grade children in church and school. The photography and script are by Henry and Minnie Mae Hackman; the audio by Clyde Hollinger; and the narration by Clifford S. Huffman. The complete packet may be obtained for $14 from the Lancaster County Conservation District, 1383 Arcadia Rd., Lancaster, Pa. 17601.

*The Brethren in the Carolinas*, by Roger Sappington, traces the history of the Church of the Brethren in the District of North and South Carolina from its eighteenth century beginnings. The book may be ordered for $7.50 plus 25¢ postage and handling, from Ronald K. Wine, Box 5268, Kingsport, Tenn. 37663.

World Friendship Center is looking for *staff replacements* at its Hiroshima, Japan, headquarters. Intercultural activities, a youth club, and peace discussions are among pursuits. Contact WFC, 1544 Midori Machi, Hiroshima 734, Japan, or the WFC American Committee, 2425 E St., La Verne, Calif. 91750.

## **Syed Ally:** *The plunder of the Bengalis*

Since I was born and raised in Bangladesh, I recently made a six-week fact-finding trip to my homeland and the world's newest country. I went mainly to locate relatives and friends who were fortunate enough to escape the Pakistani butchery and to observe general conditions. What I heard and saw was much worse than what I had expected.

First, though, let me trace briefly the background of Bangladesh. Situated on the northeastern corner of India, it was once a part of the British empire. In 1947, the British colony was divided into India and Pakistan, the partition made strictly on a religious basis. The Moslem majority areas went to Pakistan while the Hindu majority portions were given to India. The two Pakistans, East and West, were separated by 1,000 miles of Indian territory.

From 1947 to 1971, West Pakistan colonized East Pakistan and diverted almost all the resources to improve its own sector. Industry, banking, business, civil service, and military were dominated by West Pakistanis. East Pakistanis were less than second-class citizens in their own country since West Pakistanis considered themselves superior to the Bengalis who lived there. All this was made possible by military dictators from West Pakistan who ruled the country since 1958.

Finally, there was a general election in the country in 1970. A political party in East Pakistan by the name of Awami League, under the leadership of Sheikh Mujibar Rahman, ran on a platform of provincial autonomy (not secession) and won 98 percent of the seats. Awami League Party wanted East Pakistan's share of resources and a stop to the flow of wealth to West Pakistan. West Pakistanis, who had no intention of sharing either power or wealth with Bengalis, did not respect the results of the election. Instead, the military started a genocide or mass murder of Bengalis. This genocide lasted for a period of nine months (March 25 — December 16, 1971) after which Bangladesh was liberated by the local people with an assist from India.

The plunder of East Pakistan followed a "master plan," which in part went like this:

— Exterminate all Bengali educated people.

— Murder and/or drive away all Hindus who formed about 10 percent of the population.

— Start a Hindu-Muslim communal riot in India, thus causing a flow of non-Bengali Muslims into East Pakistan and create a non-Bengali Muslim majority there.

— Install a non-Bengali family in every village in Bangladesh and give it weapons to rule the Bengalis for all time to come.

— See to it that every Bengali family have an illegitimate child fathered by a non-Bengali.

— Teach the Bengalis Urdu, the language of West Pakistanis.

— Destroy Bengali culture completely.

Pakistan partially succeeded in several areas during the army occupation. But the 75 million Bengalis rose against this "master plan" and expelled the brutal forces from East Pakistan. An independent Bangladesh emerged.

During the process the Bengalis paid an extremely heavy price for their independence. There was not a single Bengali family that did not suffer on account of this Pakistani holocaust. Ten million people fled to India for fear of their lives. Twenty million more had to flee from place to place inside the country to escape murder or torture by West Pakistani soldiers or the nearly three million non-Bengalis who had joined hands with the military in this genocide. Five million Bengalis were massacred. Two million homes were

# On

*International response: At left and cover, a child receives treatment from a Norwegian doctor for signs of anemia. Below: As a boy plows with bullocks children nearby follow one of 300 power tillers supplied by Christians in Japan*

# Rebuilding Bangladesh

burned to the ground. Hundreds of thousands of schools, factories, and office and other types of buildings were heavily damaged. West Pakistani soldiers raped nearly 400 thousand Bengali women, causing 250 thousand pregnancies.

Torture tactics used by Pakistanis beat all imagination. Grooves were cut on human bodies and salt and powdered hot pepper rubbed in them. Gunny sacks full of eyes were discovered near mass graves. Skulls of Bengalis were cracked open and Bangladesh flags inserted in them to serve as a dreadful example to other Bengalis. After the first few weeks, the army did not bother to "waste" bullets to kill Bengalis. The soldiers as well as the West Pakistani civilians either beat the Bengalis to death or slaughtered them with knives, daggers, and machetes. Sometimes three to five people were tied together with ropes and thrown in rivers to be drowned to death.

Since the Pakistani military did not have a just cause in Bangladesh, the army was demoralized. It had to accept defeat in the face of Bengali cry for independence. In their time of retreat, the Pakistanis made certain that every sphere of life in Bangladesh was virtually destroyed. They broke or damaged the bridges that form the backbone of communication in Bangladesh where rivers crisscross the country. As a result communication is crippled. The factories and machinery were damaged in order to destroy the economic base.

At the outset Pakistanis had massacred the Bengali policemen. Can you imagine a country of 75 million people starting out with a new police force? The civil servants were also killed. So Bangladesh had to get new recruits or shift responsibilities. Much of the movable property was shipped to West Pakistan. This included private automobiles and motorized rickshas taken by force from Bengalis. The treasury in Bangladesh was nearly empty since the money was transferred to West Pakistan. The Pakistan International Airlines had less than $20 in its Bangladesh account.

The ten million Bengalis who had fled to India now have come back. But they are refugees in their own country. The farmers' homes have been burned; their primitive plows were destroyed by Pakistani soldiers and the livestock to pull the plows have been eaten or killed. The famers did not have seed to start the planting season. During the military occupation by Pakistan, the Bengalis had lost two crop seasons and the third is gone without much farming. Although the country is full of rivers and fish is abundant, there is a shortage of fish in the market since the fishermen have been killed, their homes burned, and their nets destroyed.

A large scale famine costing an estimated three million human lives looms on the horizon. The world community is offering a helping hand through the United Nations. India is the largest contributor of aid to Bangladesh. Next to that is the United States which has donated or pledged slightly less than $200 million to date. But the needs are staggering. The reconstruction cost alone is estimated to be $2.5 billion. Nongovernmental agencies including the church are coordinating relief efforts for devastated Bangladesh. Church of the Brethren-donated funds were channeled to Bangladesh Ecumenical Relief and Rehabilitation Service through Church World Service.

One positive factor in the country's favor is the unity and determination of the people to rebuild Bangladesh. In spite of the immediate gloom, Bangladesh is a viable entity. In the six months since independence, the rate of reconstruction has been promising in spite of such handicaps as lack of funds, virtual nonexistence of building materials, and the collapse of transportation. If the world community offers a generous helping hand and Mother Nature is kind to Bangladesh to keep droughts, floods, and cyclones away, I am certain this eighth largest country on earth (in terms of population, not area) will take its rightful place in the community of nations. □

## II Leon Howell: *The battle to sustain life*

A somber cloud of uncertainty has descended over Dacca and the major towns of Bangladesh. The elation that came with liberation and the joy in the near miraculous return of the revered Sheikh Mujibur Rahman have quickly given way to a grim wrestling with the nearly intractable problems of the world's newest nation.

On the surface a rather remarkable sense of normalcy seems to prevail. Millions of refugees from various parts of India have returned much more quickly than most Western observers thought possible.

Dacca streets are crowded and bustling. Farmers in rural villages are preparing fields for the next cycles of rice and jute and sugar, as well as harvesting a surprisingly large rice yield in certain sections of the country. Dr. Lincoln Chen, an American who worked at the Cholera Research Laboratory in Dacca until the killing began last March, returned in early February and wrote in his diary: "The contrast between the fear, terror, and controlled anger of nine months ago . . . and the current enthusiasm, freedom, vitality, and confidence are striking. The biggest difference is that people are without fear."

Schools have reopened in most places, though great damage was done to buildings, equipment, and books. Government ministries have almost full staffs, and a mass of statements and position papers emanate from their offices.

Bangabandu (the name given Prime Minister Mujibur Rahman, rather weakly translated as "friend of Bangladesh") has gone from the isolation of prison to the flurry of the world diplomatic scene. Every day another country recognizes Bangladesh as the momentum increases.

But these are surface normalities; underneath are myriad swirling problems that will not soon go away. The battle to sustain life with a nearly totally disrupted transportation system is only the most obvious. The Pakistani army, and the short war, destroyed much railway stock and track, regular railway bridges, vital ferries, trucks, and boats. It is simply not going to be possible to get food grains through this shambles to some of the areas where people do not have food.

Wage earners are seen listlessly sitting on the street, hoping for mills and factories to reopen. At midnight recently, a Bengali television cameraman and I visited long lines of people waiting at the employment exchange for employment cards — which are not going to mean jobs. They were playing cards, singing, or sleeping, using bricks as pillows, in 48 degree weather. The cameraman, who had just returned to his native country, was visibly shaken. "If these people are not helped to find work soon, they will stop singing songs. They will be the most desperate and dangerous people in the country and even Sheikh Mujib will not be safe from them."

Within the new government the best jobs have gone to those people who fled to Calcutta and overseas. Those who remained behind but may have risked their lives by secretly working for liberation are increasingly resentful. A common conversation of destructive intensity hinges around who collaborated and who only appeared to while working against the Pakistani army.

Through it all, Sheikh Mujib remains very much in control. An Asian journalist recently wrote of him: "Everyone in this country revolves round Sheikh Mujibur Rahman. He is the State . . . with his colleagues head and shoulders below him in popular estimation, he is the rallying point — the foundation of all inspiration, the universal mentor, the father of the nation." His great prestige can conciliate contentious factions for some time to come. The great orator and communist leader, Moulana Bhashani, now 90 and ailing, states that he will give Mujib four years to rebuild the nation.

It is easy to be overwhelmed by the problems. But an outsider has to ask, are things going more slowly than expected, are problems greater than anticipated? A Bengali now in a major government post for the first time, who asked not to be identified, responds: "Look, I was in London in 1946. Those were difficult times. Many were unhappy with the government, there were long food lines, many were without work. But they made it. I think it is premature to say now that we will not. Maybe you foreign correspondents ought to go home for a year and then come back to see what we have done." ☐

## From Churches: *A global response*

In less than a month after the fighting between East and West Pakistan subsided, global church agencies established the Bangladesh Ecumenical Relief and Rehabilitation Service (BERRS). Even before Sheik Mujib had returned to his homeland, a fact-finding team from the churches was in Dacca.

The program BERRS is mounting and will invest $13 million from churches around the world in Bangladesh relief by June 1973. Instrumental in forming the agency were Protestant groups, among them the World Council of Churches, Church World Service, and Lutheran World Relief, in consultation with the Bangladesh government, the United Nations, and Catholic and other aid organizations.

The first direct flight of supplies was sent to Dacca in January by Church World Service and Catholic Relief Services. Included were medicines from the New Windsor, Md., Church World Service Center. Continuing air lifts have kept up deliveries of supplemental food, blankets and cloth for clothing, and medical assistance, in order of priority.

In addition, BERRS provided the government of Bangladesh $1 million to buy coastal and upriver freighters to transport goods and supplies during the monsoon.

Further impetus to developmental activity has been given in 17 projects under the Bangladesh Christian Council. The projects will provide work for 3,500 laborers and enable basic repairs to be carried out on roads, bridges, and irrigation canals. Help is also being given to repair schools, open tube wells, provide seeds and bullocks, encourage cooperatives in the fishing industry, and set up home looms — all basic enterprises for the majority of the people who are very poor.

Director of the BERRS program headquartered in Dacca is Harris R. Amit, a Ceylonese with 17 years experience in development.

As of May $2 million had been contributed by US churches through Church World Service, the money having gone for aid to the besiged Biharis, to Catholic, YWCA, and other rehabilitation projects offering job training, and to maternity care and adoption services for the dishonored women of Bangladesh.

Included in the gifts of churches was a $45,000 sum from the Church of the Brethren Emergency Disaster Fund, channeled through Church World Service. Contributions to date designated by donors for Bangladesh aid have totaled $36,300, according to General Board treasurer Robert Greiner.

Impressive as the combined $13 million investment of the churches may seem, the amount is but a fraction of the billions required for the new nation to stand on its own.

Observers on the scene maintain that the damage of civil strife was so great and the number of homeless is so vast that the rebuilding of Bangladesh has really just begun. ☐

*In Dinajpur a workman uses mud to build houses (top). In Dacca a partially deaf woman learns to type in a World Council of Churches/Concerned Ireland project*

# The Spirit

After I spoke out on controversial issues at the close of the 1971 Conference, I received some Matthew 18 type of letters questioning whether I was qualified to be moderator at all. My defensive reply was that there are different charges laid on the head of the moderator. The first of the many opportunities is to preach the gospel, and in my book, one cannot preach the gospel and remain neutral on vital issues. The second charge comes when one picks up the gavel. Then one has the obligation to be as fair and impartial an umpire as the grace of God makes possible. There is a third function, however, which I have discovered to be very important. This is the obligation to listen. The moderator receives many letters and in his travels hears many concerns.

From all of this listening, I have discerned seven spirits blowing in the Brethren winds. There may be more, but seven is a good biblical number, even if too large for a respectable sermon. From a love letter of the New Testament, we do have this command: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God . . . " (1 John 4:1). May we test the spirits, keeping in mind that in a Brethren context my word is not the final one, but through my word, your word, and others, we might discern together whether a spirit truly confesses Jesus Christ.

Another guideline is given by Paul in 1 Corinthians 2:12: "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God."

In fear and humility, let us test the spirits to see whether they are of the world or from God.

The first spirit, increasingly a stronger wind, is the spirit of *conservatism*. Do not define it too quickly; rather, listen

## by Dale W. Brown

# & the spirits of the Brethren

to what I am feeling.

Some of the folk who embody this spirit have really gotten through to me this past year. Attending the Rhoades Camp Meeting last fall, which I confess I had never heard of before, I was made aware of how many plain people there still are in our brotherhood. I was flattered that they recognized me from former beardless photos and greeted me with the holy kiss. Brethren conservatives are in some ways like and in many ways unlike American evangelicals. They have elicited a warm response from me as they have shared the sentiments expressed by the plain brother. In many ways there has been manifested a sincere loyalty in spite of a lack of sharing in the leadership structures of our fraternity. Now, they sincerely appreciate the fact that their voice is being taken more seriously in a way not always true in recent decades.

At the same time, I believe that the conservatives, though not as guilty as the rest of us, have been invaded by the spirit of the world. I have often been hurt, for example, to find some conservatives in our brotherhood who trust the words of a radio preacher who preaches hate toward communists, believes in baptizing infants, and does not observe the love feast, more than of a brother who serves on the staff at Elgin. Rightly reacting against some aspects of the social gospel, conservatives have often overreacted to the extent that their substitution of personal pronouns in the gospel story sometimes makes it seem that their version of the gospel goes back to 18th and 19th-century individualism more than to the first-century message.

The Spirit with a capital "S" truly speaks through the conservatives in calling us back to the biblical and Brethren roots of our faith. But when a theology about the Bible is equated too easily with having the theology of the Bible, that makes it easy for the spirit of the world to get in.

That's why we need one another in the body of Christ. We need to confess with Paul: "We know in part." "Our knowledge is imperfect."

We need to be conserative enough about our heritage to turn to what some would call a liberal note of our forefathers, who emphasized that we must ever be open to new light as it breaks forth from the Word.

Another spirit, with a small "s" — which many claim blew in when the bonnet and broadbrimmed hat blew off as the first Dunker couple jumped into the Model T Ford — is the spirit of *Americanism*. In the twentieth century, this spirit has penetrated all of our lives, conservatives and liberals. America has been good to the Brethren, providing a refuge of religious freedom and virgin land, some of the best being occupied by our forefathers after someone else had killed the Indians. Like others, we came to do good and did well. Because this land has been so good to us in a material way, it is very difficult for many of us to accept the fact that America has not been and is not good to many of the poor of our own land and the oppressed of the world.

Wanting to believe the best about America, many of us have departed from our heritage in adopting a civil religion, one which identifies Americanism with Christianity. Popular preachers of American civil religion, many claiming to be Bible believing, so identify Christ with America that they preach against our personal sins but fail to preach against the sins we commit together in mass murder through bombing, exploitation of peoples in the Third World, support of some of the most corrupt dictatorships in history, and operation of a system in which the rich get richer and the poor, poorer. They often change our Lord's prayer to "My Father who art in heaven, forgive me my personal sins."

The testing of this spirit constitutes one of the basic struggles in our churches. In one congregation I met a family who had withdrawn their membership but still maintained some relationships. In response to my inquiries, they told me that the Vietnam War had confronted them squarely with the question of

*Spirit of God Descend,* banner by Virgil Hylton, Braddock Heights, Md.

whether they knew a higher allegiance to their government than to their church. They concluded they did. I wish it would have been the other way, but their spirit represented a great amount of integrity.

The spirit of the world, even Robert's Rules of Order, teaches that our highest loyalty should be the state. Everything the Spirit taught me in Sunday school about Daniel and the acts of the apostles leads me to proclaim that Jesus Christ, not Richard Nixon or any other leader, is Lord. A brother wrote requesting that we place a flag on the platform. I answered that the decision was not mine to make but that personally I am not anti-flag as long as the flag stands for liberty and justice for all. Neither am I greatly pro-flag as I place symbols pointing to my Christian faith as being more important, and I am Quaker enough to wonder about many of these. I can spell America with a "c" in that one should be loyal to everything which this nation should be under God. I can also spell America with a "k," as many youth do, to point to the fact that because of our gross collective sins, it is difficult to be proud that one is an Amerikan.

It is wrong to have a theology of resurrection without a theology of the cross.

The Spirit with a capital "S" does command us to make prayers for all men including those in high positions. But the Spirit, no doubt, says to us what he said to the Christians at Pergamum: "But I have a few things against you: you have some there who hold the teachings of Balaam" (Rev. 2:14), Balaam being one of the symbols in the Book of Revelation to point to idolatry of the ruler cult.

A third spirit which is being tested is the spirit of *liberalism*. In many ways I have felt that I have had the right to be rough on the liberals, whoever they are, because I have been one of them. Christianity came alive for me, first, through the social gospel movement of the Thirties. Liberals have returned this favor in being rough on me, so much so that on occasion I have discovered that conservatives are not the only ones who can be afflicted with a closed mind and dogmatic spirit.

I believe it was the Holy Spirit of love who led the Brethren into greater openness and mission to others. But this same openness to the world has led to greater infiltrations of worldly spirits. In our desire to move from a peculiar pilgrim people, to comfortable conforming citizens, we have often followed the spirits more than we have tested the spirits. The truth of the matter is that the early Christians were not respectable. Though commanded to live at peace with all men so far as possible, we are also promised the sword of division and persecution. In the name of openness, efficiency, and acceptance, liberalism has too often led us to compromise our convictions and soft pedal our witness.

Nevertheless, as the Spirit speaks through the conservatives to have us hold fast to what is good, so the Spirit speaks through the liberals to have us be open to the coming of the new. It has been the liberals who have kept alive the old Brethren theme that Christianity applies to all of life. This quote from Martin Luther is appropriate: " . . . if you preach the gospel in all aspects with the exception of the issues which deal specifically with your time you are not preaching the gospel at all."

When others have forsaken the kingdom teaching of the Bible, it has been the liberals who have pointed to the first fruits of the kingdom — righteousness, peace, and justice, and kept us praying, "Thy kingdom come . . . on earth as it is in heaven."

A powerful spirit which is much with us is the spirit of *evangelism*. In the midst of so much bad news, it is wonderful to have many discovering and sharing the Good News. The spirit of Key 73 will blow all around us.

The spirit of the world will get in, however, if we depart from our baptismal vow that Jesus Christ is both Savior and Lord. If we proclaim Jesus Christ as Savior only, evangelism will become a program from those who want protection from the scrutiny of Christ over their American life-style and who attempt to escape God's judgment on our racism, militarism, and materialism. If we proclaim Jesus Christ as Lord without receiving him as Savior, we fail to heed the call to repent of our own sins and know the power of new birth and radical commitment.

The world will get through if we think we can sell the gospel in the same way that Madison Avenue sells cars or that salesmen sell encyclopedias. If we live in the Spirit of Christ, we cannot manipulate people for our own ego trips or even for the sake of our own institutions. Their good, their wholeness, their salvation must be at the heart of our concern. Neither should we "schematize" the gospel by assuming that Christ has to come into all of our lives in exactly the same way. I have a prejudice against any scheme which attempts to set it up too neatly, such as a person will be saved, then serve and change the world. In the New Testament as I read it, the call to faith and obedience is so dynamically interrelated that it is impossible to diagram. Bonhoeffer's statement is a good one: "Only he who believes, obeys, and only he who obeys, believes."

The spirit of the world is getting through if we participate in evangelism only because it will make the people happy that we are finally doing something. The spirit may be more from the world when we become more oriented toward results than faithfulness. The Brethren are sometimes proud, sometimes ashamed, sometimes guilt-ridden about size. And this is right, for there are both bad and good reasons why we do not have more members. We have lost members because of self-righteous legalisms and clannishness. We have failed to attract members because of our failure to witness boldly and enthusiastically to our faith. But we have also lost members when congregations defected because their members found it more profitable to join denominations with no scruples against slavery. We have also lost to the growing cult of civil religion.

But to worry too much about size is to ask the wrong question. The question is faithfulness, not success. I am convinced that through some periods of history, a faithful church would lose members. In other eras, God might use such faithfulness of witness for a new ingathering of his people. The important question the Spirit asks is "Brethren, how can you be more faithful? How can we engender the love we had at first?"

There is much more to say, but those of you who know me will guess that I want to reflect on a fifth spirit which is abroad, the spirit of *pacifism*. Some have used the word pacifism to name the spirit from the world and biblical nonresistance to point to the Spirit from God. I have opposed this way of defining the issues because I believe that pacifism means peacemaking (Matt. 5:9) and nonresistance (Matt. 5:39) — both Sermon on the Mount concepts.

We can't sell the gospel in the same way Madison Avenue sells cars.

To get at the same thing, however, it might be well to distinguish between the anti-war and Christian peace movements. I do not make this distinction to separate the sheep from the goats but rather to attempt to clarify some things which have happened these past months. As the government has taken away the threat of the draft and reduced the number of American deaths, it has been revealed that many opposed the war because of the death and possible loss of Americans and not out of Christian compassion for the Vietnamese. There is a real question whether the majority of Americans oppose the killing of Vietnamese, even women and children, if very few Americans are dying. At the same time we have experienced the demise of the anti-war movement, we have growing numbers of Christians yearning for Christian and biblical foundations for their peace concern.

The Sixties revealed much about us. In one mood we were thrilled as the songs of our Brethren campfires were sung on the streets and as our private thing about conscientious objectors became common stuff in our daily newspapers. In another mood, however, we, some of us, were saddened by the unfaithfulness of our own congregations. In our efforts to be open to our communities we had de-emphasized the very beliefs which would have made us popular with many in the Sixties. Acculturation combined with our liberal home mission strategy backfired to cause us to miss a tremendous opportunity to witness to a large anti-war crowd.

What about the Seventies? If the Vietnam tragedy comes to an end, the anti-war movement will evaporate more quickly. Nevertheless, hatred, injustice, and slavery will still abound. With fewer voices around, the peace witness of the Brethren will be needed more than ever. Many of us who have enjoyed the company of so many crying, "Peace, Peace," may discover anew that there are few who enter the narrow gate that leads to the Way of the Cross. Can we expect the Brethren who were unfaithful to their peace genius in the Sixties when peace was in the songs of the land, to be more faithful when peace is no longer a fad? If we are Flamed by the Spirit, such a miracle may be possible.

I agree with Floyd Mallott who felt that the real story of the destiny of the Brethren in the twentieth century is tied up to our faithfulness on this issue. I believe the Spirit desires to enflame us to share both with those who preach peace without Christ and with those who preach Christ without his way of peace.

From my biased perspective, spirit number six, the spirit of *radicalism*, is often regarded to be a larger wind than it really is among the Brethren. Elsewhere, I have written identifying and defining this mood in the context of our biblical and historical heritage.

Diversity can be good if in testing the spirits it leads us to be more faithful.

Here I would like to place the radicals in the same bag as the other spirits. Yes, the spirit of the world has gotten through to them in spite of the fact that some radicals have so ably captured the spirit of the pilgrim people not conformed to the world. Turned off because nominal Christians do not practice what they preach, radicals also are often prone to reject what they preach. The spirit of radicalism can throw out Christianity with the church.

Many of the sons and daughters of Brethren who accuse local congregations of acculturation, namely, selling out to their culture, have been acculturated often in their own way to subcultural values. Some efforts to begin new congregations from those dissatisfied with the church have failed because the alienated are so brainwashed by other aspects of American culture as to not really accept the Christian faith. Likewise, some radicals imbibe personal habits and life-styles out of tune with New Testament positions.

At this point, however, I would like to pursue my interest as to how those of us in the church might relate to radicals, our own or others. This has come to special focus with the trials of the Harrisburg 7 and Angela Davis. These past months, I have often wanted to declare Elder George Miller of Lancaster County,

# pastoral placement

Clyde S. Albaugh, from Circleville, Southern Ohio, to retirement

Lyle C. Albright, from district executive post, Iowa-Minnesota-Missouri-Arkansas, to Wichita First, Western Plains

F. Mervin Baker, from private employment to Larchmont, Pacific Southwest

Leonard Blackwell, from private enterprise to Oak Grove, South, Virlina

Louis D. Bloom, from Fairchance/Fairview, Western Pennsylvania, to Monroeville, Western Pennsylvania

Harold I. Bowman, from South Bay Community, Pacific Southwest, to Arbor Hill, Shenandoah

John S. Breidenstine, from Glendale, Ariz., Pacific Southwest, to Hershey, Spring Creek, Atlantic Northeast, associate pastorate

Joe E. Campbell, from Lindsay Community, Pacific Southwest, to Santa Ana, Pacific Southwest

L. Clyde Carter Jr., from Midland, Mid-Atlantic, to Daleville, Virlina

Gerald F. Deffenbaugh, from Tire Hill, Western Pennsylvania, to Geiger church, Western Pennsylvania

Benjamin Franklin Deitz, Trout Run and Antioch, Shenandoah, yoked parish

Earl D. Dietz, from Leamersville, Middle Pennsylvania, to Old Furnace, West Marva

Emerson Fike, from Mt. Hermon, Virlina, to Midland, Mid-Atlantic

Wendell P. Flory, from Waynesboro, Shenandoah, to Flower Hill, Mid-Atlantic

Robert Fryman, from Donnels Creek, Southern Ohio, to Potsdam, Southern Ohio

Beverly Good, from Arbor Hill, Shenandoah, to Elk Run/Moscow, Shenandoah

Terry L. Grove, from Seattle, Olympic View, Oregon-Washington, associate pastorate, to Elkhart Valley, Northern Indiana

John W. Handley, from secular position to Lake Breeze, Northern Ohio

John A. Harpold, from secular position to Thurmont, Mid-Atlantic

Glenn A. Heckman, from Jennersville, Atlantic Northeast, to Edgewood, Mid-Atlantic

Hardy D. Henson, from textile manufacturing to Concord, Shenandoah

John E. Hoffman, from teaching post, Florida, to Pittsburg, South/Central Indiana

I. D. Hoy, from Bethany, Virlina, to Mount Hermon, Virlina

Donald R. Jordan, from Lafayette, South/Central Indiana, to Dayton, Shenandoah

J. Wayne Judd, from chaplain, St. Luke's, Iowa-Minnesota, to Waynesboro, Shenandoah

William Kidwell, from chaplain resident, University of Virginia Hospital, to Dayton, Mack Memorial, Southern Ohio

Kerby Lauderdale, from Oakland, Pacific Southwest, to Eel River, South/Central Indiana

Samuel W. Longenecker, from Dayton, Shenandoah, to Jackson Park, Southeastern

Ralph B. Martin, from Pasadena, Pacific Southwest, to South Bay, Pacific Southwest

James O. McAvoy, from Curryville, Middle Pennsylvania, to Whittier, Valley View, Pacific Southwest

Jeffrey McCorkindale, from Roanoke, Central, Virlina, interim part-time pastorate, to Terrace View, Virlina

Russell L. McInnis, Cherry Grove and Yellow Creek, Illinois and Wisconsin, yoked parish

Roy McVey, from Smith Chapel, Virlina, to Cave Rock, Virlina

L. Jay Minnich, from bookstore ownership, Indiana, to Stony Creek, Southern Ohio

## THE SPIRIT AND THE SPIRITS / *continued*

Pennsylvania, as a patron saint for our time. In the 18th century, his ox was stolen. He knew where it was but made no claim to it, being a Sermon on the Mount literalist. His neighbors, however, had the thief arrested. This preacher, George Miller, walked twenty miles to Lancaster to see him. He wanted to plead that the man not be whipped and to make efforts to supply him a warm bed. Though he knew the man to be guilty, he was willing to do more for him than many Brethren this last year were willing to do for those whom the jury later found innocent.

There is a biblical command that few liberals, conservatives, or biblical literalists take seriously. That is, Hebrews 13:3: "Remember those who are in prison, as though in prison with them. . . ." I feel the Spirit is calling us to take seriously these biblical commands. As Brethren ministered so well to the victims of war, may we also be led to remember the victims of poverty who often land in prison. We do remember our own Bob Gross in prison at Ashland, Kentucky, for draft resistance and John Flory on trial in Lafayette, Indiana, also for draft resistance. Through them may we be led to remember many others in word and in deed who are in these evil institutions. We read that Jesus knew that the Spirit of the Lord was upon him because he had been anointed to "proclaim release to the captives" and to "set at liberty those who are oppressed."

The seventh spirit is the spirit of *enthusiasm*. The Holy Spirit comes in a powerful way through many enthusiastic responses and miraculous gifts today.

Nevertheless, the spirit which comes from the world gets mixed in with the Holy Spirit. I believe it gets through when there is a primary appeal to our selfish motives to know joy, healing, success, happiness, forgetting that "whoever would save his life will lose it" (Matt. 16:25) and that basic to Christianity is losing one's life for the sake of Christ and others, in seeking first the kingdom. I have had to examine myself as to why, when I hear Jane Kennedy or Daniel Berrigan radiate with joy in offering a homily of hope, I like it while many other statements about the power of prayer and great success stories about the working of the Spirit turn me off.

I do have something to offer. It is wrong to have a theology of resurrection without a theology of the cross. In our type of world we are called as Christians to participate with God in his great sufferings for the sins of the world. If in the midst of our compassion, opposition to evil, and struggles, we can receive by God's grace promises and victory, this is biblical hope. But if we attempt to gain joy, peace, health, and well-being apart from the way of the cross, then our efforts can represent an attempt to escape from the problems of the world.

The Spirit movement and Jesus movement might in part be a response to the fact of the great despair about our old world. If the world is so bad out there, then, the least we can do is to get things right in here. If that happens in the thick of our joining God in his suffering for the sins of the world, good; if it represents an escape, then this can be a temporarily happy, but unchristian trip.

Now, I confess that I have said far too little to be fair on such big issues. I deliberately did not set out to make anyone mad. Neither have I wanted to leave any of us comfortable.

Last year's Conference was one which emphasized the strength of One Spirit in the midst of diversity. This year, however, in testing the spirits I would like to punctuate the theme of faithfulness. Diversity in itself is not good. It can be bad if it leads us away from love of one another and discipleship.

Diversity can be good if in testing the spirits it leads us to be more faithful. The purpose of church discipline is not to conform to the church; rather its purpose is to help us help each other more nearly conform to the mind of Christ. And it is our faith that in conforming to Jesus Christ, our individuality will be enhanced and our gifts will be sanctified by the Holy Spirit.

In this testing of the spirits if there has been anything of the Holy Spirit, "Let him who has an ear . . . hear what the Spirit says to the churches" (Rev. 2:29). ☐

## The in answer is everyone:

# Who speaks, listens, decides on Brethren ministries?

In the church today, there is continuing concern about who speaks, who listens, who decides, who ministers in the name of the Church of the Brethren.

The "in" answer is *everyone*. As translated by some, this means each member who is interested in the life/witness of the church should have a voice in deciding how that life/witness shall be expressed. It is easy to assent to the feeling of the rightness of the goal. But one has to ask promptly: how do you hear the voice of every interested person in the church? how do you resolve the profound differences among those voices today?

Functionally speaking, do we have to fall back upon "representative democracy" and assigned responsibility? And, if we do have to live with the decisions of representative groups, can we maintain the increased participation of interested persons in the decision-making process?

### Participation on upswing

Speak up . . . make your influence felt . . . help shape your future: These are the rallying cries in most of our institutions today. Persons are responding in rather significant numbers. For Brethren this desire to share in decision making is expressed by more persons speaking out about their concerns and values in congregations, districts, General Board, and Annual Conference. It is no different in the seminary, the colleges, and the retirement homes. In some instances the concerns are voiced by a number of persons speaking individually. In other cases those with a common concern use a group as their way of being heard.

This encouragement to be involved, to go to bat for your values, is part of the very climate of our common life today. In our situation the urge is fed from both directions: persons are taking initiative to shape the life of the church to which they belong, and our basic agencies — Annual Conference, General Board, districts — are deliberately inviting wider sharing by opening channels for unrestricted two-way communication.

Specifically, in terms of the General Board, the internal pressures to secure ideas beyond its own ranks have resulted in a marked increase in the number of Brethren speaking directly to the board about their concerns and about the board's actions. This participation includes more interested persons or congregational officials regularly attending board meetings, submitting concerns or proposals, and voicing agreement or disagreement with actions of the board. In its goal-setting task the board has involved the delegates of Annual Conference, held hearings with representative groups across the Brotherhood, and recently invited the district executives to name three persons from their group to participate as ex officio members of the Goals and Budget Committee in developing the priorities for 1974-75 biennium. The voice of the Brotherhood is also fed in through the board-proposed Annual Conference Review and Evaluation Committee.

### Current program adjustment decisions

The question of *who speaks, listens,* or *decides* on our ministries arose sharply in connection with Cincinnati General Board actions to reduce Brotherhood programs to match the available financial resources. Operational expenses needed to be reduced approximately $200,000 in order to approximate a balanced budget in 1973. With deficits last year and this year in this basic $200,000 range, undesignated reserves of the board will be well below the established minimum goal of $750,000 as we come to the 1973 budget year.

Although this increased participation complicates the making of decisions, it is a positive trend in the life of the church. It should be encouraged and the board should find improved ways of using these shared insights as it fulfills the responsibilities given it by the church. There are limits imposed by the representative nature of our Brethren decision-making structures and this reality has to be balanced with our individual desires to shape the ministries in keeping with our perspectives. A response to an invitation to speak cannot always lead to a decision in keeping with the ideas voiced.

Forces moving us to a position of deficit financing are numerous and have been at work over a period of time. Some of these forces are easily identified: We have been a part of the expansive mood of our nation in this century and have added ministries more frequently than we have dropped them. Inflation has drastically reduced the reach of our dollars during the past decade. The percentage of the Brethren outreach dollar coming to the Brotherhood Fund has steadily declined during the past decade. The patterns of personal and congregational life have changed in ways that are reducing the board's income from printing and marketing. The recent change in our government's monetary policy increased our operating ex-

## by S. Loren Bowman

penses overnight by 15 percent in Europe and more than 8 percent in Nigeria as the dollar was devalued.

How then (staff and nonstaff members asked) could the board be so shortsighted in projecting program and budget? Why such abrupt decisive action? If this was coming, why had the board continued to employ staff over the past three years? There are no easy, fully satisfying answers to these questions.

The apparent abruptness of the decision — especially for those not closely related to the budgets of the General Board — stems from forces such as: our reluctance to admit we were overextended; our difficulty in saying no to acute human needs around the world; our stubborn hope that the financial picture would change in our favor; our need for a wider variety of staff skills to assist our Brethren ministries on six continents.

In adjusting programs downward, the board's basic guideline was to continue the essential ministries at their current comparative strength in relation to each other until the 1974-75 goals are established. This meant cutbacks of similar order in the broad program priorities of congregational renewal, communication, peace, and personnel functions. The obvious meaning is that the various major units of the staff will be unable to perform some of the functions carried in the past and that the selection of what is most vital will need to be exercised with greater care.

As the board reported its specific actions to Conference, it was clear that persons in the immediate board-related family and in the larger family of the church had concerns they wished to express — questions they wanted answered. One series centered around: Who was involved in making the decisions? Were the decisions made by the staff (meaning the five executives who make up the Administrative Council)? Were the decisions made by the members of the General Board? Wouldn't it have been helpful to get the counsel of district executives and Standing Committee? And why was there surprise among staff members being released or redeployed as a result of the cutbacks in program? Another series asked: Why did you cut this program instead of that program? Why did you release or redeploy this person and keep that person?

Simply stated, though fairly complicated in practice, the General Board made the basic program adjustment decisions. By policy, the total board must approve the launching of new program and the dropping of present program. The Goals and Budget Committee (composed of the Executive Committee and the Administrative Council) recommended to the full board the basic guideline on program balance and the specific items to be adjusted. The decisions on releasing or redeploying staff were made in light of these program adjustments by the Executive Committee and the Administrative Council, the two units of the board responsible for selection, supervision, and termination of personnel. Since decisions on program adjustments needed to come first, staff members directly involved were not aware of specific personnel decisions until they reached the final stages. The general staff had opportunity to share in the basic budget picture and in proposing possible solutions prior to the meeting of the board. They were not involved in formal discussions on personnel.

Obviously the choices between *programs* and *staff* persons in a $200,000 budget adjustment are difficult and are based upon the judgments of those involved in the decision. This kind of responsibility is accepted by the board, on behalf of the church, with a clear understanding that its judgments will not always be right and with the hope that new insights for its tasks can come from the church. But on specific issues and particular personnel choices, the General Board cannot escape the need to make decisions. However, the freedom of a number of persons to voice their concerns about these decisions represents a wholesome development for the future of our Brethren ministries.

### Viewing our ministries relationally

Persons and institutions do not normally find joy in curtailing their activities or programs. When such downward adjustments need to be made, it is difficult to avoid a sense of failure. In the current actions of the board, agony of spirit is clearly present in the decision makers and in the lives of those who must undertake significant career and family adjustments. Sincere efforts are made to keep persons central in its personnel considerations and policies but the General Board is not in a position to guarantee lifetime jobs to its employees. Therefore, staff contracts contain two qualifiying items: the employment agreement may be terminated (1) at the initiative of the board on three months' notice; and (2) at the initiative of staff on thirty days' notice.

It is urgent that we see the witness of the Church of the Brethren relationally and inclusively at this time. Our numerous and varied ministries are all involved in the church's impact in the world — whether they are expressed by congregations, districts, Annual Conference, seminary, General Board; whether they are expressed by the witness of individuals, special interest groups, camps, publications, colleges, hospitals, retirement homes. When these are viewed in relationship to each other and seen as reenforcing each other, a downward adjustment in one may not mean the total Brethren impact will be less in 1973 than it was in 1968 or 1963. Our changing structures and patterns of ministry may be coming into a new, creative balance.

With the development of districts, it may be that some reduction in staff at the Brotherhood level is a proper approach to the total professional leadership of the denomination in this period of our history. As I stated to the Conference, "It should be expected that new relationships and new balances of strength should occur within and between our wide varieties of ministry as different conditions/needs emerge in the church and in the world. Together, in Christ, the witness of the Brethren will go forward as we move into the future."

Operationally, this is how I, as the board's general secretary, see our decisions and ministries; it is how I view the process in terms of my faith perspectives and personal values. I do not expect that any other person shall view these matters in this same manner but I do hope that you have a glimpse of some of the assumptions and feelings of one person deeply involved in the decision making of the General Board. ☐

## LETTERS/*from 1*

tians" have applied Jesus' teaching about brotherliness only to the members within our own particular denomination. Jesus would have us cross the lines that divide the Protestants into so many groups, and separate Protestants from Catholics.

I have in mind simple commandments such as these: "Exhort one another to good works"; "in honor preferring one another"; and "be ye kindly affectionate toward each other"; even "that you love one another as I have loved you." This is much more than tolerance or respect.

We Brethren should love the Methodists; both of us must love the Pentecostals and Seventh Day Adventists; and all four groups here named should love the Catholics.

Idealism? Dreaming? Impractical? I say no. This is Jesus' formula to keep this world from destroying itself with nuclear weapons or pollution; to keep people from losing their souls by greed, self-centeredness, and all that is sin. He summed it all up in two verses in John 17:

"I pray for those who are to believe in me that they may all be one; even as thou Father art in me and I in thee . . . so that the world may know that thou hast sent me."

We at York Center are making a start in this direction, having arranged to ask the Seventh Day Adventists in nearby Hinsdale to send a representative to tell us at a Sunday morning service about their phenomenal growth since 1900, when both our denominations were about the same size. In that time we Brethren have doubled our membership, while they have increased theirs 25-fold — are baptizing about 500 persons a day, doubling every ten years.

We will begin with dialogue, getting acquainted, hoping that respect will be followed by knowledge; and then such love as will call us to pray for them and them to pray for us.

O. E. Gibson

Westmont, Ill.

#### THE PEACE WE SEEK

I would like to raise the question of whether or not we are really following Jesus Christ and his teachings.

I am afraid too many of us are looking for Jesus as a political messiah who will bring social justice. The Jews were also looking for a political messiah, so they overlooked Jesus. Do we also overlook Jesus' true teachings? It has seemed to me lately that so much of our Christianity is more like humanism and leaves God out. It seems that man has been made the thing of ultimate importance.

I think social justice is important (I've worked with the peace movement), but in the last few months my eyes have been opened to the possibilities of deeper peace through a personal relationship with God. I can't say very much about it myself since I haven't found it, but I've seen how other people's lives have been enriched.

Gary Frantz

Beatrice, Neb.

#### THE SPIRIT IN DAILY LIFE

Messenger continues to speak for Christ and the church with increasing effectiveness. After reading "Where the Spirit of the Lord Is," by Carroll M. Petry (July), I must respond with a note of appreciation.

This much needed article brings the reality of the Holy Spirit down out of the realm of theory and speculation to where the action is in the daily experiences of the Christian, even into every human relationship. I am especially impressed with the concluding paragraphs which contain the following excerpt:

"The Holy Spirit is not a seizure. It is a way of life." Truly this is representative of the best in our Brethren heritage.

Recently I heard it said of Bishop Gerald Kennedy, widely recognized as one of America's great preachers, that he prepared his sermons out of deep spiritual insights and in the light of the best available scholarship, and when delivered it could be clearly understood by an eighth grader. Petry has succeeded in doing this so very well.

Albert Hollinger

La Verne, Calif.

#### KITS, CATS, SACKS, AND WIVES

I don't want to prolong the discussion, but the jingle "Going to St. Ives" (May 15 and July 1972) is *still* short a line!

It was recited to me always thus:

*As I was going to St. Ives*
*I met a man with seven wives,*
*Every wife had seven sacks,*
*Every sack had seven cats,*
*Every cat had seven kits.*
*Kits, cats, sacks, and wives;*
*How many were going to St. Ives?*

No matter how we learned it, it was enjoyable — it still is!

I, too, enjoy Messenger and read it from "kiver to kiver."

Bernice G. Fraser

Washington, D.C.

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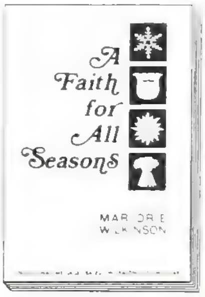

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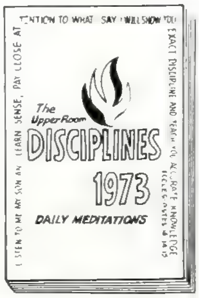

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*Bethany Theological Seminary*

# 67th class names its gifts

Graduates this year of Bethany Theological Seminary included more who were not members of the Church of the Brethren than in recent past classes. Five members of the 67th graduating class are affiliated with the United Church of Christ.

For the second year the student body included a service in the commencement for the Naming of the Gifts. The colloquium groups participated in writing of each graduate in terms of "the gifts of the spirit he has shown . . . ," "as a member of the body of Christ in this place he has shown . . . ," and "for equipping the saints for the work of ministry and for building the body of Christ we commend (this graduate) as one who will. . . ." The service is taken from the biblical reference in Eph. 4:7-13.

Twenty Master of Divinity degrees were awarded and four Master of Arts in Theology degrees were given.

This year's graduates receiving the Master of Divinity degrees are:

*Paul W. Allen* ☐ From Modesto, Calif., congregation; age 24. Son of Mr. and Mrs. J. Wayne Allen of Escalon, Calif. Married to Jayne L. Copeland. La Verne College. Assignment pending.

*Ronald E. Beachley* ☐ Member of Beachdale, Pa., congregation; age 31. Son of Mrs. Elsie Beachley of Berlin, Pa. Married to Linda E. Brougher; three children. Former farmer. McPherson College. Became pastor of Jones Chapel Church of the Brethren at Martinsville, Va., on July 15.

*Ronald R. Boose* ☐ Home congregation at Lancaster, Pa.; age 25. Son of Mr. and Mrs. Raymond R. Boose, Woodbury, Pa. Married to Gail M. Evans. Elizabethtown College. To enter graduate school for a doctorate in philosophy of religion.

*John David Bowman* ☐ Member of Staunton, Va., congregation; age 27. Son of Mr. and Mrs. Clarence Bowman, formerly of Broadway, Va., now Tampa, Fla. Married to Sharyn Marie Halterman. Has held part-time, full-time, and summer pastorates in Shenandoah District. Studied for a year in Fife, Scotland. Bridgewater College. Became associate pastor of the Frederick-Walkersville, Md., Church of the Brethren on June 18.

*Randall Brakemeyer* ☐ Member of First Congregational United Church of Christ, Elmhurst, Ill.; age 27. Son of Mr. and Mrs. L. W. Brakemeyer, St. Louis, Mo. Married to Catherine Jourdan. Elmhurst College. Continuing in associate pastorate of First Congregational United Church of Christ, Elmhurst, and taking graduate work.

*Dennis L. Brown* ☐ Member of North Webster, Ind., congregation, home church at Troy, Ohio; age 27. Son of Alberta R. Brown of Everett, Wash., and the late Frank W. Brown. Married to Rachel Weaver Neff of East Petersburg, Pa.; one daughter. Northern Indiana camp program director. Former pastor of North Webster, Ind., church and Laud-Saturn Unity Christian Church (Disciples of Christ), Laud, Ind. Manchester College. Assignment pending.

*Richard O. Buckwalter* ☐ Home congregation at Conestoga church, Bareville, Pa., member of York Center Church, Lombard, Ill.; age 25. Son of Mr. and Mrs. Richard Buckwalter, Leola, Pa. Married to Anita Smith of North Manchester, Ind. Juniata College. Taking graduate work at George Williams College (Ill.) for master's degree in counseling psychology.

*Ronald B. Cassidente* ☐ Member of Prince of Peace Church, Denver, Colo.; age 26. Son of Mr. and Mrs. Jerry Cassidente of Denver, Colo. Married to Carolyn Lehman. In alternative service. McPherson College. Assumed pastorate of the Batavia, Ill., Faith Church of the Brethren in June.

*Allan W. Eichelmann* ☐ Member of Peace United Church of Christ, Bensenville, Ill.; age 25. Son of Mr. and Mrs. Arthur Eichelmann, Itasca, Ill. Married to Maryann Schultz. Northern Illinois University. Taking graduate work at the University of Chicago in social sciences.

*Larry C. Graybill* ☐ Member of East Fairview congregation, Manheim, Pa.; age 25. Son of Mr. and Mrs. Mahlon H. Graybill, Manheim, Pa. Married to Sharon L. Patrick. Elizabethtown College. On Aug. 1 became pastor of the Coventry Church of the Brethren in Atlantic Northeast District.

*James L. Hollinger* ☐ Member of East Fairview congregation, Manheim, Pa.; age 25. Son of Mr. and Mrs. Allen B. Hollinger, Manheim, Pa. Elizabethtown College. To become pastor of the Bethel Center Church of the Brethren in South/Central Indiana.

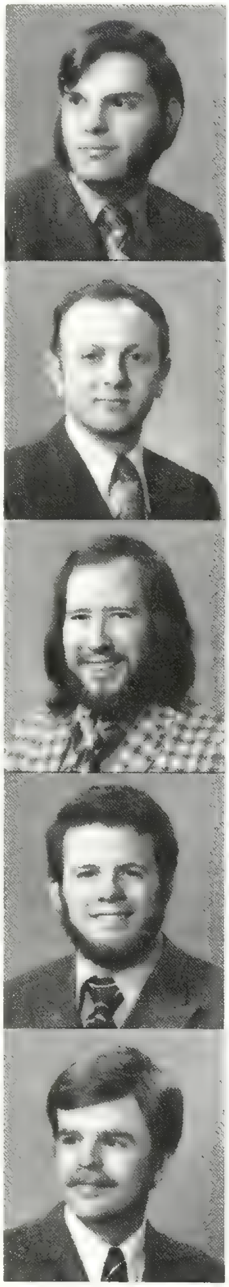
*Marlin Hoover* ☐ Formerly of Rocky Ford, Colo., congregation; age 24. Son of Mr. and Mrs. Wilbur Hoover, McPherson, Kan. Married to Mary Nell Albright. McPherson College. To take graduate studies in psychology at the University of Chicago.

*Estella Horning* ☐ Member of the York Center congregation, Lombard, Ill.; age 43. Daughter of Mrs. Carrie Stern of Villa Park, Ill. Married to Dr. John S. Horning; five children. Spent 15 years with the Church of the Brethren mission in Ecuador. Manchester College. This summer going to the Church of the Brethren mission in Nigeria with her family.

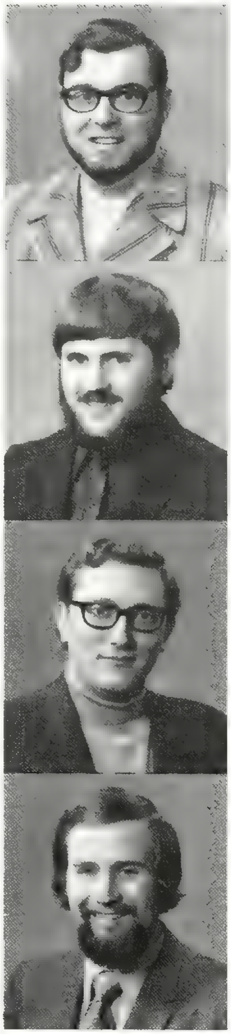
*Ervin L. Huston* ☐ Home church at Nampa, Idaho; age 28. Son of Mr. and Mrs. Roy Huston, Nampa, Idaho. Married to Joan Bucher. Served in Brethren Volunteer Service and International Voluntary Service in Vietnam. La Verne College. Seeking social services position.

*Jeffrey H. Johnson* ☐ Member of Gettysburg, Pa., congregation; age 28. Son of Mrs. Frieda Johnson, Gettysburg, Pa., and the late Howard Johnson. Married to Marilyn Wampler. Juniata College. Going to pastorate at Lone Star, Kan., Church of the Brethren, a yoked parish.

*Jerard P. Jordan* ☐ Home church is St.



P. Allen, Beachley, Boose, Bowman, Brakemeyer



Brown, Buckwalter, Cassidente, Eickelman

Graybill, Hollinger, Hoover, Horning, Huston, Johnson

Koriath, K. Ludwig, P. Ludwig, Miller

John's United Church of Christ, Lewisburg, Pa.; age 26. Son of Mr. and Mrs. Paul Jordan, Lowden, Iowa. Married to Patricia Jacobsen. Served three years at Rollo United Church of Christ, Earlville, Ill. Elmhurst College. To become pastor to the Greenville, Ohio, United Church of Christ.

*Arnold R. Koriath* ☐ Member of St. John's United Church of Christ, Arlington Heights, Ill.; age 26. Son of Mr. and Mrs. Arnold R. Koriath Sr., Arlington Heights, Ill. Married to Gail E. Dannenberg. Elmhurst College. Became associate pastor in June at St. Paul United Church of Christ, Palatine, Ill.

*Koloman K. Ludwig* ☐ Home church is First Hungarian Reformed Church-United Church of Christ, East Chicago, Ind.; age 26. Son of Mr. and Mrs. Arthur A. Ludwig, East Chicago, Ind. Married to Patricia Marie Parulis. Counselor and chaplain's assistant at Chicago Residential School for Boys, Chicago. Elmhurst College. Will study Hungarian theology, hermeneutics, and tradition in Debrecen, Hungary.

*Patricia Parulis Ludwig* ☐ Member of Ridge Road United Church of Christ, Parma, Ohio; age 27. Daughter of Mr. and Mrs. Daniel Parulis, Parma, Ohio. Former director of Christian education at St. Peter's United Church of Christ. Elmhurst College. Will study Hungarian language and European theology in Debrecen, Hungary.

*James G. Miller* Member of Peace Church, Portland, Ore.; age 24. Son of Mrs. Marie J. Miller, Portland, Ore. Married to Pamela K. Gross. La Verne College. Has assumed pastorate at the Glendale, Ariz., Church of the Brethren.

Four persons receiving the Master of Arts in Theology degree were:

*Robert M. Allen Jr.* ☐ Member of First church, Chicago; age 25. Son of Mr. and Mrs. Robert M. Allen Sr., Chicago, Ill. Manchester College. Assignment pending.

*L. Edward Plum* ☐ Member of Waynesboro, Pa., congregation; age 25. Son of Mr. and Mrs. LeRoy E. Plum, Zullinger, Pa. Elizabethtown College. Assignment pending.

*Donald A. Schultz* ☐ Home church is St. John's Lutheran Church, Ely, Iowa; age 26. Son of Mr. and Mrs. Albert Schultz, Ely, Iowa. Married. McPherson College. Graduated in absentia.

*Robert Mitchel Vianello* ☐ Lutheran Church; age 24. Son of Mr. and Mrs. John Vianello, Frankfort, Ill. Married to Claudia Collins. Kalamazoo College. Continuing graduate studies in philosophy in France.

# Tooling up for today's generation

From the numerous resources available, Ralph G. McFadden, Consultant for Youth Ministries for the Parish Ministries Commission, recommends the following "best buys."

*Youth Ministry Resources* has been designed to assist adult adviser/teachers and youth planners with a selection of new and stimulating resources for the youth ministry in the local church. It is not prepackaged material; rather it is a listing of resources that may help in programming. Major topics include issues, celebrations, simulations, books, films, music, records and tapes, tv and radio, creativity, drama, and periodicals, with sections especially for junior high and voluntary service and international travel. *Youth Ministries Resources* is updated annually by youth ministry directors of six denominations. The first packet is $1.50 plus $.75 for the 1971 supplement.

*Recycle*, a sharing of what's been tried, is edited by Dennis Benson whose name is big in youth ministries circles currently. The format of *Recycle* is that of an informal newsletter, in which youth ministry persons, lay leaders, pastors from around the country share their "good news" — the news of things that have worked. "*Recycle* is committed to the hunch that everyone who reaches outside himself or herself for meaning and love is a creative being. In our world ideas and probes don't 'belong' to anyone. Creative people are not in competition with each other." Price: 10 issues a year for $5.

In the all-new *Respond*, youth groups will find resources for their regular meetings and suggestions for different kinds of retreats; youth leaders will find suggestions about planning and methods; and everyone will find some new songs and a list of resources for further help in youth ministry. In three main sections — Communication, Exploring the Word of God, and In Your Town: Issues — you'll find starters for discussion, surveys, dramatic skits, choral readings, and simulation games, many written by young people or youth leaders in local churches. A best buy at $3.95.

*Youth Ministry Notebook V (On Hunger and Poverty)* provides practical guidelines for those who plan the church's ministry with senior highs. The notebook will test your assumptions and sharpen your perspectives on the subject of hunger and poverty. Dedicated to the premise that Christians everywhere are committed to doing more than talking about love in the world, *Youth Ministry Notebook* is action-oriented and contains models for seminars, task forces, semester projects, weekend conferences, summer conferences, marches, walks, peaceful demonstrations, hunger rallies. $3.50.

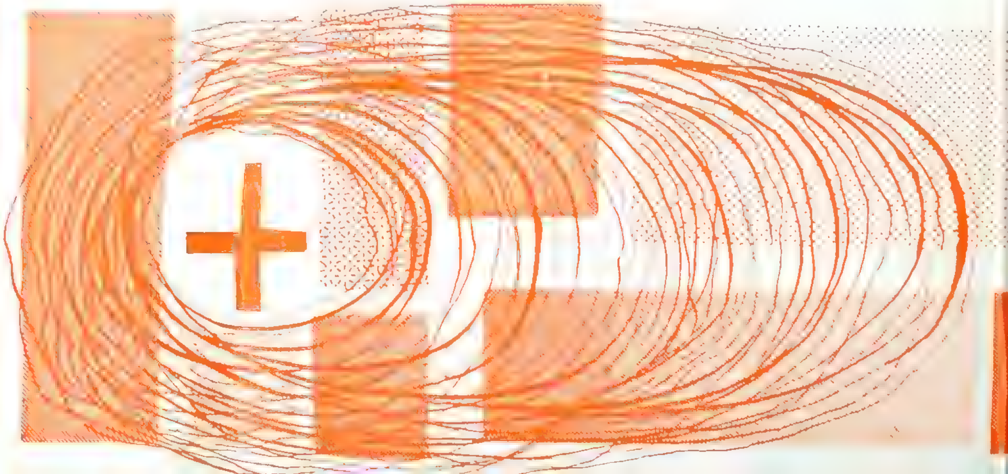
*Youth Ministry Training Kit* is all the leader needs to bring together a workshop of adults and young people who wish to talk over the issues and concerns of youth today, clarify for themselves how the church relates to the world of youth, and discover the motivations and skills that are needed to bring about their own program. In four two-hour sessions, adults and youth can become significantly acquainted, and then use the strategies provided for learning to plan and for actually planning. This training kit could be used annually for a youth cabinet setting up its schedule for the coming year. The training kit states, "The workshop concludes when the participants have developed their plan and have committed themselves to taking action. Their youth ministry is launched." Each kit contains supplies for 10 to 12 participants — games, simulations, communications exercises, discussion formats, and planning strategies. $9.

*The Keysort Library of Resources* developed by the Church of the Brethren is a listing and description of materials which can be of very significant value to leaders and youth in program planning. If your congregation does not own a Keysort, it can be purchased for $45. A best buy — with unlimited possibilities. Items evaluated could be helpful to work and action groups, to administrative bodies, to those responsible for worship and symbolic life as well as to educational planners and workers. The Keysort includes materials for use with all ages and provides resources for all areas of concern in the church's internal life and external mission.

Order these items from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

*Cultural Information Service*, published monthly by the Commission on Youth Ministry of the Lutheran Church in America, provides a comprehensive analysis of America's cultural scene through essays, reviews, and meditations. Rock music, television, film, literature, drama, and art, along with a section called "Americana" — brief previews of what's happening during the month — mix in challenging ways to aid clergy and laity in the teaching and preaching ministries of the church. Order from CIS, Lutheran Church in America Youth Ministry, 2900 Queen Lane, Philadelphia, Pa. 19129. $6 a year.

*Probe* enjoins youth leaders to "share your creativity with others." Published by the Department of Communications, Christian Associates of Southwest Pennsylvania, *Probe* lists magazines, songbooks, workshops, film, people, other resource listings — ten times a year for $5. Order from Christian Associates of Southwest Pennsylvania, 1800 Arrott Building, 401 Wood St., Pittsburgh, Pa. 15222. ☐



# New Books on timely subjects

**The Identity Society**
**William Glasser, M.D.**

The author's previous books **REALITY THERAPY** and **SCHOOLS WITHOUT FAILURE** have sold over 340,000 copies. In this new book, he extends his theory of Reality Therapy to cover almost all human behavior and motivation. According to Dr. Glasser, western man has entered a period in which people are more concerned with their identity in life than with their goals. In this book, he applies his knowledge specifically to the problem of child rearing, to resolving the parent-child cultural gap, and to giving detailed instructions to those faced with children failing in school, taking drugs, and acting out sexually. **$5.95**

**Personal Living**
**Monroe Peaston**

This book is written for the many people who have come to know Paul Tournier through his writings and who care to learn more about his thought and life-style. Peaston's reflections open with a sketch of Dr. Tournier's formation as a person and as a doctor, indicating how his "medicine of the person" contributes to the living of a whole life. The book outlines the main thrust of his major themes and concepts and concludes with an overall estimate of Paul Tournier's place in the field of psychiatry and religion. **$4.95**

**The Nixon Theology**
**Charles P. Henderson, Jr.**

This book uncovers the religious assumptions and convictions of Richard Nixon, with unique emphasis on the role religion plays in determining the shape of his political policies. Seeing Nixon as the archetype of American civil religion, the author exposes the curious relationship between religion and politics that operates on the American scene. Charles Henderson sees President Nixon as a high priest — a master blender of patriotism and piety, relying skillfully on the plastic material of our "national spirit" to validate specific political ends. **$6.95**

**Year One Catalog**
**Edited by Ira Friedlander**

Centers for alternate life-styles, spiritual ashrams, and places for inner growth are spreading throughout the country. Year One Catolog is a sensitive directory to various spiritual resources — meditation centers, bookstore, new age publications, and the figures prominent in Yoga, Zen, Encounter, and other related disciplines. The editor has had personal contact with each of the entries to insure the accuracy and intention of each description. An invaluable aid to anyone seriously interested in the attainment of higher states of consciousness. **$1.95 paper**

Postage: 20c first dollar; 5c each additional dollar

**The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120**

# Questions to the General Board

To live within income is a right and noble goal. It is a life-style worthy of institutions no less than of individuals.

Hence the declaration of the Church of the Brethren General Board in Cincinnati to bring operational expenses within projected income was ostensibly a virtuous act. Given the dual obstacles of inflation at home and devaluation abroad, the course appeared necessary, responsible, bold.

To save a needed $200,000 involved the termination of four positions on the general staff and the reassignment of two others to nonstaff status. It meant also the termination of a half dozen or more office and plant workers and adjustments for other headquarters personnel. In addition, the overseas program will entail reductions yet in process.

The impact is only partially revealed by statistics. The far greater reality comes in the painful separation from the denominational team of a cluster of able and devoted workers, the second round since 1968; in the frustration of staff colleagues long having struggled to define tasks and goals and relationships, now needing to begin again; and in feelings of anxiety about the General Board as employer and long-range planner.

Such feelings of course are not unique; they exist in a growing number of vocations today, and especially in those that are service, public, or nonprofit oriented. Certainly no one can fruitfully argue that the church ought not have the right to terminate employment as well as to initiate it; otherwise as an institution the church would readily become unadaptive and unresponsive.

It was the establishment of a more flexible and responsive Brotherhood program that prompted the General Board restructuring of 1968. The interval since then has been one of building and testing, discerning the strengths and weaknesses of the new organizational plan.

The directions then launched have been basically productive. One area glaringly inadequate, however, has been the delineation of program priorities, an assignment given the Goals and Budget Committee of the General Board. While hindsight is a dubious value, it may be conjectured that had clearly-defined goals shaped program developments all along, the revisions in personnel now called for would have been far less drastic.

In fairness, it is to be acknowledged that out of the Goals and Budget Committee some areas of priority were evolved. But they became overshadowed by such claims as the Lafiya program in Nigeria, extra appropriations for Bethany Seminary, and other pressure points so that the original priorities were eroded.

Beyond the arduous task of deciding upon program objectives and seeing them through, the General Board will do well to assess its policies and performance at other points:

- When staff members are dismissed, have they recourse with the board to defend their jobs?
- Is there an "effectiveness trap" whereby those who may be most productive become the most vulnerable in the face of retrenchment?
- Is too much authority on personnel matters concentrated in individual executives? Is the Executive Committee of the board integrally involved?
- With a diminished staff, to what degree can the board continue to provide congregations and districts and overseas churches with program specialists — one thrust of the 1968 restructuring?

These questions are heavily internal, but they are more than that. They speak to a climate of trust and a clarity of purpose which deeply affect the spirit of fellowship and quality of witness of the Brotherhood. They are questions the General Board needs to review and answer. — H.E.R.

**Challenges.** In new experiences. From self-evaluation. Out of involvement with persons. They don't stop for the over-thirties. So Brethren Volunteer Service has some challenging assignments for older folk who know they still have a lot to give in service to others. Do you want to learn more about BVS? Or support it with a financial gift? Write:
Church of the Brethren General Board,
1451 Dundee Ave., Elgin, Ill. 60120.

**Brethren Volunteer Service/In creative response.**

# LAFIYA

*means*

# WELL-BEING

*means*

# HEALTH

*means*

# DOCTORS

*means*

# TRAINING

*means*

# MONEY

*means*

# GIVING

*means*

# LOVE

*means*

# LAFIYA

☐ Here is my special gift for Lafiya/Nigeria Medical Program.
☐ I'm interested in the medical program but desire further information.

Amount enclosed: $________________

Name

Street/RFD

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Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Illinois 60120

13:9-1-72

# messenger

CHURCH OF THE BRETHREN SEPTEMBER 15, 1972

In Wilkes-Barre, Pennsylvania: We can and we must say to every victim of this disaster: You have not lost everything. We will not let you lose hope.

Bishop Joseph McShea, Allentown

AGNES JUNE 23 1972

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**8** **Christ Is the Answer. What Are the Questions?** In his 1972 Annual Conference address evangelist Tom Skinner describes a Christianity that transforms and makes radical differences in persons

**12** **And All Found Sanctuary Within Its Walls.** The Little Dunker church at the Antietam National Battlefield Site reminds us still of a spirit of love and tolerance it came to symbolize during the Battle of Antietam. by Linda Beher

**16** **Here I Stand.** A new MESSENGER feature opens with Agricultural Missions executive secretary J. Benton Rhoades' commentary on "Brethren and the Farm Worker Issue"

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Linda K. Beher

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Richard N. Miller

VOL. 121, NO. 16 SEPTEMBER 15, 1972

CREDITS: Cover, 2 (all but center), 3 Henry H. Rist III; 1 (left) Howard E. Royer; (right), 11 Edward J. Buzinski; 2 (center) McKinley Coffman; 12, 14 Mathew Brady photographs, courtesy of the Library of Congress; 13 from *Battles and Leaders;* 15 Dale Swope; 16 *Les Pauvres,* etching by Pablo Picasso, courtesy of The Art Institute of Chicago; 19 Josh Weiner for Columbia Pictures

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1971. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Sept. 15, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## AN ANSWER FOR SOME

This is in response to I. Wayne Keller's letter, "Oppose Abortion" (June 15).

Abortion certainly is not the answer for everyone but it is the only answer for some. It is morally wrong to allow hundreds of babies to be born of passion, ignorance, and lust just so a pitiful few of these may be adopted and the majority be condemned to a life of hate, cruelty, and ignorance in the ghetto or in *any* home void of love.

As a registered nurse, I have helped to bring hundreds of babies into the world and I am convinced there is no greater miracle than birth — when the baby is wanted! I have seen babies born because "there was no other way out." These are the ones who really suffer. These unwanted children become "lost souls." Is it worse to lose a soul, which is eternal, or an immature body of flesh, which is temporary?

Don't fear for the future of this country because abortion laws are becoming liberal. But rather be glad that in the year 2000 and much sooner, there will not be swarming masses of hungry people raging over the face of the earth in search of food. The population explosion is fast becoming a crisis. Over the entire world it took 6,000 years to produce a population of one billion persons. At the current birth rate we are producing one billion persons every 15 years!

Today more than one half the world's population is going hungry. And in less than 20 years the number of hungry people will more than equal the present world population. Abortion is necessary to help control population. I cite for you the relevant example of Japan where abortion clinics have contributed significantly to population stability.

It is time to consider the problems that face our world in 1972 and the world for which we lay the future. . . . God gave us the intelligence and opportunity to have knowledge to provide for population control; it would be a sin not to use it.

GERALDINE MARTIN
Lewisburg, W. Va.

## THE WORSHIP OF MAMMON

In the article "Pastoral Ministry and Bethany Theological Seminary" (June 1), the list of leaders who are not graduates of BTS has one notable omission — Jesus.

Jesus was not a graduate of rabbinical school, to the puzzlement of the people (John 7:15). Moreover, Jesus did not take refuge under the umbrella of a salary scale. He preached good news to the poor — without pay. He instructed his disciples to do the same (Matt. 10:8). This was not an innovation, however. All rabbis were forbidden to take pay. They were required to support themselves by a trade or craft. Paul was a tentmaker.

Am I calling into question the paid professional ministry? Yes, but not primarily. The greater fault lies elsewhere. A money-loving laity feels tolerably comfortable with a well-paid clergy. Such a clergy cannot speak a clear word against the evils of materialism. Let the pulpit speak "prophetically" against those evils that the pew also condemns. Such as war.

Why do we oppose war? Because war is WRONG! The fact that war anywhere in the world could easily touch off World War III — a war that will be right smack in our front yard, playing hob with our worship of mammon — has no bearing on the case!

Do we seriously expect to buy that bag of rotten potatoes? There is none so zealous for the Lord as he who harbors a false god in his heart.

Christian Bashore

Gettysburg, Ohio

**A MORE POSITIVE ATTITUDE**

Concerning Arthur Hoppe's article (June 15) copied from the San Francisco *Chronicle,* I am moved to comment.

Certainly I would be the last to question his credentials as a columnist for a daily newspaper, but as an authority on Chinese and international politics, I wish to raise some deep questions.

When after twenty years we at last have a man who happens to be our president, bold enough and courageous enough to take the first step toward an attempt at redirecting our thinking and trying to establish the right relationship with the great country of China, I feel we should support and commend him for this positive step rather than condemn and ridicule him as you and Mr. Hoppe are doing. Yes, *you,* by the very fact you chose to copy this article from a daily sectarian newspaper and publish it in our church publication. By so doing, you give your approval to the writer's ideas.

For a change, let us support our president in the efforts he is making to bring about a better understanding of our enemies if you wish to call them that. Didn't Christ direct us to go to those with whom we disagree and try for a better understanding? What man in these past twenty years has done that? Now that President Nixon has taken the first step, I would like to see our Messenger and the Church of the Brethren commend and support him.

I pray for a more positive attitude and approach toward international understanding and peace.

Helen Forney

Fresno, Calif.

# page one

The action was bold and swift. In one seemingly fell swoop at Cincinnati the jobs of several staff persons were terminated by a financially-pinched General Board.

Included were the services of two associate editors of Messenger, two of the ablest communicators in any church anywhere.

Wilbur E. Brumbaugh since 1965 carried primary responsibility for the graphic design of Messenger, performing in a style which brought accolades from readers and awards from professionals. A multitalented man, he was organist at the Cincinnati Annual Conference and creator and builder of the Conference worship center.

Ronald E. Keener in his two years with the General Board brought top journalistic skills to news handling, the outgrowth of former experiences in the US navy, with the *Wall Street Journal* and other periodicals, and in graduate training. For Messenger, Ron wrote and shaped the Outlook section and special reports, contributed to In Touch and features, and since last September was a prime consultant in ongoing editorial planning.

To speak of the two men's work in terms of Messenger is to tell but part of their story. For each was widely involved in other assignments with the Brotherhood.

Upon commencing work at the General Offices in 1960, Wilbur Brumbaugh was managing editor and later editor of *Leader* magazine for nine years. At various times he edited denominational story papers and participated in curriculum production. He edited and designed series of leaflets and books for the General Board and The Brethren Press. He was involved in Mission Twelves throughout the Brotherhood.

A special assignment undertaken by Ron Keener was serving as liaison between the communications team and the World Ministries Commission. In covering World Ministries developments he filed on-location reports and photographs from many points in the nation and from Ecuador and Peru. He also was the Brethren liaison in the 1971 production of the award-winning Peacemaking Spots for television. He issued the monthly News circulated to pastors and congregational newsletter editors, introduced Aheadline for a selected list of workers, coordinated year-round news coverage with the mass media, and directed press operations at Annual Conference.

But again, to recount the productions which flowed from the minds of these men is to reveal but a partial story. For what they contributed to the Church of the Brethren was far more than a stream of magazines, books, pamphlets, news stories, tapes, photos, music, and graphic designs.

Wilbur and Ron were at home in what they were doing, pursuing work they loved to do. Each found meaning and motivation in working for the church, if not always the church as it is, certainly the church that is to be. Each exuded a gentle but probing restlessness that is perhaps the hallmark of the creative mind.

*Wilbur Brumbaugh, l., Ronald Keener*

In some quarters the tightening of the bureaucratic belt may be seen as a kind of positive twist in the well-being of an institution.

When those whose services are terminated are as committed, resourceful, and productive as were these two men, by no quirk can loss be imagined as gain.

At this juncture what regrouping there is to be of the communications/editorial team is undetermined. Announcement of realignments will follow in due course.

More important at the moment for us who remain is to declare to Wilbur and Ron our thanks, our esteem, our love for their having given the Brotherhood, Messenger, and us their very best. No finer associates could we have had. — The Editors

# Lost everything but hope

Wilkes-Barre is not unlike other communities struck by disaster, unless you are a resident of that Pennsylvania community. For those who once lived there, the tragedy is unique.

In every community pounded by Tropical Storm Agnes, the destruction was unique yet similar.

In the Wilkes-Barre area, a 13-mile long by three-mile wide stretch was totally devastated. Downtown, where there had been 50 retail stores, only a newsstand and a drug store were open a month after the flood.

Volunteers came in droves from up and down the eastern seaboard and as far away as Ohio, Indiana, and Illinois. Brethren were among them.

Not alone Brethren, but by total communities they came. There was what one on-the-spot observer called "an incredible, fantastic outpouring of love, concern, money, and labor."

Henry H. Rist III, a staff member of the Atlantic Northeast District, was one who went. After his first work day in Wilkes-Barre he couldn't sleep at night. All he thought of were the images of Wilkes-Barre.

At MESSENGER's request, he returned to capture the feel and record something of the Brethren involvement.

It could have been the Brethren at work in any place of need. But this time it was in Wilkes-Barre.

Why do people go and help?

One churchman, a Roman Catholic Bishop suggested that persons go to say to every victim: "You have not lost everything. We will not let you lose hope."

One couple who went were members of the Hershey congregation. They had experienced extensive loss to their motel: water in every room, guests evacuated, damages extensive and expensive.

When they went, they chartered a bus, enlisted persons, and underwrote the cost.

It is said, "They are so deeply grateful for what people did for them and that their losses are not total."

Some in every disaster lose everything but hope. And many come dangerously close to losing even that.

**This page, from top, volunteers scrub floors in flood-ravaged Wilkes-Barre, where houses in neighborhood after neighborhood sag in the slime and mud residue. Above, coordinators of volunteers: BVSer George Million, New Haven, Conn., Mrs. Harold Monte, Forty-Fort, Pa., and Miller Davis, New Windsor, Md. Upper left, even those institutions to which persons looked for help were devastated; below, flood left debris high in the trees**

"THE VALLEY WITH A HEART"
COMIN' BACK
BETTER THAN EVER

**Volunteers came by truck and bus, bringing tools of hope and a will to rebuild**

## Brethren authors remain busy in book publishing projects

"They are writing, publishing, selling — and dreaming," says Kenneth I. Morse in response to a query on what Brethren authors have been doing. Mr. Morse, book editor and features writer for the Brotherhood, has compiled some of the recent accomplishments — and some of the dreaming — of authors in the church. His summation follows:

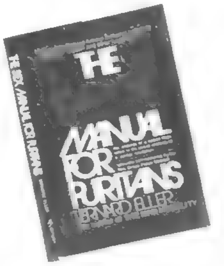
If any Brethren author can claim to have a best seller to his credit, it is probably *Russell Bixler,* whose book on the Holy Spirit and the charismatic movement, *It Can Happen to Anybody,* has sold some 50,000 copies since it was published two years ago. Sales are still climbing.

Although the Pittsburgh, Pa., pastor has no immediate plans for another writing project, he reports that he is presently editing books for the Fleming H. Revell Co. and for Whitaker Books.

*Dale W. Brown* has not published a book within the past year, but has had some conversations about future projects with Eerdman's, publisher of his last book, *The Christian Revolutionary* (1971). One would be a general book on the theology of peace and another on theology and doctrines for a radical church. He is interested also in developing a book based on a course he has taught every year at the seminary entitled "Brethren and Theological Perspective."

On the basis of Dr. Brown's experience with his book published a year ago, he notes that having a book published by a major publisher opens up opportunity for dialogue with many persons he would not contact otherwise. Christian theology professor at Bethany Seminary, he was 1972 Annual Conference moderator.

The most recent of *Vernard Eller's* books to appear is *The Sex Manual for Puritans,* published by Abingdon. A chapter from this book was the lead article in the October 1971 issue of *Coronet* magazine. In January the Christian Board of Publication (Disciples of Christ) picked it as a book of the month for their denomination. His earlier volume, *The Mad Morality,* came out in a paperback edition by New American Library and can be seen across the country on newsstands.



Scheduled for fall publication by Eerdman's is Dr. Eller's *In Place of Sacraments: Study of Baptism and the Lord's Supper.* He is also under contract to Eerdman's to do a book, a year from now, on the simple life entitled *Simply Put, It's the Life.* For Abingdon, Dr. Eller, La Verne College professor and theologian, is doing the final work on a book entitled *King Jesus' Manual of Arms for the Armless.*

"It is a biblical study, although done in a somewhat light style, tracing the theme of war and peace all the way through from Genesis to Revelation," he says. Publication date is next spring. Dr. Eller is involved in several different writing projects and plans to take his regular sabbatical at La Verne during the fall semester, spending the time writing.

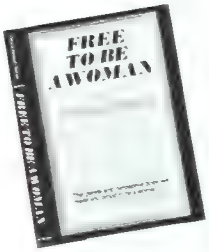
*Art Gish* of Philadelphia, Pa., is presently negotiating with a publisher regarding a book he has written on simplicity of life-styles. He indicates also that he is working on another book — this one on what he calls "radical ecclesiology." "This will be an Anabaptist view of the church, a picture of what the church should look like," he explains.

*Free to Be a Woman* is the title of a book written by *Patricia K. Helman* and published by Doubleday during the past year. The book takes a critical look at the ways in which society defines women. The author counters these stereotypes with her own understanding of "how we define ourselves." The thrust of the book is directed toward what she describes as woman's "spiritual identity." A paperback edition of the book is planned in the coming year.

Mrs. Helman reports that seeing her first book published has been an interesting experience, "one which has included much learning from both the technical and the personal viewpoint." She finds it has been interesting to hear other people interpret her ideas and she realizes how subtle the art of communication really is.

She is not committing herself at this moment regarding future plans but the North Manchester, Ind., woman says, "One book leads to another, so I am in the process again of trying to sort out ideas and thoughts into some intelligent whole."

Abingdon Press announced the publication on September 11 of an original paperback by *Joanne Kimmel* entitled *Steps to Prayer Power.* The publishers say, "Jo Kimmel has worked with people from over the entire United States in her prayer labs and workshops. Using methods learned from others and experimenting with those of her own, she has sought to help people contact God in order to live courageously and victoriously." She is presently in business and living near Phoenix, Ariz.



A collection of 13 sermons originally preached at Pleasant Hill church in Pennsylvania by *Harold S. Martin* was published last year by Carlton Press under the title *Sermons on Eternal Themes.* The author suggests that the book represents "the kind of preaching occurring in the more conservative congregations of the Brotherhood." Mr. Martin is chairman of the Brethren Revival Fellowship. He is currently working on a practical layman's commentary on the Epistle to the Romans.

*David E. Miller* has not published a title during the past year but indicates that a paperback edition of his earlier book, *Gods and Games: Toward a*

*Theology of Play* (World), will be available near January 1973. A chapter in his book *Theology and Humor* will be published by Westminster Press. He indicates that he has nearly completed a book-length manuscript tentatively titled *Humor, Homecoming, and Happy Ending*. Dr. Miller is a professor of religion at Syracuse University and was a Bible hour speaker at the Cincinnati Annual Conference.

*Robert H. Miller's* new book, a collection of prayers entitled *The Hunger of the Heart,* is the most recent publication of The Brethren Press. It developed out of pastoral prayers that Dr. Miller wrote for use in several churches he served following his retirement from teaching at Manchester College.

Dr. Miller has completed three chapters on another writing project, a commentary on the gospel of John.

Although *Anna Mow* of Roanoke, Va., has not published a new book in the past year her past volumes published by Zondervan, Harper, and Lippincott continue to sell. She expects soon to be able to announce specific publication plans for one manuscript already completed and another one soon to be available.

Four young poets, *Terry Pettit, Brooks Couser, Paul Hoover,* and *Robert Allen,* all of them graduates of Manchester College, are contributors to *Watermarks,* a collection of contemporary poems published last August by The Brethren Press. The volume was edited by James Hollis, a Manchester professor. It is illustrated with drawings by *Kevin Miller,* a Manchester student.

Within the past year *Roger Sappington* has seen two new books brought to the publication point. One is *The Brethren in the Carolinas,* a history sponsored by the Southeastern District and completed in March. The second book is a biography of *Reuel B. Pritchett,* the Tennessee preacher.

The Bridgewater College history professor looks forward to seeing his history of the Church of the Brethren in Virginia published next year. He is currently at work compiling information and preparing for the eventual publication of another in the series of Brethren history source books. His will deal with what is sometimes called the "Wilderness

*Continued on 6*

# underlines

*PEOPLE YOU KNOW* ... Church of the Brethren pastor *H. Dale Zimmerman,* associate professor of psychology at Kutztown, Pa., College, has been appointed director of the Counseling and Development Center at the college.

In Southern Pennsylvania *Merle Bievenour, Lester Eckert,* and *Dean Fahnestock* were ordained, Mr. Bievenour at Pleasant Hill, and the others at Lower Cumberland. *Robert Hoke,* West York congregation, was licensed.

Two members of the Brotherhood received advanced degrees in summer graduation exercises. *Robert A. Hess,* Elizabethtown, Pa., was awarded a Ph.D. in African studies from Howard University, Washington, D.C. The onetime educational missionary in Nigeria is presently assistant professor of history, Messiah College, Grantham, Pa. ... Middletown, Ohio, pastor *J. Ronald Mummert* took his master of education degree at Miami University, Oxford, Ohio.

*Jesse W. and A. Ruth Beahm Whitacre,* active for more than 50 years in the ministry, have moved from their home in Keyser, W. Va., to Friendship Manor at Roanoke. Their new address is Friendship Manor, 320 Hershberger Rd., N.W., Apt. 808, Manor West, Roanoke, Va. 24012.

Another address change comes from *Martin Rock,* whose assignment with Vietnam Christian Service in Saigon was cut short by six months for a new post at Akron, Pa., headquarters of Mennonite Central Committee. His new address: 21 S. 12th St., Akron, Pa. 17501.

A former employee of the General Board, *Robert Tully,* has joined Manchester College staff as director of alumni affairs and placement. He returns to the college where he was acting dean of men and instructor of mathematics.

*Charles C. Cripe,* the Church of the Brethren minister who died last November, may have among the highest records of Annual Conference attendance. He served in Minnesota and Indiana churches, attended 55 yearly meetings. He was known for his temperate and simple style of life.

*YOU'LL WANT TO KNOW ABOUT THESE* ... Concerned church people who want firsthand contact with the frustrations of poverty may want to join the *Home Repair Work Camp* Oct. 15-22 at Patton Springs Camp in North Carolina. Sponsored by the Commission on Religion in Appalachia, the camp will concentrate its efforts on home repairs and the building of new homes with mountain families. Write CORA-SEPI, P. O. Box 846, Black Mountain, N.C. 28711.

A *24th annual reunion of CPSers* is slated Sunday, Sept. 17, at the conference center, Donegal Springs, near Elizabethtown, Pa. A buffet luncheon for $2 will be served. Make reservations with Ed Crill, 350 Lemon St., Elizabethtown, Pa. 17022, telephone 717-367-5190.

Entries close Oct. 15 for the eighth annual round of the *Church of the Brethren postal chess tournament*. Players are grouped into sections of about the same skill. Winner in each section will receive a certificate. Enter by sending name, address, and approximate strength (average, above or below average) to chess tournament director Ward B. Crabill, 11819 Mentone Rd., Silver Spring, Md. 20906. No entry fee necessary.

Period" in Brethren history.

*Letters to Eva in Heaven* is the title of a new book by *W. Russell Shull* published early in 1972 by the Macalester Park Publishing Co. The book is in the form of a series of "letters" to his wife Eva following her death in April 1961. Mr. Shull is the author of a dozen books and pamphlets, many of them in the field of religion. He was the managing editor for 18 school texts on guidance. Retired, he is now living in North Manchester, Ind.

*Graydon F. Snyder*, of Bethany Theological Seminary, with Roman Catholic theologian Rosemary Ruether, contributed major studies to *Colloquium I*, the first of a monograph series published this year by the seminary. The title of Dr. Snyder's contribution is "Power and Violence: A Biblical Study."

He is currently writing a book on the local and translocal church in the early history of Christianity.

Grady Snyder, along with colleagues Donald Miller and Robert Neff, has signed a contract for a book with Judson Press which has a tentative title, *Using Biblical Simulations*. The book explains the nature of biblical simulation and gives examples as well as instructions on how to do them.

*Stop and Consider* is the title given to a new collection of meditations and prayers that has been issued by *Glen Weimer*, a retired minister living at Sebring, Fla. Mr. Weimer is currently compiling and preparing other devotional books. His meditations and prayers have reached a wide audience over many years in Brethren and other publications.

Without dispute, *Glee Yoder* of McPherson, Kan., is the most prolific curriculum writer in the Church of the Brethren. Since last June she has seen two of her curriculum courses published, one a course for elementary grades on the Gospel of Luke (Christian Board of Publication, St. Louis), and the second a course for fifth and sixth graders, *A Worldwide Fellowship* (Warner Press).

The Brethren Press will be bringing out later this summer a new peace unit for junior highs under the title *Why Not Peace?* Mrs. Yoder has already completed a manuscript entitled *Handle With Care* to be published by Judson Press as part of the Vacation Venture Series of the Cooperative Publishing Publication Association.

The feature that Glee has contributed recently for MESSENGER under the heading "Take It From Here" is to be published in book format soon for Judson Press. She is also committed to develop a curriculum course for junior highs for the Church of God and the American Baptists under the title *The Christian Facing His World*. This will be her ninth curriculum project. She feels that as a Brethren curriculum writer she is in a unique position to help bridge the gap between various theological stances.

## Brumbaugh accepts editorial post with rival publisher

Wilbur E. Brumbaugh, until Conference time an associate editor of MESSENGER, has accepted an editorship with the David C. Cook Publishing Company in Elgin.

A nondenominational publisher of church and Sunday school supplies, the D. C. Cook organization is a friendly competitor of The Brethren Press.

Mr. Brumbaugh now heads the work of a new division for the Cook organization, a part of their diversification program. He will edit nondated, multimedia materials to be used in a variety of educational settings.

One of four staff dismissed by the General Board in June, Mr. Brumbaugh was in his 13th year of service in the denomination's offices in Elgin.

During his staff years, he served as editor of *Leader* and *Friends* magazines and as supervising editor of *Journeys* and *Tell Me* story papers. He carried major editorial and design functions with MESSENGER and numerous books, pamphlets, posters, and promotional materials produced by The Brethren Press.

He began his new job August 7.

## Church's nonstaff employees ratify shorter work week

Shorter hours rather than increased pay as such is the result of negotiations with nonstaff persons employed in the denomination's international offices in Elgin.

A four-day work week beginning in October has been negotiated by one group of wage and hour employees. It affects the manufacturing group, about 21 in number, who make up the production, printing, bindery, composing, and plate-making departments.

A separate contract continuing the five-day week, but shortening the workweek to 37½ hours, takes effect Oct. 1 for office and mailing room wage and hour persons.

The latter contract also provides discretionary time in arriving and leaving. The employee must work seven and a half hours a day between the hours of 8 A.M. and 5 P.M., and must be in the office between 9 A.M. and 4 P.M.

The flexible schedule, however, permits the employee to arrive on the job anytime between 8 and 9 A.M. as long as seven and a half hours are worked that day.

Hazel Peters, personnel director, indicates that the flexible work schedule for office personnel gives the employee an opportunity to care for personal affairs during the regular working day while stores and services are open.

Persons with small children may choose to come in at a later hour in order to see them off to school or to care for emergencies, she said.

The four-day workweek for the manufacturing group has the advantages, Ms. Peters said, of saving on transportation to work by cutting out one day, of less start-up and clean-up time making for a more productive operation, and gives the employee more time for his family and work at home on long weekends.

The manufacturing group will work a nine and a half hour day, or 38 hours during the four-day week.

There will be a half-hour lunch break, a reduction of 15 minutes, and two rest breaks as at present.

The professional members of the denominational staff have responsibilities which require various daily and weekly work schedules.

# Wrestling With Disturbing Words

"Does Jesus Really Mean It?"
"Do We?"

This was the disturbing theme of the third conference on the Believers' Church held in May at the Laurelville Mennonite Church Center in Western Pennsylvania's mountains near Mount Pleasant. It was planned especially for lay believers who would wrestle with Jesus' disturbing words, "Don't worry about eat, drink, or clothes . . . don't pile up treasures . . . ."

Earlier Believers' Conferences were summit meetings involving theologians, historians, and scholars. The purpose of the Laurelville conference was "to facilitate the process of translating the work of scholars into workable models for congregational life through conversations between scholars, pastors, and laymen."

The first Believers' Church Conference was called in 1967 by the Southern Baptist Seminary in Louisville. It assembled people not only from the historic peace churches but also from several Baptist, Disciples, and other free-church groups. Participants numbered about 150 who listened and reacted to twelve scholarly lectures. Its orientation was largely historical. It dealt with the concept of the Believers' Church which, according to John Howard Yoder's introduction at Laurelville, meant that the historians discussed whether the label itself is a useful one, whether there is a distinct conception of what the church ought to be that can be identified through the centuries as having certain abiding implications. [See MESSENGER, Aug. 31, 1967.]

The second conference in 1970 was sponsored by Chicago Theological Seminary. It dealt with the new forms and contemporary shapes of church renewal and the directions for the Believers' Church. It was scholarly and theologically oriented. [See MESSENGER, Aug. 27, 1970.]

Even though there is not a formal organization which keeps on meeting, there is a continuing Committee for Conversations on the Concept of the Believers' Church which plans for a periodic conference. This 1972 model varied from the former two in that it was designed primarily by and for the historic peace churches — the Society of Friends (Quakers), Mennonites, and the Church of the Brethren — and that it was to be geared to the laity for implementation in the local church.

To insure prompt and aggressive tackling of the theme, prior to arrival registrants were charged to study Jesus' Sermon on the Mount and two provocative books interpreting it. Special attention was to be focused upon property and treasure and the implications for the follower of Jesus and for the church. Leadership included Dale W. Brown, Church of the Brethren, who keynoted the conference; T. Canby Jones of the Society of Friends, who lectured on the Bible and led worship experiences; and John Howard Yoder, Mennonite, who helped the group summarize the conference.

There is a sense in which the conference didn't quite "come off," in which its stated objectives were not realized. Instead of the 100 registrants sought, fewer than forty turned up. In addition to Dale Brown, only three other Brethren were present — none a layman and none representing a local church or the denomination officially. Remaining participants were about equally divided among the Mennonites and Quakers, with the latter sharing their identity the best.

Discussions and Bible studies failed to focus long and penetratingly upon the theme. The coordinators, several youth, and a layman or two struggled valiantly to keep the issues clear and the discussions centered upon the Sermon on the Mount, Jesus' teaching on possessions, and contemporary implications. Except for short periods this was impossible and the group side-stepped its task. It is hard to know why. Better clarification and orientation prior to coming or immediately upon arrival to the tasks of the conference, to what progress was achieved in the two previous conferences, and to the concept and nature of the Believers' Church would have been helpful.

And, perhaps, this was not the right crowd for such a conference. Could it be that the theme was too threatening?

This is not to say the conference was without value. The openness, support, fellowship, and discussions of the small groups were enriching. Dialogue with leaders and thoughtful people of other communions was stimulating. Canby Jones proved once again that the Bible is alive, its study can be exciting and its message as the Word of God is both comforting and discomforting.

Spontaneous worship services in the Quaker tradition and a concluding Love Feast — agape meal, communion, feetwashing, Brethren fashion, led by the Brethren — were moving experiences even though not all Friends, by conviction, could participate in the communion.

For those interested in the meaning of radical discipleship to Jesus in the Believers' Church tradition, much work — praying, thinking, studying, exploring, confronting, dialoguing, loving — remains. Just who — what — is the Believers' Church? Who are members? What is the nature of Christian community? The Sermon on the Mount: does Jesus *really* mean it? Is it normative for us today? *Literally?* What are the implications?

For our affluent culture, materialistic churches, and prosperous members, what does it mean to practice the simple life, share sacrificially, be economically accountable, strive for community, be courageous for peace, love those within and beyond the fellowship, and be obedient to "Don't worry about eat, drink, or clothes . . . don't pile up treasures . . ."? Do we really want to be Christian?

The failure of the Laurelville conference to come to grips with these issues and to offer guidance to the churches has produced some guilt feelings, increased sensitivity, enlarged horizons, disturbed convictions, and a group of concerned youth and adults who will continue to ponder and work at obedient discipleship and Christian life-styles.

In this way and in the long run the conference may prove to be more successful than an immediate assessment indicates. Brethren, Friends, and Mennonites — and the larger Believers' Church body — must continue their explorations. — HAROLD Z. BOMBERGER

# Christ

One of the pet phrases we have as Christians is "Christ is the answer." You say, "pollution — oh, Christ is the answer." "Racism — Christ is the answer." "War — Christ is the answer." In other words, we lay this "Christ is the answer" on every issue that comes up.

It reminds me of the young man who committed himself to Jesus Christ and who was told by other Christians that in order to be an effective witness he must find some way to communicate Jesus Christ to other people. He came up with a tremendous scheme: He would enter the classroom every morning ahead of the class and write across the blackboard in big bold letters, "Christ is the answer!" And he would sit back and feel tremendously enthused that he had witnessed another day to the whole class. Until one morning a very sharp pagan kid came in behind him and under "Christ is the answer" wrote, "Yeah, but what are the questions?"

Christ is the answer to what? The problem is that we don't want to discuss the what. We prefer to leave Jesus hanging up in the clouds. Frequently people have said to me, "Now, brother, just stick to the Word. Just preach the Word." And I couldn't understand what they were talking about because I had prepared my whole message around the Word. Then I began to see that what they were saying is, "Lay the scripture on us but don't tell us what it means. Preach the Word but don't apply it to anything. Preach Jesus but don't say how that shapes our everyday lives." And the tragedy is that we have been preaching a word that doesn't say anything.

Christ is the answer, but Christ is the answer to something, to what. We must begin by coming to grips with what it means to be the people of God. For Jesus Christ was the greatest radical revolutionary that ever lived. Jesus Christ was a radical and is a radical because he gets to the root of man's dilemma, man's problem. He is a revolutionary because he has come to change things completely. Now, when you and I think of changing the world system that we live in, there are three alternatives.

One alternative is to burn the whole thing down, to bomb it out, to destroy it. The only problem with that is that it assumes that by destroying the facilities of the system that you can change the system. But systems are not made up of facilities. Systems are made up of people, and if you want to change the system, you've ultimately got to change people. The problem is most people don't want change.

The second alternative is to change the system by working from within. The problem here, however, is that, first of all, you've got to get in the system. And by the time you get in the system, you then must work yourself up so that you can get in a position of power where you can effect change, and by the time you work yourself up to a position where you can effect change, you've had to so prostitute yourself on the way up that you forgot what you came there for.

The third alternative is for some of us to get together and build live models of what ought to be. This is the one I opt for: A community of people who are to be live models on earth of what is happening in heaven. People who trust Jesus and who are a community. If we are to be that kind of community, there are some essential concerns going on in the world that you and I must deal with.

First, people are searching for identity, seeking to come to grips with who they are. If you listen closely to the pop artists of our generation, they are all raising the same question. "Who's going to help us get it together? Who's going to help me learn who I am? Who's going to help me find out what I'm about?" The new community has got to be made up of people who know who they are, who have solved their identity crises, who can stand up and live in a world where people don't know why they are, and say, "Over here — we have it together."

Another concern in the world is community — people are trying to find ways by which they can come together. The world system is torn and people are divided. The lonely and the despondent and the frustrated stand up and say, "Where is love, where has love gone?" The new community, God's people, ought to be able to stand up and say, "Over here, we practice love. We don't just preach about it; we practice it. You're looking for love; work among us."

When the hungry are being denied the right to a living, when the poor are being denied the right to legal defense, when the wretched of the earth are being stepped on because of their economic status or the national backgrounds or their racial identity, the new community, God's people, has to stand up and say, "You want justice — you'll find it among us. We practice justice."

# is the answer. What are the questions?

## by Tom Skinner

A third concern to be dealt with is the issue of power, of people in a powerless society trying to find the means and the right to determine their own futures.

The Chicanos are standing up and saying, "Don't call me Mexican-American anymore. From now on you call me Chicano because Mex is your definition of me and Chicano is my definition of me, and from now on I'm going to exercise the right to define myself. And if you want to deal with me, you deal with me on my definition, not yours."

Black people are standing up and saying, "We ain't Negroes, we ain't *nugras* and *nigras* and *nigroes* and *colored;* we are black. And if you want to deal with us, you must deal with us on the basis of our definition of ourselves and not on the basis of your definition."

Women are standing up and saying, "We're not sexual objects, we're not playthings, we're not detached individuals; we are persons. And if you want to deal with us, you must deal with us as persons."

All the niggers of the society — that is, persons who are looked down upon by other people and who accept other people's definition of themselves — are getting uppity these days. And the only way to stop being a nigger is to stand up and begin to define yourself as God intends you to be defined, and not on the basis of other people's definition of you.

The world out there, crying out for power, is epitomized in the words of the apostle Paul in Romans 7: "The will to do is present with me. In my mind I know what I'm supposed to do. I know I'm supposed to do the will of God. In my mind I want to be what God intends me to be, but every time I attempt to be that, there is something that drags me down so that which I don't want to do, I do it. And that which I do want to do, I don't do. I find another law that when I would do good, evil is present with me." Then he cries out, "What a messed up man I am. Who will deliver me from the body of this death? I find that I am powerless. Who will deliver me?" And he adds, "I thank God . . . I thank God through Jesus Christ."

Of course the question is, how does he arrive at Jesus? Why Jesus? I suggest to you that he arrives at Jesus Christ because nothing else works. Look at the society we live in. It has tried several alternatives to restructuring itself. One alternative has been education. If we could produce a more informed society, if we could just educate people, that would wipe out poverty and hunger and racism and war, we thought. Well, we are the most informed society in the history of man. Information in our country doubles every six years, and ten years from now it will double every three years. Look at the people who are making the decisions in our society, who are dropping bombs on people, who are polluting our air and water. They are educated.

We thought economics was the answer. So we said if we could just produce a more affluent society, that would solve our problems. The reason a kid throws a brick in the store window, the reason he starts riots in the ghetto is that he doesn't have enough of the world's goods. I used to believe that. But now it is almost as if the rich kid and the poor kid were passing each other on the road: the rich one leaving the system and the poor one trying to get into it. And the rich kid says to the poor kid, "Where are you going, kid?" The poor kid says, "I'm heading toward the system. You dudes locked me out for 400 years and I'm on my way to get a piece of the action." The rich kid says, "Let me tell you something, friend. I just left the system. My old man owns it."

The final solution that we offered was religion. We said if we could just give people a flag to wave, a song to sing, and a creed to believe, that would solve our problem. So we came up with good old Americanized religion: God, country, motherhood, the girl back home, and apple pie. We put bumper stickers on our car saying SUPPORT GOD AND COUNTRY, as if they go together. One nation, under God. We even stuck his name on our money: In God We Trust. And we created a certain kind of Americanistic religion, a certain kind of spiritual superpatriotism, and we convinced ourselves that America was run by God, that God is on our side, a vote for God is a vote for America.

And I'm suggesting to you that maybe the sign ought to read the cross *or* the flag, God *or* country — not God and country. My allegiance is not to America; my allegiance is to the kingdom of God. Period. Now if you want to call me a communist, that's just your shrewd way of ducking the issue. But that is not the issue. The issue is that we've produced an Americanized religion that doesn't have enough oomph to turn the inside of

The reason that I need fellowship i
I have clay feet right up to my navel..
it's so hard to get next to God'
because we've built
such walls.

a garbage pail. It is devoid of power. It is not speaking. It is not transforming. It is not making a radical difference in the nation. Religion has not worked in America. That is why Paul now brings us back to "I thank God through Jesus Christ."

Jesus Christ made a very emphatic statement when he asked his disciples, "Who do men say that I am?" And you remember the reply, that you are the Christ, the son of the living God, and on that testimony Jesus said, "I will rebuild my church, I will build the ecclesia, the called-out people. I will build the new community. And the gates of hell will not prevail against it." And it is in this new community that Jesus Christ has decided to build the alternative to the messed up world, the church, a people who would be live models on earth of what is happening in heaven.

What we are faced with today is a group of people who are conservative in their theology, conservative in their commitment to the Bible as the word of God, conservative in the sense that they are biblicists and they believe the scriptures, but they are not Christian. We have produced a generation of people who are like the Pharisees — we know all the right things to say, we know what worldly things to be against, we believe the Bible is the inherent, inspired, infallible word of God, we are fundamental, orthodox, conservative, evangelical, but we're not Christians, some of us. Because even with all of that conservative theology, there is a large number of us who have never had a relationship with Jesus Christ. People with the right vocabulary and the right phrases have never met Jesus. There must come a point in your life in which you confess that you've been running your own life and that Jesus is Lord and you allow him to be Lord in your life. That's what the church is.

But what does this new community do? I want to suggest these things:

Number one, it worships. And worship is very simple. Worship is making love to God. Worship is looking at God and saying, Wow! It is, as with the Psalmists, pleasing God, adoring him. It is, as with the early disciples, speaking to the people who did not know Christ, but also speaking to God. It is letting the things of earth grow strangely dim in the light of his glory and grace.

Now, if that is what worship is, the question we must ask ourselves is, what goes on in our churches on Sunday morning? I hear some preaching and I hear some singing, and I have to ask myself, is it worship? Some churches I enter hand me a program that tells me what God is going to do for the next 59 minutes. It is all clocked out. We will make love to God by script. But I want you to understand something, that making love ought to be a spontaneous thing My wife would have some difficulty if some evening I walked into the room with a script and said, "Honey, this is how it's going to happen tonight, and this is how long it will happen." It is that ridiculous, it is that ludicrous, because love ought to be spontaneous.

And you must give me the right to worship God in my style, as I must give you the right to worship God in yours. And so with our youth. Let us be reminded that many of the songs that you and I sing in church today were the pop music of earlier generations: Some of our favorite hymns emerged not from the gates of heaven but from the pits of the pub. Music from the youth culture, from today's culture, can be used to glorify God as much as the songs that come out of your German heritage If we can get together in our differing styles and I learn yours and you learn mine, something far superior might emerge. Which is what it's all about. And that's what the church does. It makes love to God. It worships.

The second thing about this church is that it is a community. God's people are people who are together, committed to each other, in communion with each other. It is very interesting that the Holy Spirit only operated in the corporate body of God's church as its people were in singleness of purpose.

Jesus said to the new community, "A new set of rules I give you to play by, and that is that you love each other the way I love you." He told them that the only way the world would know that you are his disciples is by how you love each other. The world will not know that you are the disciples of Jesus because you preach on the corner or because you pass out tracts or because you knock on people's door in visitation programs, as good as those things may be. The world will know that you and I are his disciples by how we love each other. And we must understand what that love is all about. Love is demonstrated, Jesus says: "Greater love no man has than this, when a person lay down his life for another."

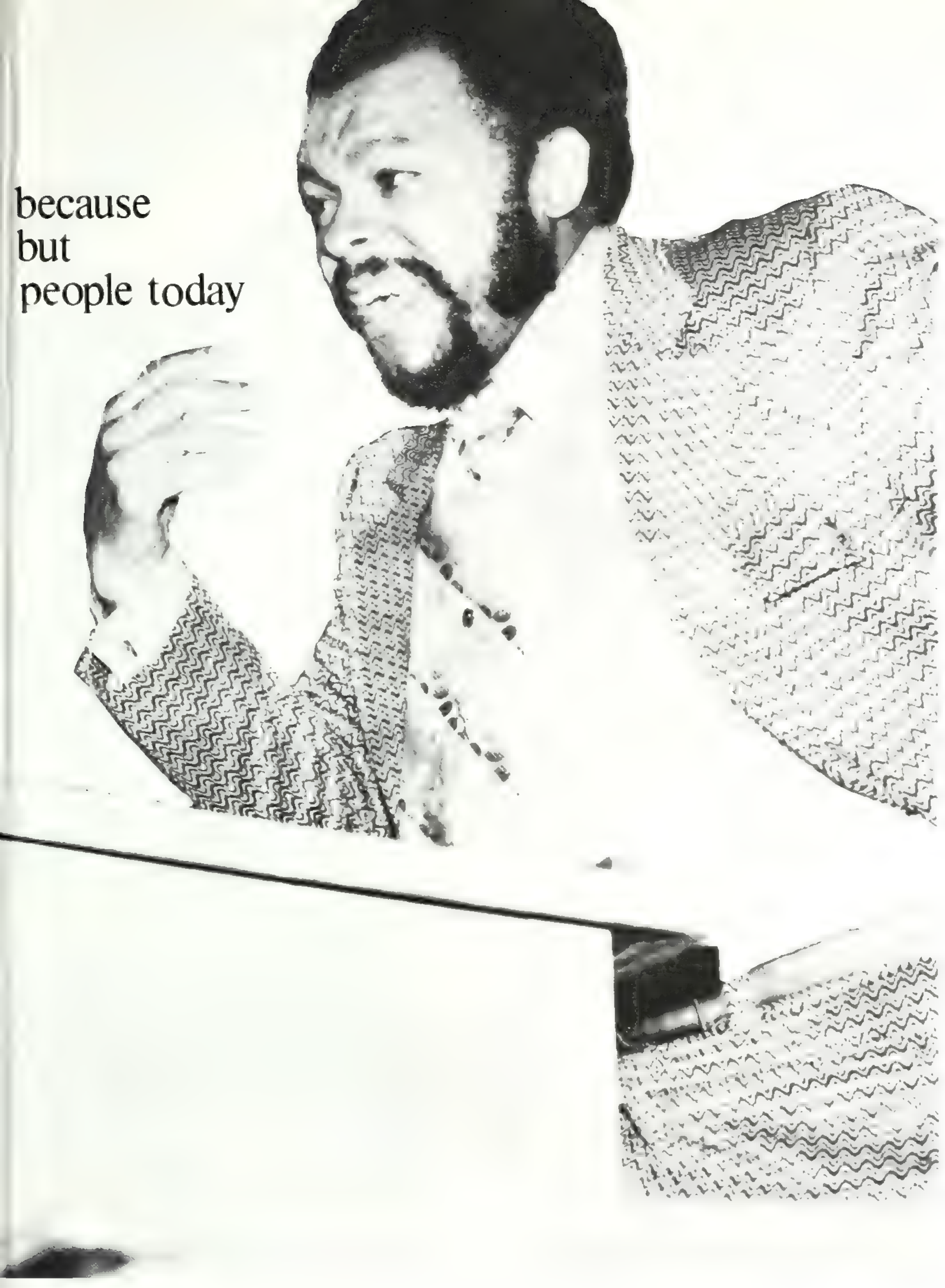
Are you acquainted with such a community where people are committed to each other unto death? The tragedy with most of our congregations is that we don't even know each other, much less can we talk about dying for each other. Fellowship is people who get under each other's skin, who are honest with each other, who remove the walls from each other.

The reason that I need fellowship is because I have clay feet right up to my navel. Sometimes I get lonely. Sometimes my mind gets messed up. I fall down occasionally. I need some brothers and sisters who will throw their arms around me when I get frustrated. But it's so hard to get next to God's people today because we've built such walls.

We live in such a superspiritual world we snow each other. So when we see each other, we shake hands, how are you brother? Fine, praise the Lord. I'm dying inside, but I can't tell you. Because if I tell you where I really hurt, then you'll find out something about me that I don't want you to find out, and I've got to snow you into believing that I'm spiritual. I could be bleeding but I can't tell you because I put on this big spiritual act.

The new community is a witness in community. It confronts people with one

because
but
people today



witness, and that witness is that Jesus is alive. That is our message. The new community, by its life-style, not just by its verbal preaching, is one great big witness. And we ought always to be experiencing people in our midst who are coming to know Jesus. It is the will of God that the new community be one great big maternity ward. People are always being born into the kingdom. That is why there's got to be this big push toward evangelism.

Actually, though, there should never have to be a push. Do you know that one denomination in a recent convention actually had to pass a resolution that the church become involved in evangelism? What are you laughing about? You're kidding; you didn't do that? No, you didn't! Oh, no, I'm in trouble. I didn't know; honestly, I didn't know! If there was ever a word from God, that was it! But don't you understand that there should not be the need to pass resolutions on evangelism? That is the heart of the church. If it is not evangelizing, it is not functioning. It is not reproducing. The reason we are not reproducing is because of our misunderstanding of the gifts in the body of the church. Most of us don't reproduce because we've hired a guy called the pastor to do that. But the function of a pastor, according to the scriptures, is to equip the saints for the work of the ministry. The Bible says that the pastor is the shepherd of the flock. And it isn't shepherds who produce sheep; sheep reproduce sheep. There is no such thing as clergy and laity. Everyone in the church is called to some role; everyone is to find out what the role is and be ordained in it.

Finally, we must put our energy to raising healthy people in the church. All of a sudden a guy becomes a Christian and just like that, he's supposed to be superspiritual, full grown. And it never occurs to us that he needs somebody to feed him, to help him to learn how to walk, to stay with him and nurse him. Oh, yes, we do have a special convert class that meets for 45 minutes once a week, some of us. And we think that's follow-up.

One of the things that excites me and scares me is the Jesus movement in this country. Kids getting turned on to Jesus. Exciting. But you know why I'm scared? I'm scared because these kids lack sound biblical teaching. They are excited because they are out winning souls. But the problem is that they're winning people into the kingdom of God but there's nobody to disciple these people they're winning. And in the next ten years we may well end up with the largest amount of retarded Christians in the history of the church.

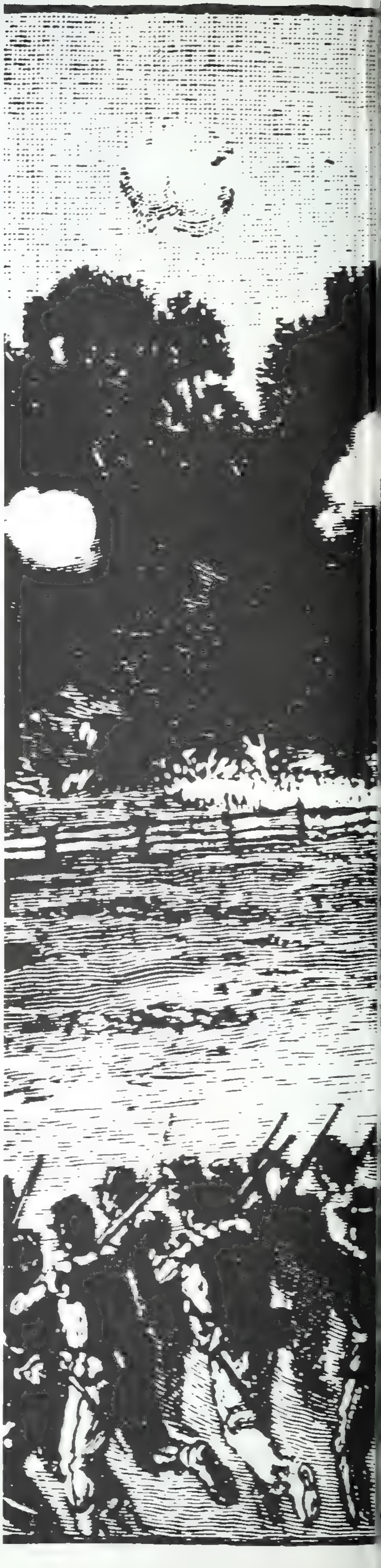
The word of God teaches that we are to make disciples out of people, not just get them born again but to make disciples out of them. Now, that's the function of the new community. And all I ask you to do is to search your heart and ask yourself, is that occurring among you?

It is not enough just to talk about your traditions and to talk about your beliefs. Can you say that (1) you're making love to God, (2) you are truly a community of people committed to each other unto death, (3) you are involved in seeing people won into the kingdom of God, and (4) you are involved in discipling and developing those people. That is the function of the new community.

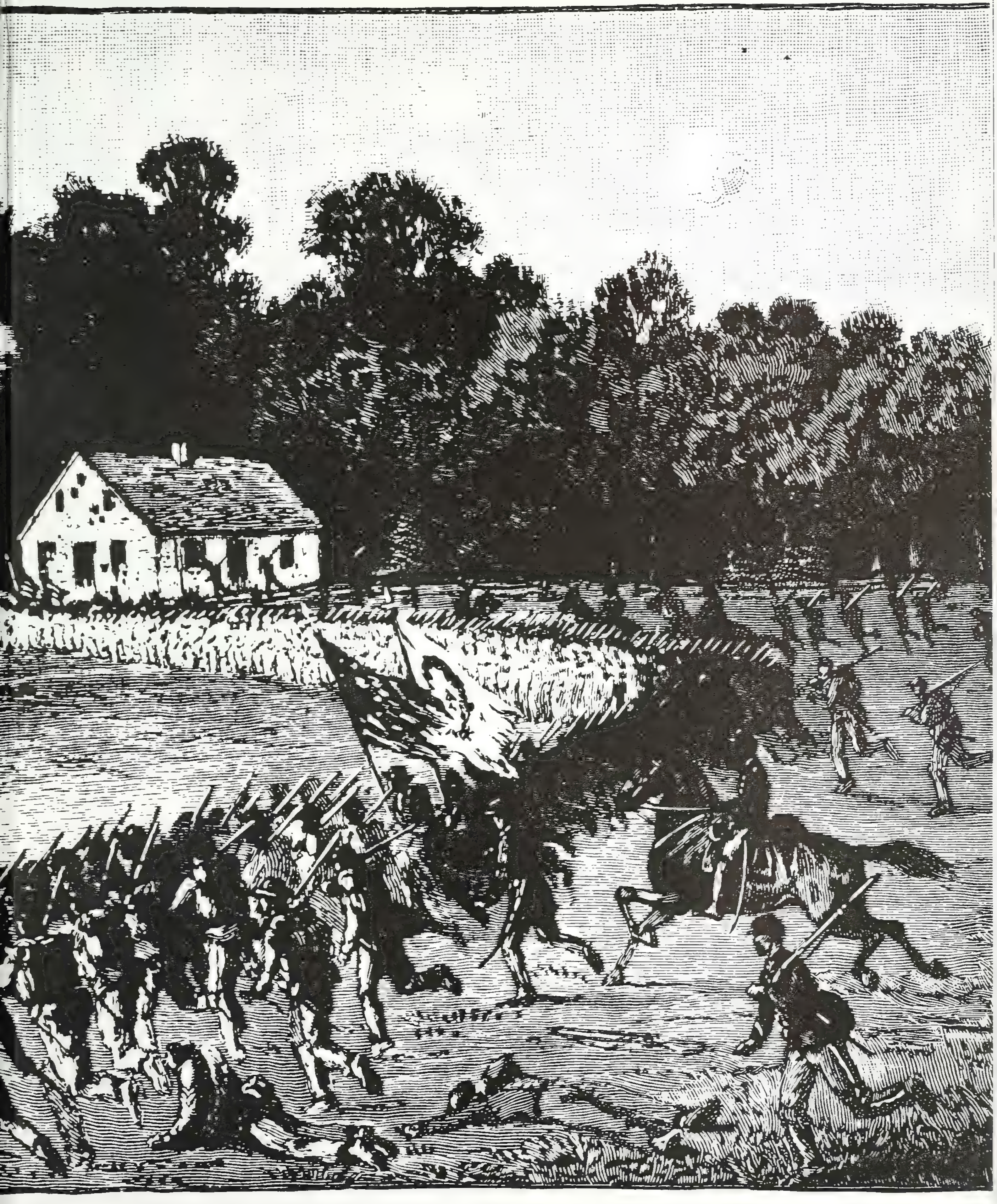
I challenge you, my brothers and sisters: For God's sake, become the church. ☐

# & All Found Sanctuary Within Its Walls

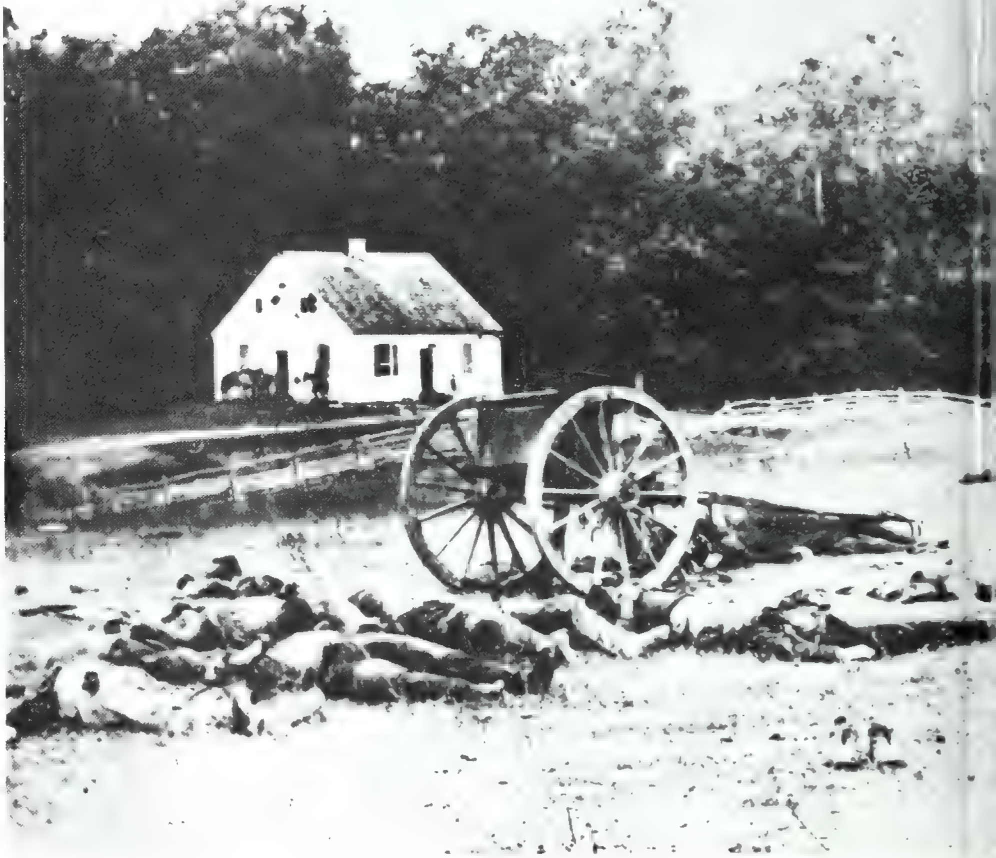
The little meetinghouse squats on a low limestone ridge above a blacktop road. Antietam Creek winds by to the east. Across the way a thick stand of maples shades a monument to the Civil War dead from Maryland. A little to the southeast



### by Linda Beher



you can see the angular stone building that serves Antietam National Battlefield Site as visitor center, information dispensary, and slide theater. The countryside dips and swells gently all around.



*A Mathew Brady photograph taken after the battle shows troops dead and dying in the field before the shelled and battered Mumma church*

In 1862 there were more trees, no monuments, no visitor center. And the church was whitewashed instead of painted. People then, as now, called it "the little Dunker church," for the plain folk who immersed their baptismal candidates, refused conscription, and declared in their Yearly Meeting that slavery "could in no wise be justified in a brother, according to the Gospel."

But ironically the wood near which the church stood became the site of what Civil War historians like to call "the bloodiest battle" of the war, with many troops left dead and dying around the church, itself shelled and battered in the thick fighting.

After 110 years legend and history can blur together. Many stories, some myth, others documented, circulate still: Stonewall Jackson secured the church for headquarters during the fighting at Antietam/Sharpsburg. Officers described maneuvers in terms of the church's location. Clara Barton, Red Cross founder, organized a field hospital at the church. President Lincoln reviewed the troops there, perhaps surveying its damaged interior. Some folk could remember the townspeople of Sharpsburg, including Brethren, coming through the lines to care for the wounded, and to identify and bury the dead.

Ten years earlier Samuel Mumma Sr. could not have imagined the powerful witness for peace the little church would make when he deeded "100 perches more or less" of his farm on which to erect a meetinghouse. Its member families — the Eckers, the Millers, the Neikirks, the Sherricks, and the Mummas — came from the Manor congregation, and they named the new fellowship for the donor of the land. They built the church after the style of Brethren meetinghouses of the time: two doors, one in the front for the men, one at the side for the women; eight many-paned windows, their shutters a soft gray-green; whitewashed bricks; a limestone threshold.

Inside, appointments were stark. Unstained pine benches, uncompromisingly hard. A longish table that held the thick-lidded Bible and a stonewear pitcher. A wood stove in the room's center.

Nearly a year after the Battle of Antietam, Daniel P. Sayler described in a letter to the *Gospel Visitor* "the calamities of war" for "the brethren abroad." In July 1863, near South Mountain, across the valley where the Antietam foray began, "the fields were laid waste, and all that was on it trampled under foot . . . one unbroken scene of desolation and waste."

Following the battle members of the Mumma church salvaged their damaged building, and descendants held services regularly there until 1916. Attendance diminished, and finally, in 1921, a spring windstorm flattened the building. It dropped into obscurity, giving way to a souvenir shop and filling station. An occasional historian would remind Washington County folk of the church's significance, and the old stories would be reviewed. One traced the disappearance of the leather-covered Bible immediately after the battle, taken, it is said, by a soldier from the 107th New York Regiment. For forty years the Bible remained in New York, until John T. Lewis, a black farmer, onetime Maryland resident, and a member of the Pipe Creek congregation of Brethren, located and returned it to Washington County. These

*On Sept. 17 Sharpsburg Brethren will commemorate the spirit which the church symbolizes. Photographs show scenes of the 1971 service. The service begins at 2:30 p.m. at the Antietam National Battlefield Site, near the Hagerstown-Sharpsburg Pike. The National Park Service cooperates to provide use of the building. Ministers of divisions 7 and 8 of the Mid-Atlantic District will participate*

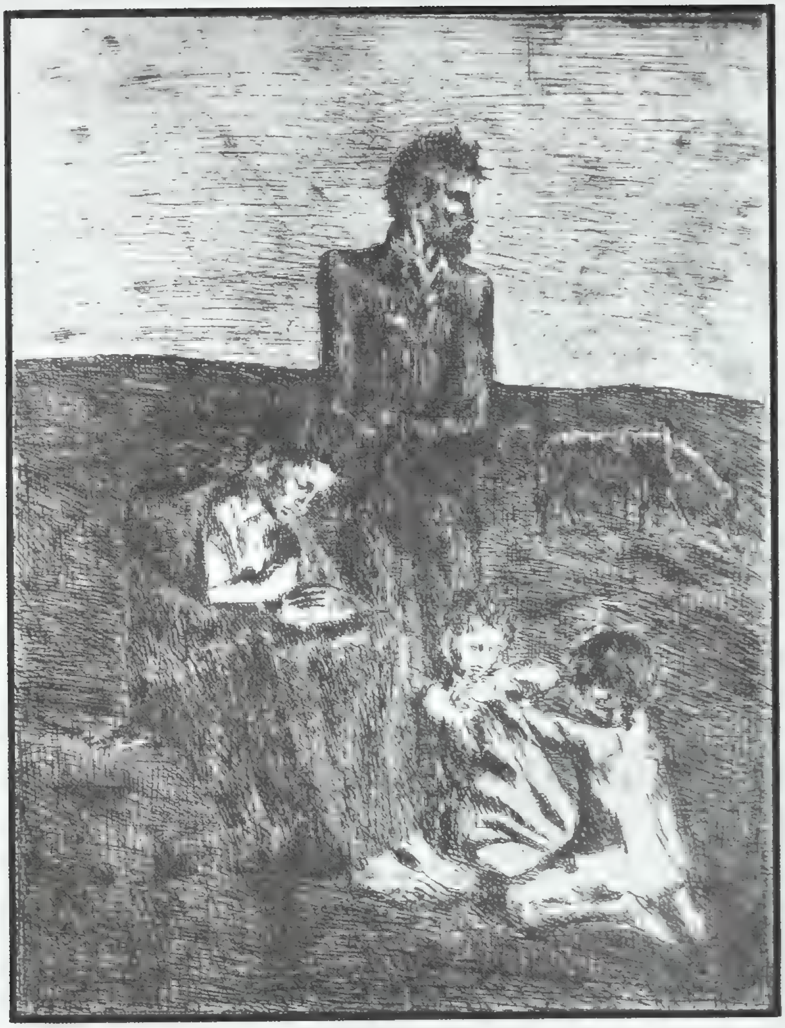
stories, the Mathew Brady photographs of the shelled church, the old foundation, and some of the original bricks, handhewn timbers, and tongue-and-groove flooring were all that remained.

But in 1951 the Washington County Historical Society purchased the plot where the stone foundation walls still stood. Restoration of the building began in 1960 under supervision of the National Park Service; some of the flooring, door and window frames, several thousand bricks, and a few benches are original.

Annually, Brethren from Sharpsburg and the surrounding area gather in the clothes of the period to celebrate and commemorate not the battle but the spirit of love and tolerance which the church came to symbolize. This year the commemoration falls on September 17, 110 years to the day when the little meetinghouse withstood the batteries of the Blue and Gray. The afternoon service will reenact all the traditions: the lining of hymns, the extemporaneous preaching, the use of separate entrances for men and women.

"Some may even arrive in horsedrawn buggies," said Page T. (Ted) Otto, the spark behind the commemorative service. Youth adviser for the Sharpsburg church and a longtime student of history, Ted along with historian and pastor Austin Cooper pled the case for restoration in 1961 to Department of the Interior officials in Philadelphia. Later Ted encouraged the young people in his charge to plan the 1971 commemorative service. Betty Otto, whose employment as a guide at the Antietam site gives her a special feel for the history of the place, is researching the style of plain clothing — would the Brethren have used buttons or hooks and eyes? — and sewing bonnets and prayer coverings. The old Bible, now rebound in conventional cloth cover, will play a part in the service, on loan from the Park Service.

When the winds of war had swept through the valley, the government installed a marker near the Mumma church. Its cryptic language reminds us still of the little Dunker church's part in a ferment that enveloped the peaceloving Brethren who renounced slavery and war in the name of goodwill toward all persons: "The Dunkard Church. Erected AD 1853 by the German Baptist Brethren. During the battle the wounded of both armies sought and found sanctuary within its walls." ☐



# Brethren and the Farm Worker Issue

by *J. BENTON RHOADES*

Few issues in the news these days come as close to Brethren hearts and pocket books as the current effort of the United Farm Workers to organize their own union for negotiation with the growers who hire them.

Our deep feelings about this surfaced at the Cincinnati Annual Conference which debated and defeated a resolution to support a boycott on iceberg lettuce. The boycott is being used by the UFW as a negotiating tool in the struggle between themselves and the growers, mostly in Arizona.

The debate at the Annual Conference was heated. Feelings ran high between those who favor unionization of farm workers and those who oppose it. Why? One clear reason is that many Brethren are farm operators or have been. Very few of us have ever been migrant farm workers. Those who are farmers fear that, with a strong workers' union, they might stand to lose some money and some of the freedom to manage their own farm enterprise entirely as they wish. The matter of possible loss to the grower should be considered on the basis of what has happened to the grape growers since the coming of the union to California. If Brethren farmers suffer serious damage from the coming of equality, perhaps the church should help them, too. But, meanwhile, the cause of equality should not wait. The poor have already waited too long!

In the debate, it also became clear that we Brethren do not see ourselves as being exploiters of anyone. Haven't we helped, in the past, to alleviate the situation of farm workers by BVS day care for children and by following the letter of the law on housing and other required benefits? Brethren growers are saying: "Let us alone. We have given. Lay off." Others are saying: "Be that as it may, our nation is still far from justice in dealing with farm workers. Let us act now for justice." So, we differ honestly and vigorously. I believe dialogue is necessary. Perhaps MESSENGER can serve as one vehicle for dialogue. Let's keep talking.

## What do "they" want?

I work with agricultural missions on a worldwide scale. As I see it, what the farm worker in the USA wants is the same kind of freedom to effect his own life situation as is being sought by landless peasants everywhere in the world. It is akin to the freedom which early Brethren sought in coming to America. This struggle includes wage scales, but it involves much more than money. I believe the farm workers are not out to "get" the grower. The grower, after all, is their source of employment. What is sought and what workers are gaining, through the leadership of Cesar Chavez and others, is a sense of hope and a feeling of the strength in unity that was not possible when each migrant family faced the future alone.

This rebirth of hope, this sense of self-determination, is precious to people who have, for generations, been dependent on those who own the land, whether on the *haciendas* of South America, in the colonies of Asia and Africa, or in our own fields. Such hope is a commodity which the world needs now and which may be the only alternative to violent revolution in our world of injustice.

## Why boycott?

One argument put forward against the present boycott of lettuce is that it will only hurt the workers' cause — the same argument used when black people began to strike for equality under the law. To a degree and in the short run, this is true. Yet, I am convinced and it stands to reason that the workers themselves do not want to boycott or to strike, since either one causes them to lose work. What they are asking for is only the right to organize and to negotiate the conditions of their employment. Boycott is not a first thought, but a last resort and a very powerful one when other attempts to negotiate have failed.

I am reminded now of the Exodus. When various attempts at bargaining between Moses and Pharaoh had failed, the children of Israel walked out of Egypt as God had commanded them. It is on this basis that I support boycott in the present situation.

### Why involve the church?

The same question is often asked about the Brethren involvement in world peace and in other movements for social change. I believe the answer is the same in either case. Religion that does not touch the issues of our daily life is not worthy of the name. One of the comments heard in Cincinnati was that ministers and youth are not well enough informed or have been led astray by false information. It was interesting and disturbing to note that there were pastors on both sides of the issue, having differing information according to the sources one trusts most.

Some members tell us that the church should "stay out of politics." Perhaps this is because those same members are so deeply involved *in* politics of keeping things as they are.

I favored the resolution that would have endorsed the United Farm Workers Union. The resolution was opposed by the majority at Cincinnati. The majority rules. What I do hope now is that Brethren, during the coming year, will continue to discuss the issue at youth meetings, in congregations, and in district meetings. It might be good to invite farm workers also to be present where possible. Nothing will be lost by talking — when sincere people differ on a matter as important as this for us as Brethren and for the cause of nonviolent change in our society.

As Brethren we *are* involved, whether we like it or not, in this issue. What I believe is required now is careful study of the facts, frank discussion, and a continued search for the mind of Christ. ☐

## turning points

### Pastoral placements

Albert Richards, from East McKeesport, Western Pennsylvania, to Rummel, Western Pennsylvania

F. Robert Ruyts, from Detroit First, Michigan, to Lake Ridge, New York, Atlantic Northeast

Butler A. Sizemore, from Potsdam, Southern Ohio, to Flat Creek, Southern Ohio

John O. Wagner, from Mt. Etna-Salem, Iowa-Minnesota, to Iowa River, Iowa-Minnesota

Guy Wampler Jr., from Ephrata, Atlanta Northeast, to Ft. Wayne, Beacon Heights, Northern Indiana

Dale F. Watson, to New Hope, Virlina

G. Curtis Weddle, from Indian Creek, Atlantic Northeast, to West Goshen, Northern Indiana

Stanley Weybright, from Eglon/Brookside, West Marva, to Terra Alta, West Marva

Donald P. Wiest, from alternative service to Unity, Shenandoah

Robert Winkler, from Woodland, Illinois and Wisconsin, to retirement

Mark Wolfe, from Boones Chapel, Virlina, to Crab Orchard, Virlina

### Wedding anniversaries

Mr. and Mrs. Ralph Avey, Polo, Ill., 50

Mr. and Mrs. Leo Hastings, Richmond, Ind., 50

Mr. and Mrs. Roy Hendrickson, Modesto, Calif., 50

Mr. and Mrs. Walter Hoppes, Kokomo, Ind., 50

Mr. and Mrs. Sherman Kauffman, Bellefontaine, Ohio, 50

Mr. and Mrs. Wilmer Lay, Chambersburg, Pa., 50

Mr. and Mrs. A. L. Patrick Sr., Aline, Okla., 50

Mr. and Mrs. Ernest Sheets, Newport News, Va., 50

Mr. and Mrs. Fred Graham, Virden, Ill., 51

Mr. and Mrs. Omer B. Maphis, Sebring, Fla., 54

Mr. and Mrs. Earl Harvey, Jasper, Mo., 55

Mr. and Mrs. W. Warren Gish, McPherson, Kan., 57

Mr. and Mrs. Newton Michael, Mt. Solon, Va., 58

Mr. and Mrs. George A. Garber, Oakley, Ill., 60

Mr. and Mrs. Earl Marshall, West Eel River church, South/Central Ind., 61

Mr. and Mrs. Henry Stauffer, Polo, Ill., 61

Mr. and Mrs. G. A. W. Stouffer, Chambersburg, Pa., 62

Mr. and Mrs. Bruce Bard, Chambersburg, Pa., 62

Mr. and Mrs. Price Heckman, Polo, Ill., 63

Mr. and Mrs. Samuel Powers, Mt. Morris, Ill., 67

Mr. and Mrs. Jess Metsker, Quinter, Kan., 68

### Deaths

Russell Baumgartner, Decatur, Ind., on Nov. 26, 1971, aged 62

Edward Bender, Lititz, Pa., on Feb. 4, 1972, aged 84

Ethel E. Bennett, Hollidaysburg, Pa., on Jan. 30, 1972, aged 73

George Brook, Polo, Ill., on Jan. 30, 1972, aged 72

John F. Bruckhart, Manheim, Pa., on Feb. 3, 1972, aged 61

Harry A. Bucher, Canton, Ill., on June 29, 1971, aged 69

Virgil Coffman, South English, Iowa, on Jan. 14, 1972, aged 74

C. C. Cripe, Elkhart, Ind., on Nov. 12, 1971, aged 89

Paul M. Delp, Souderton, Pa., on Feb. 6, 1972, aged 54

Nora Flory, Bridgewater, Va., on Jan. 4, 1972, aged 83

Roy Fox, Goshen, Ind., on Feb. 2, 1972, aged 79

Frank D. Gibble, Lititz, Pa., on Dec. 10, 1971, aged 92

Wilbur Grossnickle, Polo, Ill., on Feb. 9, 1972, aged 51

Claude C. Harshbarger, Ladoga, Ind., in January 1972, aged 91

Mae Hecathorn, Polo, Ill., on Feb. 13, 1972, aged 74

Gilmer E. Hennis, Martinsville, Va., on Nov. 26, 1971, aged 68

John E. Hose, Boonsboro, Md., on Jan. 5, 1972, aged 88

Bessie Holsinger Jenkinson, Laton, Calif., on Jan. 7, 1972, aged 83

Carolyn Hundley Johnson, Craig County, Va., on May 27, 1971, aged 28

J. Fred Johnson, Craig County, Va., on May 27, 1971, aged 38

Martha A. Kerr, South English, Iowa, on Dec. 4, 1971, aged 61

Effie Kletske, Winona, Minn., on Dec. 10, 1971, aged 98

Pauline Ludwig, York, Pa., on Feb. 5, 1972, aged 59

Samuel McCown, Winona, Minn., on Jan. 23, 1972, aged 86

Harry Miley, Ephrata, Pa., on March 11, 1972, aged 75

J. Q. Neher, Greenville, Ohio, on April 18, 1972

Marion M. Norris, Fortville, Ind., on Dec. 14, 1971, aged 76

Mary Oldham, Alum Bank, Pa., on Oct. 1, 1971, aged 75

Elma Peoples, New Carlisle, Ohio on Jan. 10, 1972, aged 86

Mary Alice Pyles, Fortville, Ind., on March 26, 1972, aged 75

Susan Reed, Saxton, Pa., on Nov. 5, 1970, aged 92

Earl Rogers, New Paris, Pa., on Jan. 12, 1972, aged 71

Mary Seaman, Greenville, Ohio, on April 6, 1972, aged 104

Alonza Shaw, Danville, Va., on March 22, 1972, aged 71

Jeanette Shepherd, Pendleton, Ind., on Oct. 27, 1971, aged 32

Thor Shock, Cando, N.D., on April 24, 1972, aged 52

Josephine Showalter, Cloverdale, Va., church, on Jan. 23, 1972, aged 89

John Shropshire, Eden, N. C., on March 24, 1972, aged 91

Harry Sivits, New Paris, Pa., on July 16, 1971, aged 84

Charles Stouder Sr., Nappanee, Ind., on Nov. 18, 1971, aged 89

Harold J. Treace, Ashland, Ohio, on Jan. 19, 1972, aged 51

Frank Wales, Polo, Ill., on Dec. 8, 1971, aged 76

Ralph L. Webb Sr., New Paris, Pa., on Nov. 12, 1971, aged 75

Andrew Wehrley, Greenville, Ohio, on April 8, 1972

LeRoy M. Wenger, Quarryville, Pa., on Dec. 22, 1971, aged 63

Paul Wenger, Quarryville, Pa., on Nov. 14, 1971, aged 53

Sadie Price Whisler, Lowpoint, Ill., on March 24, 1971, aged 85

Mrs. Chester Whitehouse, Cleveland Heights, Ohio, on Nov. 8, 1971, aged 76

Ada Willis, McAllisterville, Pa., on Feb. 18, 1972, aged 88

Miley G. Wine, Mt. Sidney, Va., on Oct. 4, 1971

Vance Winegard, Barren Ridge, Va., on Dec. 15, 1971, aged 66

Jess Winger, Marion, Ind., in April 1972, aged 76

Hazel Mumpower Witt, Danville, Va., on Feb. 3, 1972, aged 63

Donald L. Wood, Barren Ridge, Va., on Sept. 18, 1971

Lena Zimmerman, Greenville, Ohio, on March 24, 1972, aged 90

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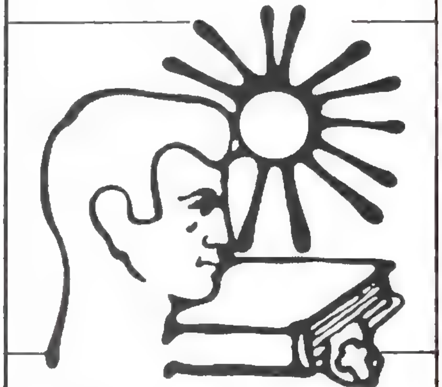

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# The Anderson Tapes: A Movie Parable on TV

by *FREDERIC J. BRUSSAT*

It has been estimated that most Americans see only seven feature films a year. For a whole host of reasons, the average family misses many of the best movies showing at the local theater. A lot of people just wait until these shows are aired on television. But, often, it has been a long wait. This year, the situation promises to be different. Television viewers will have a chance to see some of the most successful movies of the 1970-1971 year (such as *Patton, Love Story, The Andromeda Strain*). Indeed, moviegoing at home may be one of 1972's most convenient and rewarding experiences. It may even be a religious experience!

A good film is similar to a parable. It is an extended story drawn from everyday life that often arrests the viewer with its strange twists of plot and imprecise ending. Jesus repeatedly told such stories in order to draw people's attention to important moral issues. Although contemporary filmmakers may not have religious messages behind their art, they frequently render Christians a moral service by focusing our attention on important ethical concerns of the day.

This September 11th NBC will air *The Anderson Tapes,* a film directed by Sidney Lumet. (Check your local listings for the specific time.) Some of you may have read the novel by Lawrence Sanders; it has been adapted for the screen by Frank Pierson. On the surface *The Anderson Tapes* is an engaging heist story about the attempt of a bold and highly individualistic thief to rob an entire luxury-apartment building in New York City's Upper East Side. The thief, played by Sean Connery, gathers together a cadre of odd partners (Martin Balsam, Christopher Walken, Stan Gottlieb). They are then funded by a "respectable" Mafia figure (Allan King). As an adventure yarn, the picture scores well; it is spiced with some fine humor, sustained by good performances, and accented by the lively music of Quincy Jones.

But the film also operates on another level. Director Sidney Lumet again proves that he can deliver movies that work well as serious ethical probes on troubling human problems. With *The Pawnbroker* (1965) and *Bye, Bye Braverman* (1968), he put together immensely interesting cinematic considerations of guilt and death. With *The Anderson Tapes,* Lumet has given us a parabolic film that hides a serious moral issue behind its surface of slick theatrics.

Since Connery and his cohorts have all been involved in one way or another with organized crime, they are surveyed, photographed, taped, and bugged by the local police, FBI agents, Treasury spies, and a host of private investigators. Throughout the film, Lumet swings our attention to the presence of electronic surveillance devices spying on the gang's activities. Our first reaction is one of laughter — to see how amazingly comprehensive this eavesdropping process can really be! But once that initial response of humor subsides, we are left with a feeling of fright. It is at this point that *The Anderson Tapes* becomes a moral probe on the meaning of privacy in an age of technological wizardry.

Movies on tv offer Christians an easily accessible medium for discussion. With the family or a small group of friends, spend an evening viewing and discussing this film. The following questions are designed to assist you in evaluating and reacting to *The Anderson Tapes.*

### A personal probe

Whereas our own lives may not be invaded by electronic bugs and hidden cameras, the area of our privacy rapidly diminishes each year. Schools measure our intellectual capacities and psychological tests pry into our emotional secrets. Computers chart our financial ups and downs and credit companies rate our trustworthiness. There is even speculation that a National Data Bank in

Washington, D.C., will eventually contain information on all of us derived from hundreds of resources. Thus, even if electronic eavesdropping devices do not trespass against our sense of self, the computer and psychological testing syndrome will steal the space within each of us which we want to cherish as our own.

**Questions for discussion**

1. Although the Justice Department, the FBI, and state and local police have to rely upon court orders for wiretapping, it is estimated that no one really knows the extent of this type of snooping. What procedures should be taken to prevent the average citizen from being harassed by bugging?

2. Consider this thought by Alan Weston: "Personal information, thought of as the right of decision over one's private personality, should be defined as a property right." How do you feel about this way of safeguarding privacy?

3. How much should the individual cede to the state? In exchange for what?

4. Discuss this quotation from Clinton Rossiter: "Privacy is a special kind of independence, which can be understood as an attempt to secure autonomy in at least a few personal and spiritual concerns, if necessary in defiance of all the pressures of modern society."

What information about yourself — your homelife and associates — would you be unwilling to give away to impersonal agencies?

5. Does the nature of privacy in an increasingly technological and electronic world presuppose a new definition of soul? Edward Shils thinks so: "The social space around an individual, the recollection of his past, his conversation, his body and its image, all belong to him. . . . He possesses them and is entitled to possess them by virtue of the charisma which is inherent in his existence as an individual soul."

Like any worthwhile parable, *The Anderson Tapes* challenges the viewer to make a moral decision.

1. Does the church have a responsibility in a highly technological age to address itself to the problem of privacy?

2. How does St. Paul's understanding of Christian freedom relate to this whole issue? ("For freedom, Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery," Galatians 5:1.)

3. If we are the sum total of information compiled on us, what happens to our identity bestowed to us in grace by our Lord?

4. In an era when snooping and data consciousness are given high priority, what happens to our understanding of forgiveness? If we are judged by our mistakes, will it ever be possible for us to overcome our past in "new life"?

5. Some Christian leaders would have us believe that our faith has grown flabby due to lack of exercise. How would you exercise your faith in relation to the issue of privacy? What can the individual believer do to insure the right to privacy?

You might want to carry this discussion on with an in-depth study of this moral issue. Two important resources are available on the subject:

*The Assault on Privacy* by Arthur R. Miller; Signet Paperback, 1972.

*The Death of Privacy* by Terry M. Rosenberg; Random House, 1969.

"The right to be left alone is indeed the beginning of all freedom."

Justice Douglas

This discussion is part of the Feedforward Series, a regular feature of the Cultural Information Service. CIS is a monthly 32-page resource designed for clergy, educators, and laity. CIS provides extensive coverage of cultural events in the areas of: Art, Drama, Film, Literature-Criticism, Television, and Rock Music. Subscriptions are $9 a year. Write to: CIS, 2900 Queen Lane, Philadelphia, Pa. 19129.

## *Staunton church sets retreats for membership training*

"The Disciples as Servant" was the theme studied by 14 young people of the Church of the Brethren in Staunton, Va., in preparation for baptism. Instead of engaging in the usual after school weekly membership class, the youth and their resource leaders experienced two overnight retreats at Church of the Brethren operated Camp Bethel.

"I am convinced that by living together we were far better able to deal with the questions of sin, judgment, forgiveness, and reconciliation within the group than by a formal classroom method," Alton L. McDaniel, pastor, said.

Two licensed ministers, students at Bridgewater College, aided with the leadership: Wally Landes of the Waynesboro, Va., church, and Ronald Nolley and his wife, Dana, of the Staunton congregation. Also participating was Bonnie Robertson of Staunton, who this summer supervised youth ministries at the Buena Vista church.

The youth were enthusiastic about simulation games developed for the occasion.

During the second retreat the youth created resource materials to be used for the Sunday morning worship period, bringing the congregation into their experience. Continuing the theme of servanthood, various depictions of the youth's world such as "war and violence," "lies and deception," "money and power" were placed on the chancel throughout the service. Prior to the baptism candidates placed towels over "their world."

## *Denver churches, agencies strive to create 'a living community'*

A mother with five children needed food; another needed coats for sons who had to miss school because of cold weather. Two girls without homes were assigned to houseparents at a special youth center. A child exercising on a trampoline found someone to talk to in the adult who stopped to watch.

Such needs may occur in many communities. What makes a section of southwest Denver unique is that an agency, Inter Faith Community Service, Inc., has been set up to help meet them. Lucille Clannin, of the Prince of Peace Church of the Brethren, directs the agency.

Launched six years ago to share material goods, persons, and faith in the creation of "a living community," the program is supported by the Prince of Peace church, a Lutheran, a Catholic, and a Presbyterian church, and two community agencies. The sections served, Athmar Park, Valverde, and Westwood, have a population of 25,000. Adjuncts:

- The Grab Bag, a thrift shop where used clothing and small appliances may be obtained to fill emergency needs.
- A food shelf at St. Rose of Lima Catholic church.
- Tutoring at Good Shepherd Lutheran church for adults wanting to complete high school.
- The Glasier House, a youth-help center, established as a memorial to Prince of Peace member Ruth Glasier, sister of missionary H. Stover Kulp.
- Volunteers — more than 50 — who "adopt grandparents," visit nursing homes, conduct Bible classes, furnish transportation, help with crafts.
- The Valverde Recreation Center, relocated from deteriorated facilities to the educational unit of Prince of Peace church. The church also houses the offices of Inter Faith Community Service.

A $2,700 grant from the Western Plains District enabled Inter Faith to hire an Iliff Theological Seminary student to coordinate youth activities.

Future items possibly to be considered by the agency, according to Mrs. Clannin, are dispersed low income housing, renovated housing, and enlistment of other churches and community leaders in the effort of "people helping people."

## *Peace pilgrimage and love feast: Brethren witness reenacted*

In a drama reminiscent of Brethren beginnings in Germantown, Pa., a Sunday afternoon service of witness and celebration was conducted on June 11.

Beginning with a creek-side service on the sands of the Wissahickon, where the first Brethren baptisms in America took place in 1723, the event involved a mile and a half peace pilgrimage to the Community Meetinghouse of the Germantown Ministry. There the group of approximately 100 persons celebrated the love feast and communion.

In the service at Wissahickon Creek, Jay Gibble, pastor of the Ambler church, spoke of the first baptisms on Christmas Day, 1723, and the procession and communion which followed at Germantown. At the church the participants sang folk songs, shared a simple meal of rice, broke bread, drank the cup, and washed feet in a service led by Art Gish and Harold Z. Bomberger, Atlantic Northeast executive.

In the march a number of posters and banners were displayed reaffirming the Brethren commitment to nonparticipation in war. Sponsors included the Brethren Peace Fellowships of the Philadelphia area, Lancaster County, and the Atlantic Northeast District.

According to a spokesman, the pilgrimage was designed "to sharpen the group's identity as Brethren peacemakers" and "to witness to the community that peace and reconciliation are at the heart of the Christian life-style."

Throughout the activities expressions of sorrow and concern were voiced regarding the continued military involvement of the United States in Indochina.

## *Shalom: the pursuit of peace at the congregational level*

A special interest group in an Indiana congregation has as its concern making meaningful the peace vision of the gospel at the local level.

Prompting the establishment of the Peace Emphasis Group in the Lafayette, Ind., Church of the Brethren was the desire of making the church's peace heritage come alive in congregations — not just through Annual Conference, the General Board, Bethany Seminary, and the district.

Toward this end, the group which was born two years ago as a college age church school class studying *Six Papers on Peace* has taken to the road to enlist others in a peace witness. The group's first project was to visit Brethren congregations within an hour's drive. In eight to ten parishes the group met with youth classes, talked over carry-in dinners, sometimes led Sunday worship services. The group sponsored a booth at a local hospital fair, displayed a banner expressing "Love Your Enemies," projected the television peace spots which Brethren helped produce, and recruited 28 persons to talk with visitors. At Christmas the group sang carols at shopping centers, distributed literature on Selective Service options, and made cards for war resisters in prison.

More recently the Peace Emphasis group visited non-Brethren churches in the city; met with Brethren youth groups on Saturday nights; led worship on Sunday mornings and dialogued afterwards with those interested; and sponsored a community showing of "The Automated Battlefield" in conjunction with Hoosiers for Peace, a statewide organization. Several internal sessions were given to the creative handling of conflict and ways of communicating across the generation gap.

Donald R. Jordan, until this month pastor at Lafayette, explained that on approaches to peacemaking and in life-styles members of the group differ, involving as it does a number of university students. But on one point there is accord, he said, and that is an intense desire to activate local churches in a peace witness.

"Shalom," said Mr. Jordan, "best describes the kingdom envisioned by Jesus in his teachings. Shalom refers not just to the absence of war but to a style of life: a style that grows out of living for the glory of God and the neighbor's good.

"Peacemaking is not just social action; it is the incarnation of the gospel."

It is to this incarnation, in local bodies of believers, that Lafayette's Peace Emphasis Group is giving its witness.

## *Bumper tags: York Center's way of getting the Word around*

In looking for new ways for members of the congregation to proclaim the Good News, the witness commission of the York Center Church of the Brethren in Illinois turned to the "pop" medium of bumper stickers.

Max Bailey, commission chairman, indicated that consideration was given first to the placement of newspaper ads. On further reflection, the commission members turned to a newer medium and one that would enlist the talents of the congregation.

To widen involvement, the witness commission sponsored a contest for the best message. The requirement was that "York Center Church of the Brethren" be included in the overall design.

As a part of the total project, the commission asked the youth group if they would like to print and sell the winning selection. Several of the youth accepted responsibility for the project and, moreover, two of the youth themselves submitted the winning entries. Dave Largent and Dennis Wiles spearheaded the committee that silkscreened the winning designs.

"To Love Is to Live" and "Brotherhood of Man" are two affirmations which now are displayed on cars that go out from the Church of the Brethren at York Center into Chicagoland. At shopping centers, places of employment, and homes the Word of love and brotherhood is expressed in a unique and creative witness.

Arden K. Ball

comments on some Christians who believe illness is God's special punishment and others who blame demons, or lack of faith.

# Those in Need of Healing

This article is written for the handicapped and those in need of healing. I believe this includes everyone, because we all have handicaps and all are in need of healing in our lives.

About three years ago I was suddenly initiated into the world of the physically handicapped. At a ministers' retreat in Indiana, I noticed that my ping-pong game was failing, and I developed severe headaches. I left the retreat early, went home to rest, and then attended district board meeting that evening.

Two weeks later I was in the hospital unable to walk, and in a few days I had lost the awareness of my body, experiencing almost total paralysis. My illness was later diagnosed as viral encephalitis. Because the sensory part of my nervous system was not functioning, my mind was very alert. This must have been about the nearest thing to a spiritual being a person could experience in this life.

I could share much on the strength I received from lay persons in the church and the ministers who visited and remembered me in prayer. Being a member of "the fellowship of believers" was very strengthening. As a pastor, I had always wondered what I would do if I were the one near death. How would I respond? What about doubts? Would my faith see me through? In retrospect this early part of my illness was the easiest part because there was no pain, and people were kind and considerate in all they did for me.

Later, however, came the muscle spasms and severe pain. We installed a bathtub in our kitchen and rented a portable whirlpool. This helped to relax the muscles and gave me great relief. Then came the exercises, learning to feed myself, learning to write, learning to use a wheelchair and later to walk with a walker and then with crutches. It has been a long hard struggle for my wife, children, and me, but through all of this we have found many new insights into life. I became aware of how little time I had spent with my family. I realized how much it means to be able to touch your children and wife and to be aware that you are touching them. Every little perception I have regained over the last three years means more to me now than before I became ill.

But my experiences of the past year have been made more difficult because of a great misunderstanding which many well-intentioned Christians have about handicapped people.

Numerous people have hinted that God is trying to tell me something. Some have said that God is trying to get me to see the errors of my ways, or that God is doing this to make me a better person. After long months of pain and suffering I have found that it is easier to become bitter than better. Most prolonged suffering causes bitterness.

There are also the healers. One lady stopped in at the church on Sunday morning and said, "The Lord sent me, and I will talk with you following services." I invited her to my study and she informed me that my problem was that I had one leg shorter than the other and that her speciality was lengthening legs! I shared with her how God had been healing me for over a year and how many rich experiences I had had and how much deeper my appreciation was for the things I had lost and then regained. But she was very persistent.

Many have tried to "get their hands on me" to cast out the demons. They have told me the reason I cannot walk is that the devil has hold of me, or even that the devil is in my wife. One man put his hand on my arm and asked, "Do you feel that?" I said, "What?" He proceeded to tell me that he had a "hot hand." I tried to explain how because of an infection and scar tissue on my nerves I was unable to feel very much, but he was very quick to tell me that he worked on nerves, lowered blood pressure, and made crippled people walk. He said, "If you were around me I would work with you and you would walk."

Others tell me that I ought to see one of the "professional faith healers," implying that they might manipulate God to heal me. Or they imply if "I would just believe," "just have faith" I would be able to throw my crutches away. Some tell me their chiropractor could heal me if I would only go and let him work on my spine. Some recommend physical therapy, which I have been doing, but when I suggest that there might not be a complete recovery, many well-meaning Christians tell me this is a gross lack of faith. They tell me that I should settle only for a complete recovery; anything less is a copout.

I have ministered to victims of cancer, polio, muscular dystrophy, and multiple sclerosis, and have watched some of these live and die with what I felt was "spiritual wholeness." I want to say in behalf of myself and all handicapped people, we must not give up; it is a real struggle to keep going and to make the best of what we have, but there is nothing wrong with being realistic about our physical condition!

In spite of the frequent ventures by others to pray that I be rid of devils, I feel that I am more spiritually whole now than I was before my illness a few years ago. I was not as close to God then, even though I was more in need of his healing powers than I am now. Yet perhaps because I was not on crutches no one came to pray for me or to lay their hands on me. So many people look at the outward physical appearance and fail to see how God has worked within to give peace, strength, understanding, and spiritual wholeness.

Some of the most spiritually whole people I have known have suffered physical afflictions. Older disciples with pain every day, heartache, and loneliness have experienced healing through God's specialty, "internal medicine." They have witnessed beautifully to their faith and have strengthened me throughout my years in the ministry.

On the other hand some very sick people I have known in my ministry have possessed healthy physical bodies. Though they are much in need of God's healing powers, we Christians often fail to reach out and want to "lay our hands upon them." Their handicap may not be as visible as that of persons with crutches or in wheelchairs, but it is real and spiritual. They are filled with greed, hate, pride, envy, and fear, and they are the ones truly being destroyed and dying.

Our bodies are miraculous. They can repair themselves, and God has given us the ability to find cures for diseases and to prepare the way for his healing. But our bodies do wear out! Physical illness and death come to the Christian and the non-Christian alike. We Christians do not live in protective bubbles. I am concerned about some of the faith-healing trends which deny the fact of physical affliction and suffering as a part of this life.

It is my plea that we remember Paul's "thorn in the flesh" and the way God dealt with the apostle through internal medicine. Let us realize that persons with physical handicaps can still be spiritually whole, and that they have experienced a part of life that may lie ahead for us. Too quickly, we want to "help them" when maybe we ought to listen to them and allow them to help us.

The anointing service can bring spiritual wholeness without being dependent upon the physical outcome of the illness. Anointing is not a way of manipulating God for our own purpose; rather, it is trusting in him and accepting his forgiveness, mercy, and grace. However, we do know that when we are in right relationship with God and other persons, our bodies have a greater potential for recovery from any illness. My recovery has seemed miraculous to me because of the "internal medicine" that God provided.

I do believe in the healing of the body through prayer and faith in God. Indeed, when I was failing so fast, I was fully aware that medical science had no "magic pill" that could help. If it had not been for the faith of many who were praying for me, I would not be here today to share my own experience and understanding of illness. I may, someday, be able to walk without crutches, but if I need to remain on crutches, I will praise God for the fullness of life which handicapped people can have.

Looking back over my ministry, I can recall times when I did not understand those struggling with a physical or spiritual handicap. Even though we are well meaning, many of us do not realize how judgmental and how unkind we have been at times in discussing the whys and wherefores of sickness. There are still many mysteries and questions that remain unanswered, but our faith in God, and his divine plan for each one of us in this life, and the next, allows us to experience fullness of life through his son Jesus. I praise God for the healing that has taken place in my body, and I will continue to praise him as I experience his continued care, love, and healing. ☐

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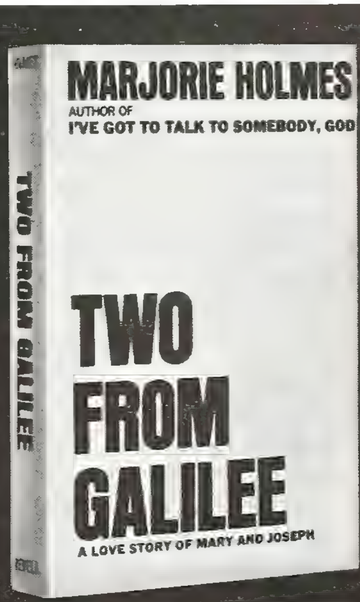
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# Is Open-mindedness Out of Date?

☐ If a religious enterprise is to succeed, it will be reasonable, rational, responsible, restrained, and receptive to criticism.

☐ It will be democratic and gentle in handling internal affairs.

☐ It will be responsive to the needs of persons and will work cooperatively with other groups to meet such needs.

☐ It will not let dogmatism, judgmental moralism, obsessions over purity stand in the way of cooperation and service.

Do you agree with the above? Think again if you do. For what is outlined here is a recipe for failure. At least this is the contention of Dean M. Kelley, based upon his findings that conservative, fundamentalist, separatist churches are gaining in membership and strength while mainline, liberal, ecumenical churches are losing members and influence.

Among points noted in Mr. Kelley's work, entitled *Why Conservative Churches Are Growing,* are the following:

(1) The indispensable function of religion is to explain the meaning of life in ultimate terms. What enables religious meanings to take hold is not their rationality, but rather the demand they make upon adherents.

(2) Through norms of strictness, conservative churches, even while holding to a seemingly outmoded theology, offer people a sense of authority, stability, and relationship which meets very deep needs.

(3) Membership standards are crucial. The social strength of churches is proportionate to "the difficulty of getting in and staying in and to the number of manifest distinctions between those who belong and those who do not."

Of this latter point Mr. Kelley makes a great deal. The "power of the gate" — who enters, who stays, who speaks, who is in or out — is, he declares, "the only power a voluntary group possesses to preserve its integrity." And it is a power he commends to groups old and new.

Coming as it does on the heels of a period in which the watchwords of religion were dialogue, diversity, and relevance, the Kelley plea for strictness bounds with a jolt. And it stems from one who is no darling of conservatives; he is rather the National Council of Churches' director of civil and religious liberty.

Mr. Kelley predicts the separatists eventually will suffer too, because they draw from those segments of society which are dwindling. But because he sees the conservative churches presently fulfilling the function of religion for more and more adherents, he suggests mainliner churchmen take some cues from them.

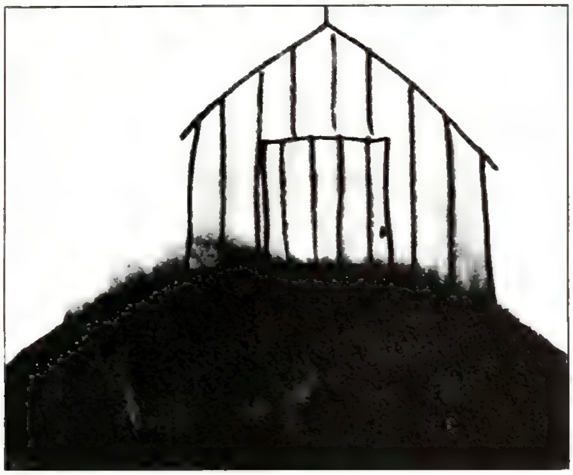
Interestingly for Brethren, a number of the cues derive from our own Anabaptist heritage: Be in no haste to admit members. Test the readiness of would-be members and prepare them. Require continuing faithfulness. Bear one another up in small groups.

But there are also sectarian and separatist characteristics that deter. Stress on strictness can lead to grievous excesses. Exclusiveness, elitism, intolerance run counter to unity, openness, humility. The gospel of Jesus Christ does more than impose and bind; it enables and liberates.

Still Dean Kelley's probe merits serious discussion. For he lifts up points that need to be brought into tension with prevailing patterns: A congregation must know what ultimate meanings it will embrace and embody. Personal commitment must be thorough and uncompromising. Faith must make a difference.

But let us plead that some place be left for openness. Lest we lose our desire to listen and learn from those fellow Christians who seemingly are not open. — H.E.R.

# Barn Worship.



**Creative Congregations**

The Community of Christ the Servant in Lombard, Illinois, meets in a barn; gives nearly 50 per cent of its budget to benevolence; and asks its members to join and influence secular organizations rather than segregate themselves within the congregation. Just one of many efforts described by editor Edgar R. Trexler as people try to "do what Jesus would do" even if it's not tax deductible. Commentary by Lyle E. Schaller. Paper, $2.45

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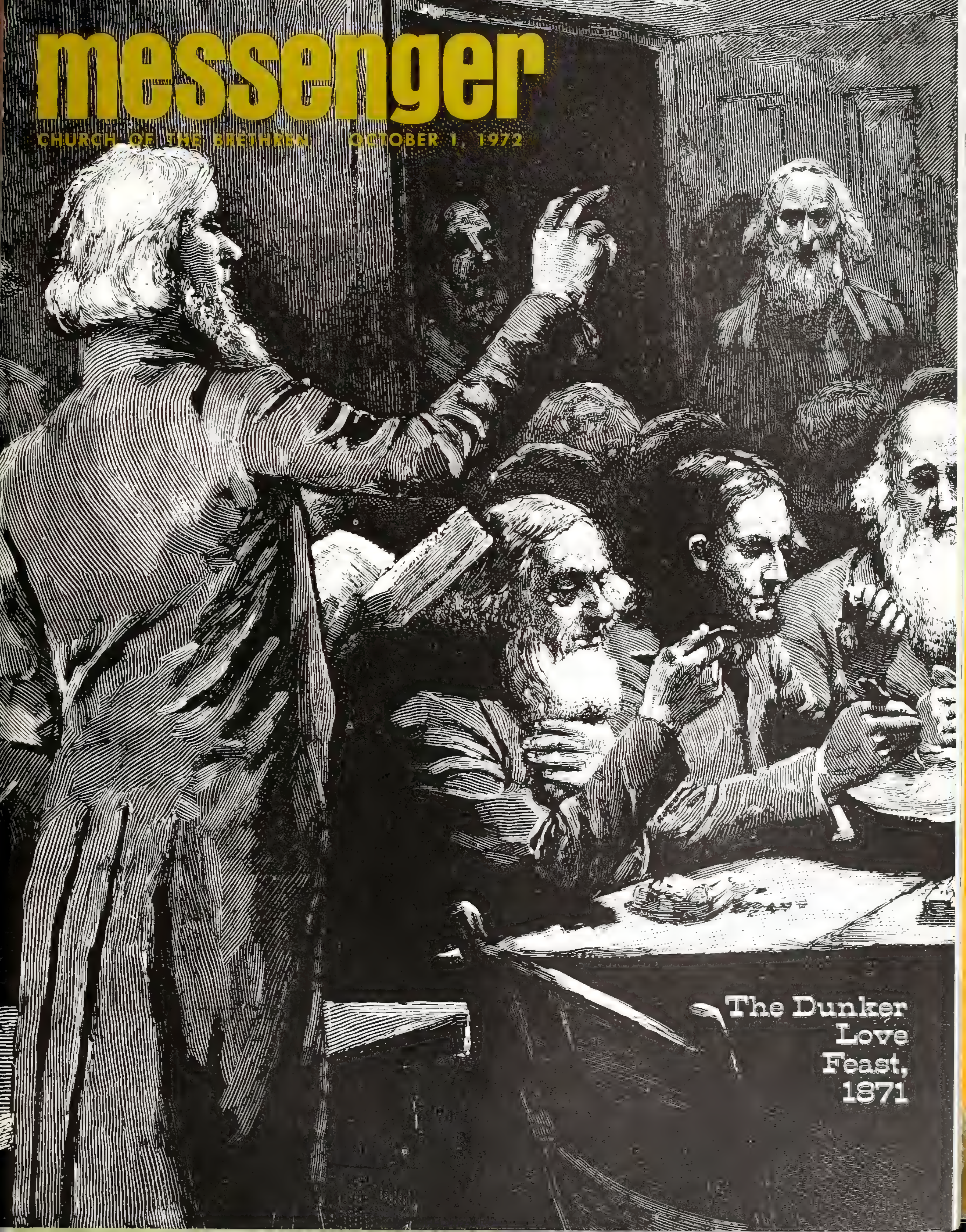

The Dunker Love Feast, 1871

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VOL. 121, NO. 17 OCTOBER 1, 1972

CREDITS: Cover, 16-17, 18, 19, 20, 21 "A Love Feast Among the Dunkers," drawing and details by Howard Pyle; 2 (left) Belva Ebersole; 3 Alan Whitacre; 5 courtesy of Commission on Religion in Appalachia; 8, 10 Edward Wallowitch; 23 George Pickow for Three Lions; 26 (top) Rohn Engh; (bottom) Jean-Claude LeJeune for Tom Stack and Associates; 27 Larry Kitzel; 28 Religious News Service; 30 Johanna Sperl, from *Advent, the Days Before Christmas,* by Paul M. Lindberg

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1972. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Oct. 1, 1972.

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# letters

## GOOD HONEST FACTS

For years I have wanted to get some good honest facts about our candidates. In one "Between the Lines," Charles Wells said one could get good information from the League of Women Voters Education Fund. So I wrote for information. What was recommended was so good I would like to share it with MESSENGER readers.

"The Almanac of American Politics" is an aid for intelligent voting. Its 1,050 pages contain an examination and an analysis of the voting records of all 585 senators and representatives. It contains both commentary and statistics. The book is priced at $12.95 cloth, $4.95 paper. It may be ordered from Gambit, Incorporated, 437 Boylston Street, Boston, Mass. 02116.

The writers are three young men, one Democrat, one Republican, and one Independent. They expect to revise and update this book every two years.

I hope this particular work will be of help to many concerned people.

MARTHA HARDING
Saint Joe, Ind.

## KNOWING FARM WORKERS

As I visit in the homes of farm workers, my heart longs for swings for the children. I wish the mothers had sinks and running water for washing their dishes. Fathers apologize because they have no chairs and offer me a box or a bed to sit on. It grieves me that the Annual Conference of my own church is not ready to support these people in their self-determined and nonviolent efforts to improve their plight through a lettuce boycott.

Knowing the Church of the Brethren to be a church that seeks to practice the love that it preaches, I can only conclude that Brethren are uninformed and misinformed. Therefore, I would like to recommend that those among us who are unaware of the powers of agribusiness in this country and who view the Farm Bureau as still being a cooperative to help the small family farmer read the book *Dollar Harvest* by Samuel R. Berger (D. C. Heath and Company, 1971). To those who feel that the exploitation of farm workers has been exaggerated, come on out to the camps (I've discovered that they are closer to our back doors than most of us realize) and make some personal acquaintances with your farm worker brothers and sisters.

CAROL SMITH, BVSer
Dowagiac, Mich.

## PREACHING THE TRUE WORD

This morning our pastor reported to our congregation some of what took place at which puts approximately $6,000 a year into Flat Creek work.

The new focus in community and economic development is not a forever kind of assignment. In the event that a housing program is not feasible for this particular area, the program will be terminated or redirected.

Dwayne has a background of ministry, including 12 years in the Flat Creek area. Among his involvements across the years is the Cumberland Valley Work Opportunities Council, Inc.

Under normal circumstances, this program would be administered by the Office of Economic Opportunity (OEO) as part of their Community Action Program. That is not the case in the area around Flat Creek, where they looked for help in 1967 from church leaders: representatives of both the Flat Creek and the United Methodist's Red Bird Mission.

"This was something new for the church," recalled Yost. "We had tried several projects of our own, like the sorghum project. But this was the first time we had been asked to administer a program such as this."

There were some who argued that the church should not be involved in a program where government funds were being used. But if the church had not accepted this responsibility, and the program denied these five counties, 99 men probably would not have been employed that first year.

The church took the challenge. The corporation was formed. And Dwayne reports that more than 230 persons now have jobs.

He goes on to raise the rhetorical question, "Where could we have gone to find $1,485,990 a year to spend in helping to provide jobs for the people in this area?" That is the budget for the Cumberland Valley program this fiscal year.

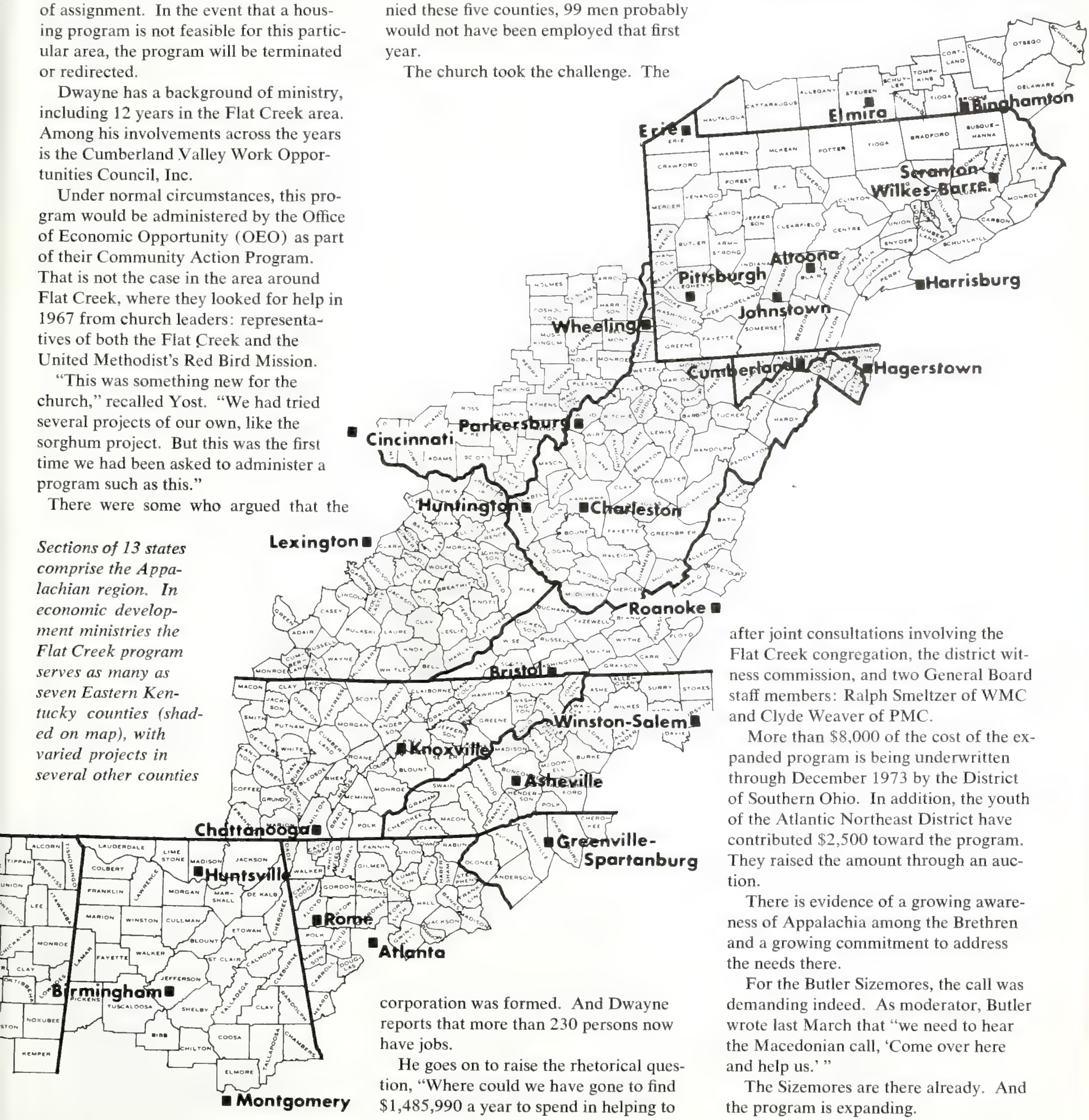
The new direction for Flat Creek came after joint consultations involving the Flat Creek congregation, the district witness commission, and two General Board staff members: Ralph Smeltzer of WMC and Clyde Weaver of PMC.

More than $8,000 of the cost of the expanded program is being underwritten through December 1973 by the District of Southern Ohio. In addition, the youth of the Atlantic Northeast District have contributed $2,500 toward the program. They raised the amount through an auction.

There is evidence of a growing awareness of Appalachia among the Brethren and a growing commitment to address the needs there.

For the Butler Sizemores, the call was demanding indeed. As moderator, Butler wrote last March that "we need to hear the Macedonian call, 'Come over here and help us.' "

The Sizemores are there already. And the program is expanding.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Chattanooga
Greenville-Spartanburg
Huntsville
Rome
Atlanta
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Montgomery

*Sections of 13 states comprise the Appalachian region. In economic development ministries the Flat Creek program serves as many as seven Eastern Kentucky counties (shaded on map), with varied projects in several other counties*

## Seminary shares in two-year project aimed at racism

Bethany Theological Seminary is one of three theological schools in Chicago's western suburbs to share in a $67,000 grant to carry out a two-year Chicago-area project to combat racism.

Irwin-Sweeney-Miller Foundation of Columbus, Ind., gave the grant to Bethany Seminary, Evangelical Theological Seminary, Naperville, and Northern Baptist Theological Seminary, Oak Brook. Other seminaries in the Chicago area are expected to participate once the project gets under way.

The Chicago area was selected as one of six US sites for participation in Project Understanding, a program designed to organize local white suburban churches to counter racism in the churches and in the surrounding communities.

Other metropolitan areas involved include Los Angeles, San Francisco, Atlanta, Indianapolis, and South Bend.

Project Understanding is designed so that theological students, professors, and training center personnel cooperate with local clergy and laymen to organize anti-racist support groups and to involve churchmen in the task of changing racist attitudes, policies, and structures.

It is expected that in the Chicago area five ecumenical clusters of churches will be formed, with a team of seminary interns appointed to each cluster.

Bethany Seminary personnel participating in the planning have been Dr. Donald Miller and students Tom Bowser and Tom Woodward. The seminary's participation is through the Suburban Training Center in Lombard where Bethany graduate Gary Rowe is on the staff. The two-year project will be part of Bethany's field education program.

## Heifer Project changes name, enjoys record breaking year

Heifer Project has announced a name change from its headquarters in Little Rock, Arkansas. The new name — Heifer Project International.

Commenting on the name change, Thurl Metzger, director, stated, "We felt it appropriate that, after working for thirty years in almost 90 different countries of the world, we add 'International' to our name."

It was also announced that 1971 proved the biggest year in the organization's history. More than $1,300,000 in livestock, medical and veterinary equipment and technical services were sent to 20 developing countries of the world.

Domestic programs were also assisted in Prentiss, Miss., Appalachia, and on Indian reservations in Oklahoma, South Dakota, New York, Arizona, Nebraska, and North Dakota.

Serving as secretary of the HPI board of directors is Shantilal Bhagat, a community development consultant for the Church of the Brethren World Ministries Commission. Mr. Bhagat is a citizen of India.

Heifer Project, founded 28 years ago by the late Dan West of the Church of the Brethren, today is an ecumenical self-help program.

The organization now has its international headquarters in Little Rock and has purchased the Fourche River Ranch in nearby Perry County to help expand its potential in livestock assistance to the poor.

WMC has budgeted $5,000 in each of the 1972 and 1973 budget years for HPI, a ministry in which Brethren have had a heavy involvement since its founding in 1943.

## Brethren explore curriculum proposals with Anabaptists

The Church of the Brethren and seven other church groups in the Anabaptist and believers' church tradition have developed a proposal for a cooperative graded curriculum for use in their congregations.

At this point, it is only a proposal. And it wasn't easy for the consultation to arrive even at this stage.

Earle W. Fike Jr., executive secretary of the Parish Ministries Commission, and one of four representing the Brethren, noted the similarity and the differences in the groups.

"Anabaptists seem to be close on heritage and far apart in practice," he said. He pointed to the issue of child evangelism as one point of disagreement. For some, an emphasis on child evangelism and an emphasis on believers' baptism seemed inconsistent.

Another point of major disagreement noted by Hazel Kennedy and Shirley Heckman, two other PMC representatives participating, is peace and peace education.

Some of the groups are not aggressive in teaching peace, said Ms. Kennedy, and are not sympathetic to demonstrations or social action. And some are much involved in the confrontation models of peace education.

These issues were real hangups early in the week, the Brethren reflected, but by the week's end there was a proposal with which all could live.

All groups present at the consultation agreed to present the proposal to their decision-making authorities by next April 1, when, if approved, more detailed work on the new curriculum would begin. As now scheduled, materials could not be ready for use before September 1977.

Meeting for the Anabaptist curriculum exploration were representatives of the Brethren in Christ, Evangelical Mennonite Church, Evangelical Mennonite Conference, Friends United Meeting, General Conference Mennonite Church, Mennonite Brethren (Canadian and US), and Mennonite Church as well as the Church of the Brethren.

The proposal outlines theological, educational, and administrative guidelines for the proposed new curriculum.

The theological stance focuses on some 13 statements. Included are the love of God, Christ's universal atonement, the saved status of children, the centrality of the Great Commission, voluntary commitment to the church, church discipline, and believers' baptism.

Agreement came on the proposal, in spite of the differences, when it was decided that participating groups would be able to prepare special substitute texts where doctrines differ substantively.

This is the same policy we have with the denominations developing the Encounter Series and other cooperative ventures in which we've been involved, said Ms. Kennedy, a curriculum editor for the Brethren for more than 23 years.

Galen B. Ogden, executive secretary of the General Services Commission and the Brethren's fourth representative because of his marketing and printing responsibilities, said further details on objectives, the settings for learning, and educational philosophy will not be decided until after each group has had a chance to weigh the proposal.

## Zeigler joins Tri-Cities in expanding youth ministry

Carl W. Zeigler Jr., former Consultant for Group Life and Training for the Church of the Brethren, joined the Tri-City Youth Project August 1.

A community based program, the project works with youth and their families in the Illinois communities of St. Charles, Geneva, and Batavia.

As a result of state and federal grants from the Department of Mental Health and Health, Education and Welfare (HEW), the program is in process of expanding to seven staff persons.

It started five years ago with one Church of the Brethren minister, James B. Weaver. Another Brethren minister, John H. Lengle, joined the staff the following year.

Support from local churches, industries, and contracts with the cities involved continues.

On the expanded staff, Mr. Zeigler will be involved in relational ministries, youth-adult training events, and counseling.

The Tri-City program is varied. It includes crisis intervention and a one-to-one program for youth on probation, but also continuing education, volunteer service, and a student run anti-pollution program of paper and glass collection for recycling.

In addition to Mexican American and black studies this past summer, youth in the area were involved in volunteer programs, serving in a mental hospital, an American Indian day camp, a veterans' hospital, and a crippled children's center.

Unique is a companion program for elementary school children in trouble. High school youth are trained to relate one-to-one in supportive ways to those recommended by school personnel.

In June, Mr. Zeigler was one of four persons released by the denomination in a budget economy move. He had been on the national staff since 1969.

# underlines

*PEOPLE YOU KNOW* ... Pleasant View/Wakeman's Grove pastor *Jimmy Robinson* was named recently to the presidency of Shenandoah County Interchurch Planning Service. SCIPS was featured in the March 15 Messenger, Jimmy in July's In Touch.

*Edward K. Ziegler* left Bakersfield, Calif., last month for a post with the faculty of Gujarat United School of Theology, Ahmedabad, India. The Zieglers plan a one- or two-year stay in India.

Discontinuing his traveling evangelism ministry is *David Albright*, who has accepted an interim appointment with the North Indiana United Methodist Conference as pastor of the Ashley-Hudson parish near Fort Wayne.

*Herbert Hogan's retirement* as vice-president and dean of La Verne College occasioned a dinner in his honor. Dr. Hogan plans a sabbatical leave, then a return to the college as professor of history.

A former president of Manchester College in Indiana, *Otho Winger*, was one of forty posthumous members chosen for the ranks of the Indiana Academy Hall of Fame, established in 1970.

La Verne, Calif., resident and onetime missionary in Denmark *Niels Esbensen* died July 1, 1972. For forty years in pastoral and mission work for the church, Mr. Esbensen served in pastorates in California, Illinois, Indiana, Ohio, and Pennsylvania. His wife Kristine continues residence at Hillcrest Homes.

*CONGREGATIONAL COLLAGE* ... In Dallas Center, Iowa, Brethren will mark a *harvest homecoming* Oct. 15, with Ray Monsalvatage, Dayton, Ohio, guest speaker.

Six Church of the Brethren congregations are celebrating anniversaries this summer and fall: *Worthington, Minn.*, 50, August 19-20; *Natrona Heights*, Western Pennsylvania, 50, August 20; *Somerset* and *Mount Pleasant*, Western Pennsylvania, early spring; *Bellwood*, Middle Pennsylvania, 75, July 30; and *Morrill, Kans.*, centennial, June 21-25.

The Church of the Brethren at *Moorefield, W. Va.*, celebrated a note burning recently.

The Yellow Creek Church of the Brethren, Northern Indiana, with a membership of 163 is a good example of a *peace church in action*--with at least 21 men and 7 women who have served through CPS, BVS, IW, IAO, or the Medical Corps. One family, the Chester Detwilers, may have the record--he was in CPS, and his wife and five children all participated in BVS programs.

*IN MEDIA* ... Public television will air a special fall program on venereal disease, translating provocatively a variety of information about VD and the predicament of persons who have it. The Broadcasting and Film Commission of the National Council of Churches is encouraging communities to provide follow-up programs geared for each one's unique problems with the nation's number one disease.

Patricia G. Johnson is searching for descendants of Ohio and Indiana Millers. Readers who can help her may write her at 6905 Westchester Dr., Camp Springs, Md. 20031.

# Let's

# Uncomplicate Our Lives!

## by T. Wayne Rieman

We live in a complex society. Things are hard to figure out. Putting the pieces together is no easy thing. We are bombarded by many voices; some make persistent, gentle demands on us, others stridently shriek for attention. Do this, do that, go here, go there — so the claims come for our time and energies. Many are good causes, too, not to mention the third-rate claims that come. We are bowed down with burdens, "crushed under committees, strained, breathless, and hurried. We are too busy to be good husbands, wives, fathers, mothers, or students." We are go-go people. Our model is the one on the go.

Few of us are strong enough, deliberate enough, intentional enough, spiritual enough to be free. And we feel caught! Often we are like the tourist on the superhighway. An intersection is just ahead. Large-lettered words loom there with numbered routes and arrows, but they seem to point in wrong directions. He is pressed for a decision, but the time is short as the thirty-ton monstrous hulk of a poison-spewing diesel tractor-trailer breathes down upon him. Perhaps he is in the wrong lane — hemmed in — so that he is no longer in control, except to commit suicide by lane crossing without discrimination. Maybe he passed his exit, and he must drive forty miles needlessly.

Many people speak of life as a rat-race in which they are caught. We get visions of a rat in a cage running round and round on a wheel. What a strange figure of speech for the "good life"! How can Christians call the life God gave us a "rat-race"? What a sad distortion!

Can we get off the racing wheel? Can we gain control of our lives? One wishes it were as easy as a loan company's ad. We see a harried husband trying to stretch his check to cover everything, but it will not reach. We are admonished never to borrow needlessly, but when necessary, borrow from Household Finance, which puts all our indebtedness into one lump and offers smaller repayments than previously. The final line is a great one saying: "We uncomplicate things!" It is pretty audacious!

This is the good news of the gospel. There are ways to uncomplicate things. Jesus spent his years untangling knots, getting people out of fixes, setting people free, ministering to the bruised and broken, pointing people to the good life and the abundant life.

Let us consider the simple life, the good life, the uncomplicated life which has concerned Christians for hundreds of years — from the first century to the twentieth. The question we raise is about the *quality of life*. What kind of lives are we living? Who will define them? Can we really control them? Or are we to be like the ball in the pinball machine, pushed around by uncaring forces: Madison Avenue manipulators, seductive tv ads, uncontrolled capitalism, ruthless commercialism which gets rich by spilling human blood?

The answer is an unequivocal "Yes." Life can be simple, single, focused, free, uncomplicated. There's Good News to be told and lived! How can it be? How live simply, sanely, and serenely in a complex world? Four guideposts commend our consideration.

**We are the problem!**

Let us say "No" to the frequent but false explanation that the complexity and desperation of our lives are due to the complexity of our environment. That's an easy out — too easy! We are the problem! Let us not indulge in escapisms. Our deepest problems are not external, but internal. War, pollution, population, starvation, exploitation, man's inhumanity to man — pushed to their depths root in the hearts of man. They would not exist without a tragic distortion on the inside of man. We are the problem, not the environment. We are not focused or centered on Jesus. He is not Lord! We refuse to accept responsibility for ourselves. God gave us freedom. It is the glory of man to exercise it, to assume control of ourselves and our world. We rat-racers are irresponsible! If we rat-race, it is because we have chosen to do so. Though it breeds a mood of breathless futility, despair, circularity, and panting meaninglessness, like a rat on a wheel, it feeds our ego. It gives a sense of importance to us to go-go-go, to be involved in no matter what, to get on the merry-go-round and spend our energies at most anything; and we give ourselves to the strangest things.

David O. Woodyard suggests that the tempo of modern life is like being caught in a cloverleaf: "Getting on and off a superhighway is a life and death matter. If you are in the wrong lane, it is almost impossible to exercise your intention; all about you others are moving with maximum speed and minimum control; any abrupt change of direction is apt to create a twenty-car accident; the overwhelming feeling you have is of great momentum but little maneuverability."

Many of us are experiencing life like that — hemmed in, caught, driven, going very fast. But there is more to it than that. *We chose this road, this lane, this speed, this exit!* While some things are beyond us — mechanical failures, erratic drivers, and human miscalculations by well-meaning people — we still have many opportunities to control our lives. Flexibility and fluidity are still options, not always, but often.

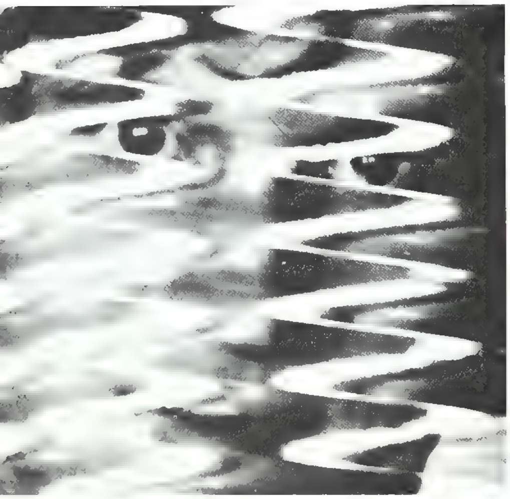
A young minister backed his car out of the drive one morning and then looked forward to see that he had run over his three-year-old son. The family had the traditional interment . . . but no funeral. A few days after the death they gave a party for the relatives and warmest friends. When the minister was asked why and how he could do that, he responded: "I wanted all of us to remember together — indeed to celebrate — that one moment of tragedy does not define all moments. We have lost one we loved but there is a wider web of love relationships in which to participate. There is more to life than this one death."

### Living simply means living "under orders"

The early Christians lived simply because they were under orders. There's a strange and wonderful clarity about them. We see it the way we perceive things on a fog-free day when one can see forever.

They said, as they met each other: "Jesus is Lord!" He was Lord of their lives and he was Lord of the cosmos! They knew who was in control and how things were coming out. They were surfing on the wave of the future. It was said of them that they lived with "singleness of heart." Chief among them was Paul who, amid a busy life of preaching, teaching, writing, traveling, pulled it all together saying: "This one thing I do!" His life was single, focused, and simple.

When we seek first the kingdom of God, many things are added. We know who we are and what we are about. We become whole beings instead of divided; we are unified instead of torn; we are serene instead of frantic; we live focused lives instead of flaying wildly in many directions.



Christ is the head of the church. When the church loses its head it is like a chicken with its head cut off — lots of action, but it is irrational, erratic, purposeless, frantic, and its life is short. So it is with the Christian who can no longer say: Jesus is Lord! The simple life is a life under orders.

The Old Order Amish are under orders. Let us not laugh at them. They know what they are about, and their life is simple. They have doubted the extravagant values we have attached to tractors, tv, trains, cars, cotton gins, and internal combustion engines. They spotted the phoniness of so-called progress centuries ago; they haven't bought the glib promises of the technological hucksters as many of us have. Instead, they asked: "What kind of life will it bring?" "What will they do for persons?" they asked of modern conveniences, plush and extravagant living, a thousand miles per hour travel, skyscrapers, millions of acres of concrete and asphalt, summer cottages, and boats on the lake. Yes, what have they done for persons?

But we need not join the Amish, though we have much to learn from them. Albert Palmer speaks with calm assurance to modern man, saying: "I am not working for man or money, but for God, the master of the universe whose recompense is sure." To say this as we go to work is to simplify one's life.

Take Paul seriously: Don't let the world squeeze you into its mold!

### We must cultivate the life of reflection

From time to time we ought to engage in "existence clarification." We will ask what life is about, and ponder the meaning of the life given to us. We spend much time earning a living, and so little "learning a living." Roy Burkhart used to go through a little daily exercise each morning. He asked himself three questions: "Who am I? What am I doing? Where am I going?"

Thoreau went to the woods — to find himself and the meaning of life. People laughed at him, called him an impractical dreamer — this man who lived by Walden Pond so that he could ponder what the true necessities of life were. He went to jail for refusing to pay war taxes. He argued that in these solitudes (a mile of two from town) the problem of existence is simplified, that the stillness and wildness were kind of a boneset to his mind, that in wildness is the preservation of the world, and that in these places he met a grand, serene, encouraging, invisible companion and walked with him. Now our young people read Thoreau to discover what the good life is and what it means to be human.

We must fight for our lives! It is hard to be! It is easy not to be! A lot of young people are searching for identity, trying to find who they are and can be. It is a worthy end. The Amish spend a large part of their lives being — being-being themselves, fighting for identity. In our suave sophistication we laughingly deride their quaint ways, but follow the crowd like dumb sheep. They have decided not to join the procession led by Detroit, Paris, Madison Avenue, and the Pentagon. This is no plea to join the Amish; it is a recognition that *they are asking some of the right questions.* And they have taken Paul seriously: "Don't let the world squeeze you into its mold!" Some young people today are wildly "doing their thing," often running down lots of dead end streets. But they are engaged in existence clarification.

### We will simplify our wants

Deep within us we know that life does not consist in the abundance of things. Jesus was right, we know this, but few of us can withdraw from the frantic, grasping, acquisitive pursuits. We buy-buy; we pile up; we lust more-MORE-MORE as if we are in a vast cheering section led by those who make things to sell. Psychologist Karen Horney says that "the dominant neurosis of our time is the desire to have everything."

It is necessary to resist those economic fads that tell us we must consume, as if weather, but now I rolled it off upon the floor, and, with the help of a spare comfortable, was soon at rest. The pillow-cases, which were trimmed with edging, were marked with black silk, in a large running-hand, in this manner: "Henry G. Kreider, 1864."

As I sat the next morning a while with the landlady in her basement kitchen, she remarked, "Here is it as Dutch as Dutchlant." But she said that my Dutch was not like theirs. The neighborhood, however, is not nearly so German as Germany. I was told by an intelligent young man that half the grown men did not speak English; I understand by this, not that they do not speak our language at all, but not habitually and with fluency. Many speak English very well, but the "Dutch" accent is universal. For several years the school-books in the township have all been English. I laughed with the landlady, who herself seemed somewhat amused, at the children having English books and speaking Dutch, or, as she would say, "Die Kinner lerne Englisch und schwetze Deitsch." However, at the Dunker church a pretty girl told me afterward that she had had no difficulty at school the preceding winter, although "we always talk German at home."

At breakfast this morning, among other dishes, we had raisin-pie. Not a great while after this meal was over, the morning having proved wet, a neighbor took me over to the church in his buggy for twenty-five cents. Although the hour was so early, and meeting was fixed to begin at one, I found a considerable number here, which did not surprise me, as I knew the early habits of our "Dutch" people. Taking a seat, I began to read a number of the *Living Age,* when a black-eyed maid before me, in Dunker dress, handed me her neatly-bound hymn-book in English and German. I told her that I could read German, and when I read a verse in that language she said, "But you don't know what it means." Reading German is with us a much rarer accomplishment than speaking the dialect.

Ere long, a stranger came and sat down behind me, and entered into conversation. He was a preacher from a distance, named L., and spoke very good English. We soon found that we had mutual acquaintances in another county, and when dinner was ready he invited me down to partake.

Here the men sat upon one side, and the women on the other, of one of the long tables, upon which was laid a strip of white muslin. We had bowls without spoons, into which was poured by attending brethren very hot coffee, containing milk or cream, but no sugar. We had the fine Lancaster County bread, good and abundant butter, apple-butter, pickles, and pies. The provisions for these meals are contributed by the members at a previous meeting, where each tells what he intends to furnish, how many loaves of bread, etc., while some prefer to give money. To furnish provisions, however, is natural to a people of whom about seventy-five in a hundred are farmers, as is the case with the Dunkers. Whatever food is left over after the four meals are finished is given to the poor, without distinction of sect; "whoever needs it most," as a sister said.

At this dinner, before eating, my new acquaintance, L., gave out, by two lines at a time, the verse, —

*"Eternal are thy mercies, Lord."*

But few joined in the singing. They would doubtless have preferred German. In that language thanks were returned after eating.

When we went up into the meeting-room again, a young man of an interesting countenance, a preacher, named Z., asked me if I was not the one who had written an article which had lately appeared in one of our county papers. It was very gratifying to be thus recognized among strangers.

An elderly sister, who sat down by me and began to talk, was named Murphy. The name surprised me much, but it was not the only Irish one here. It is probable that some such persons were taken into Dunker families, when young, to be brought up, and thus had been led to join the society.

Having observed that there was a good deal of labor to be performed here in waiting upon so many people, I asked Mrs. Murphy whether there were women hired. She told me, "There's a couple of women that's hired; but the members does a heap, too."

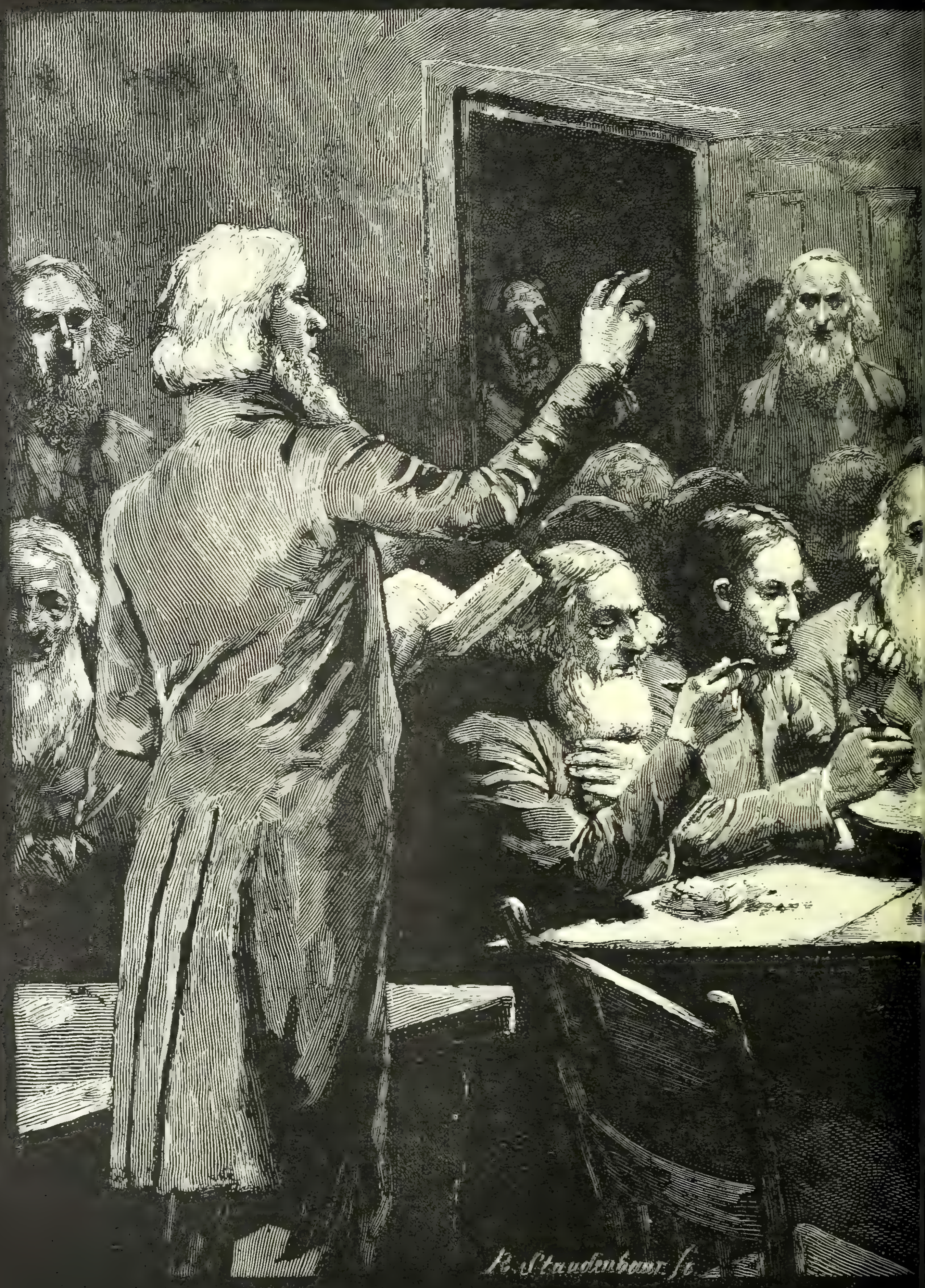
On another occasion, I made a remark to a friendly sister about the brethren's waiting upon the table, as they did. She answered that it was according to the Testament to help each other; the women cooked, and the men waited upon the table. She did not seem able to give the text. It may be, "Bear ye one another's burdens." I was amused that it should be so kindly applied to the brethren's helping the sisters.

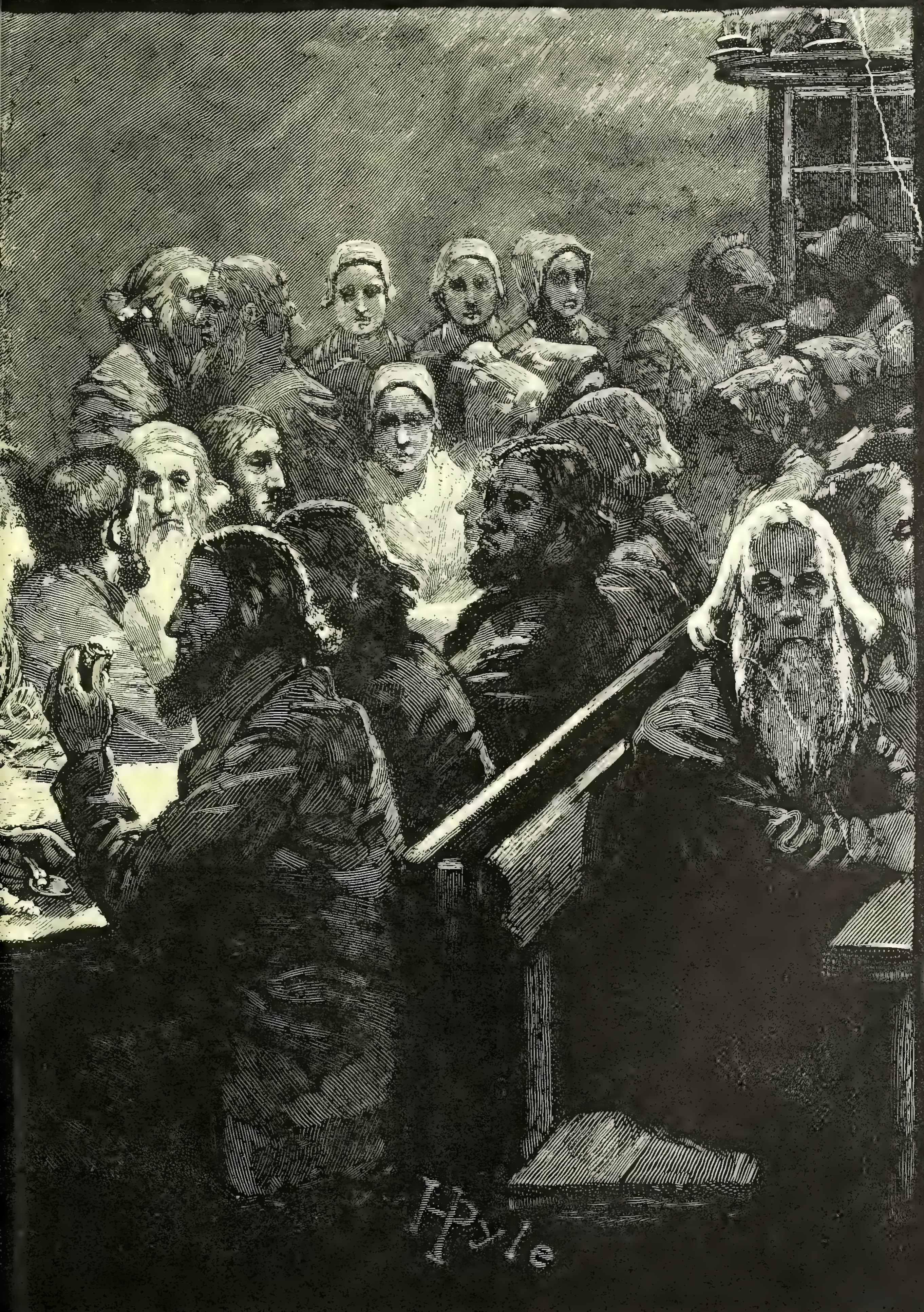
Before meeting began in the afternoon, a lovely aged brother, with silvery hair and beard, and wearing a woollen coat nearly white, showed me how the seats were made, so that, by turning down the backs of some, tables could be formed for the Love-Feast. He told me that the Dunkers number about one hundred thousand, — that they have increased much in the West, but not in the Eastern States. To which I rejoined, smiling, "You Dutch folks do not like poor land, like much of that at the East."

"This is not good land," he said, "we have improved it;" for I had left the rich limestone soil and had come to the gravelly land in the northern part of the county.

*"A Love Feast Among the Dunkers," drawn by Howard Pyle for Harper's Weekly in 1883, was sent to the church's historical library by Claude V. Smith, Three Rivers, Calif., and illustrates, according to the 1883 note, "the Dunkers, a sect whose doctrines and habits of life are very similar to those of the Mennonites."* ►

*Continued on 18*


R. Staudenbaur. sc.


H Pyle

When meeting began, as brethren came in, I saw some of these bearded men kissing each other. These holy kisses, as will be seen hereafter, are frequent among the Dunkers, and, as the men shave only the upper lip, it seems strange to us who are unaccustomed to the sight and the sound. The oft-repeated kissing was to me, perhaps, the least agreeable part of the ceremonial.

The afternoon meeting became very crowded, and, as is usual among our "Dutch" people, a number of babies were in attendance. During the sessions their voices sometimes rose high, but the noise did not seem to affect those who were preaching or praying. They felt it perhaps like the wailing and sighing of the wind, which they regard not, and would rather bear the inconvenience of the children than to have the mothers stay away from meeting. This afternoon, during prayer, a little fellow behind me kept saying, "Want to go to pappy;" but if his father was among the brethren, he was on the other side of the house.

My new acquaintance, L., was the only preacher here who spoke in English. All the other exercises, except a little singing, were in German or in our Pennsylvania dialect. This afternoon L. said, among many remarks more sectarian, or less broad, "Faith is swallowed up in sight; hope, in possession; but charity, or love, is eternal. It came from God, for God is love." The allusion here is to Paul's celebrated panegyric on charity; but how much more charming it is in the German version, "Faith, hope, love; but the greatest of these is love. Love suffereth long and is kind, is not puffed up," etc.

About the middle of the afternoon I perceived a speaker giving some directions, and I asked the women near me what he had said. One answered and said something about *"Wahl halten für prediger,"* by which I perceived that the election for a preacher was now to take place. Both brethren and sisters were to vote; not to select from a certain set of candidates, but at random, among the congregation, — or *family,* as it is sometimes called, "for all ye are brethren."

In the room above-stairs were the bishop or elder and an assistant, to receive the votes. This bishop we might call the father of this family, which has four preachers and as many meeting-houses. The bishop is always that preacher who is oldest in the ministry. Meeting is held by turns in the different houses, occurring only once in six weeks in the large new house which we then occupied. These particulars, which I gathered in conversation, are, I believe, substantially correct.

During the interval of the election I sat and read, or looked out from my window at the young people, the gayly-dressed girls mostly grouped together. Some of these were, probably, relatives of the members, while others may have come for the ride and the fun, to see and to be seen, — meetings of this kind being great occasions in the country-side.

The young men stood around on the outside of these groups of girls, some holding their whips and twirling them, with the butts resting upon the ground. Of course the young girls were not conscious of the presence of the beaux.

On the back of the house, or rather the front, — for, as I have said, the main doors open upon the wood instead of upon the roadside, — were more young girls, and plain sisters and brethren.

I asked a nice-looking woman about the election, but she could not tell me, although she wore the plain cap. "Most of the women do around here," she said, and added that Dunker women in meeting had offered to kiss her. "You know they greet each other with a kiss."

After the brethren, the sisters were called up to vote. I laughed, in talking with some of the members, at the women's being allowed to vote, in contrast to the usual custom. Mrs. Murphy reckoned it would be different if the women should undertake to vote for Governor or President.

I said to some of the sisters, "Who do you think will be chosen?" But they pleasantly informed me that to talk upon this point was against their rules, — it was a matter for internal reflection.

After meeting was over next day, as the bishop was talking with a sister, I ventured to ask him whether a majority was necessary to elect a preacher, or only a plurality. He seemed quite willing to talk, displaying no clerical pride, and answered, "A majority," adding, "Do you speak German?" I feared that I could not readily understand him on such a subject, and put the case to him thus in English: "Suppose one man has twenty votes, another fifteen, and another ten?" Then the bishop said that the one having twenty would be elected; whence it seems that a plurality only is required. On this occasion the vote was doubtless much divided, for I afterward heard that the bishop had said to the congregation that it seemed there were a good many there that were thought fit for preachers.

As sunset approached, some of the members began to form tables from the benches for the Love-Feast, which made me wonder when supper was to be ready. I soon found, however, that my ignorance of the language had prevented my observing that while the "family" voted the rest of the congregation were to sup. I was told, however, that if I would go down I could still get something to eat. These meals were free to every one that came. All were received, in the hope that they would obtain some spiritual good.

In the basement I found a number of men sitting at the end of one of the tables waiting for food, and I also sat down nea them. I was invited, however, by a sister to step into the kitchen, where I stood and partook of hot coffee, bread and butter, etc. As we went along through th dining-room, I thought that the sister cas a reproachful glance at a disorderly man seated at the table with his whip, and who was perhaps intoxicated. I wondered that she should have taken me from the table to stand in the kitchen, til I remembered that that was *a men's table.*

In the kitchen, brethren were busily occupied cutting large loaves of bread into quarters for the coming Love-Feast and when I returned to the room above, active preparations were still going on, which consumed much time. The improvised tables were neatly covered with white cloths, and hanging lamps shed down light upon the scene. Piles of tin pans were placed upon the table, knives, forks, and spoons, and sometimes a bowl. The tables, with their seats, occupied nearly the whole floor of the church, leaving but little room for spectators. I was myself crowded into a corner, where the stairs came up from the basement and went up to the loft; but, though at times I was much pressed for room, I had an excellent place to observe, for I stood at the end of the main table. Here stood, too, a bright and social sister from a neighboring congregation, who did not partake of the feast, and was able and willing to explain the ceremonial to me, in English, — Mrs. R., as I will call her.

Near by at the table, among the older sisters, sat a pair who attracted a great deal of my attention — a young mother and her babe — herself so quiet, and such a quiet babe! They might have been photographed. Once or twice the little six-weeks' child gave a feeble young wail, and I saw the youthful mother modestly give it that nourishment which nature provides.

The brethren came up carrying tubs of meat, which smelt savory, for I had fasted from flesh since the morning. Then came great vessels of soup, — one of them a very large tin wash-boiler. The soup was taken out into the tin pans before mentioned, and the plates of meat were set upon the top, as if to keep both hot. And, now that "at long last" the Love-Feast tables were spread, the fasting family was ready to begin, not the supper, but the feet-washing! This was the more remarkable, because the Testament, their rule of action, relates that "supper being ended," Jesus washed the disciples' feet.

The bishop arose in his place at the table, and, lamp in one hand and book in the other, read in German the account of the feet-washing in John's gospel.

Four men who stood in front of him, watching his words, started when he said "legte seine Kleider ab" ("laid aside his garments"), and, in imitation of Jesus, took off their coats; and, as the Scripture says, "He took a towel and girded himself," they, or two of them, put on long white aprons tied around the waist. Two washed feet and two wiped, and then he who was thus ministered unto was kissed by one or both of the ministering brethren. I was a little surprised that two should perform that office, which Jesus is said to have performed alone: but Mrs. R. told me that, as the church was one body, it was considered that it made no difference to have two persons.

The four who had ministered took their seats, and were served in their turn, four others taking their places, and so on. Upon the sisters' side of the house, on a front bench, the sisters were, in a similar manner, performing the same ordinance.

While the religious services of the evening were going on within, from without there came the sound of voices and laughter, — from where the young people *of the world* were enjoying themselves in the clear, cool moonlight. I doubt not that, by this time, the girls had recognized the presence of the young men.

Once there was a shriek or a yell, and Mrs. R. said, "Oh, the drunken rowdies! there's always some of them here!"

Having heard of the non-resistant or *wehrlos* tenets of the Dunkers, I wondered what they would do should the disturbance without become very great and unpleasant. Mrs. Murphy thought that the other people would interfere in such a case, — that is, that those not members would interest themselves to maintain order. But on this point I afterward received information from a brother, as I shall mention. The services were so long that I told Mrs. R. I thought that the soup would be cold. "Oh, no!" she said, "that won't get cold so soon." So I ventured to put my finger against a pan near me, and it was yet warm. She asked me, during feet-washing, whether I did not think that I should feel happy to be there, partaking of that exercise.

I answered, in a non-committal manner, that if I had been brought up to such things, as she had been, I might feel so, but that all my friends and acquaintances were of a different mind. She rejoined, "But we must follow Christ, and serve God, in spite of the world." Even after the feet were all washed, the fasting family could not yet eat, on account of the protracted exhortations.

At length they broke their fast. From two to four persons, each with a spoon, ate together from one pan of soup, very quietly, fifty feeding like one, so to speak; the absence of sound proceeding in part perhaps from the absence of earthen plates. Then they cut from the meat and from the quarter-loaves, and partook of the butter, this being all the food. There was no salt nor any other condiment. The occasional bowl was for water. I suppose that most persons would think that there had been enough kissing of the kind; but about this time a young bishop, an assistant, stood up at the centre of the main table, and after some remarks shook hands with the sister upon his left and kissed the brother upon his right, and from brother to brother, and from sister to sister, the kiss went around the congregation.

The bishop, and this assistant, went around upon ours, the women's side, superintending this ceremony, as if to see that none failed in this expression of unity, and that it was conducted in an orderly manner. The last sister, who has no one to kiss, goes forward and kisses the first one, with whom the bishop had shaken hands, thus completing the chain of unity. This was doubtless done before the Communion, and showed that brotherly love existed among these brethren, fitting them to partake of the sacrament. I was also told that the latter half of the afternoon meeting had been for self-examination on the same subject.

About this time of the evening Mrs. R. told me that if I would go down I could get some of the soup, as there was plenty left. I was willing to partake, not having had a regular supper, and I got a bowl of good mutton-broth, containing rice or barley, etc.

After the Love-Feast, these "Old Brethren," as they are sometimes called, held the Communion. The bread and wine were placed upon the general or main table — being set before the bishops — and were covered with a white cloth.

Before the celebration of the ordinance there was read in German the passage of Scripture upon which it is founded; and also, as it seemed to me, the narrative of the crucifixion. The hymn now sung was an English one, and the only one in our language that was sung by the whole congregation during the two days' meeting. It was,

*"Alas! and did my Saviour bleed?"*

Meantime, the assistant bishop divided the bread, or cakes, which were unleavened and sweetened. He directed the members, while eating the bread, to reflect upon the sufferings of the Saviour. His manner was devout and impressive. As he and Bishop D—— passed around among the women, distributing the bread, the former repeated several times, in a sonorous voice, these or similar words: "Das Brod das wir brechen ist die Gemeinschaft des Leibes Christi." ("The bread that we break is the communion of the body of Christ.")

The wine, which smelt strong, was the juice of the grape, and was made in the neighborhood. An aged bishop from another congregation made some observations, and while speaking marked the length of something upon his finger. Mrs. R. said that he was showing the size of the thorns in the crown. She added, "They are there yet." I looked at her in much surprise, wondering whether she believed in the preservation of the actual thorns; whereupon she added, "They grow there still. Did you never read it in Bausman's book on the Holy Land? — Bausman, the Reformed preacher." The simplicity of the surroundings upon this occasion seemed in keeping with those of the original supper, at which sat the "carpenter's son" and the fishermen.

When meeting was over, as I did not see my escort to the public-house, and as I had been told that I could stay here, I followed those who went above-stairs, and received a bolster made of a grain-bag filled with hay or straw. I shared it with Mrs. Murphy. Our bed was composed of straw laid upon the floor, and covered, or nearly so, with pieces of domestic carpet. We had a coverlet to lay over us. I talked with some of the other women who lay beside us, and could not get to sleep immediately; but at last I slept so sweetly that it was not agreeable to be disturbed at four o'clock, when, by my reckoning, the sisters began to rise. When some of these had gone down. I should perhaps have slept again, had it not been for a continued talking upon the men's side of the partition, quite audible, as the partition only ran up to a distance of some feet, not nearly so high as the lofty ridge of the building. The voices appeared to be those of a young man and one or two boys, talking in the dialect. A woman near me laughed.

"What is it?" said I.

"It's too mean to tell," she answered.

I surmise that the Dunker brethren had gone down and left these youths. Although a baby was crying, I lay still until two girls in Dunker caps — one ten years old, the other twelve — came with a candle, looking at us, smiling, and making remarks, perhaps thinking that it was time for us to be up.

I asked the eldest what o'clock it was. She did not know.

"What made you get up, then?"

"I got up when the others did."

Then some one explained that there were a good many dishes left unwashed the evening before.

I was surprised to see such young persons members of the meeting, for I supposed that the Dunkers, like the Mennonites, are opposed to infant baptism. The former explained to me, however, that they thought such persons as these old enough to distinguish right from wrong. I was told, too, of one girl, still younger, who had insisted on *wearing the cap.* The Mennonites baptize persons as young as fifteen. Both sects seem to hold peculiar views upon original sin.

A Dunker preacher once said to me, —

"We believe that, after Adam, all were born in sin; but, after Christ, all were born without sin."

And a Mennist neighbor says, —

"Children have no sin; the kingdom of heaven is of little children."

I continued to lie still, looking at the rafters and roof, and speculating as to their being so clean, and clear of cobwebs, and whether they had been laboriously swept; and then, gathering my wardrobe together, I was at last ready to go down. As I went to a window, I saw Orion and Sirius, and the coming day.

Going down to wash at the pump, in the morning gloaming, while the landscape still lay in shade, I found two or three lads at the pump, and one of them pumped for me. I was so ignorant of pump-washing as to wonder why he pumped so small a stream, and to suspect that he was *making fun;* but thus it seems proper to do, to avoid wetting the sleeves.

Here I met a pretty young sister, from Cumberland County, — fat and fair, — whose acquaintance I had made the day before. Her cap was of lace, and not so plain as the rest. There was with her at the pump one of the world's people, a young girl in a blue dress.

"Is that your sister?" I asked.

"It's the daughter of the woman I live with," she replied. "I have no sister. I am hired with her mother."

To my inexperienced eye it was not easy to tell the rich Dunkers from the poor, when all wore so plain a dress. I was afterward much surprised on discovering that this pretty sister did not understand German. Another from Cumberland County told me that I ought to come to their meeting, which was nearly all English.

After washing, I went up into the meeting-house, where the lamps were still burning. A few sisters were sitting here, and two little maidens were making a baby laugh and scream by walking her back and forth along the empty benches. About sunrise the bishop had arrived, and a number of brethren ranged themselves upon the benches and began to sing. Before long, we, who had stayed over-night, had our breakfast, having cold meat at this and the succeeding meal. I think it was at breakfast that my pleasant friend mentioned that there was still a store of bread and pies.

The great event of the morning meeting was the "making the preacher." At my usual seat, at a distant window, I was so busily occupied with my notes that I did not perceive what was going on at the preachers' table, until I saw a man and woman standing before the table with their backs to the rest of the congregation. I made my way to my former corner of observation, and found that there was another brother standing with them (the sister in the middle), and these were receiving the greetings of the family. The brethren came up, one by one, kissed one of the men, shook hands with the sister, and kissed the other man. This last was the newly-chosen preacher, the former brother, named Z., being a preacher who, by the consent of the members (also given yesterday), was now advanced one degree in the ministry, and was henceforth to have power to marry and to baptize. The sister was his wife. She is expected to support her husband in the ministry, and to be ready to receive those women who, after baptism, come up from the water. This office and that of voting seem to be the only important ones held by women in this society. Herein they differ greatly from another plain sect, — Friends or Quakers, among whom women minister, transact business, etc.

After the brethren were done, the sisters came up, shook hands with Z., kissed his wife, and shook hands with the new preacher.

The bishop invited the sisters to come forward: "Koomet alle! alle die will. Koomet alle!"

While this salutation was in progress, L., who spoke in English, made some explanatory remarks. He told us that he had read or heard of two men travelling together, of whom one was a doctor of divinity. The latter asked the younger man what he was now doing. He replied that he was studying divinity. He had formerly been studying law, but on looking around he saw no opening in the law, so he was now studying divinity, which course or which change met the approval of the reverend doctor.

"Now," said L., "*we* do not approve of men-made preachers;" a striking remark in a congregation where a preacher had just been elected by a plurality. But he went on to explain that he trusted that there was no brother or sister who had voted for him who had just been chosen for this arm of the church who had not prayed God earnestly that they might make such a choice as would be profitable in the church. He went on to explain that the newly-chosen preacher was now receiving from the congregation an expression of unity.

There were various other exercises this morning, — preaching, praying, and singing, — before the final adjournment. At the close we had dinner. I made an estimate of the number who partook of this meal as about five hundred and fifty. One of the men guessed a thousand; but we are prone to exaggerate numbers where our feelings are interested.

Before we parted, I had some conversation with certain brethren, principally upon the non-resistant doctrines of the society. In my own neighborhood, not a great while before, a Dunker had been robbed under peculiar circumstances. Several men had entered his house at night, and, binding him and other members of the family, had forced him to tell where his United States and other bonds were placed, and had carried off property worth four thousand dollars. The brother had gone in pursuit of them, visiting the mayor of our town, and the police in neighboring cities (without recovering his property). I asked these brethren at different times whether his course was in agreement with their rules. They answered that it was not.

On the present occasion I repeated the question as to what they would have done on the previous evening if the disturbance had risen to a great height. One of the brethren, in reply, quoted from the Acts of the Apostles, where it is narrated that forty Jews entered into a conspiracy to kill Paul. But Paul sent his nephew to the chief captain to inform him of the conspiracy. The captain then put Paul under the charge of soldiers, to be brought safe unto Felix the governor.

From this passage the Dunkers feel at liberty to appeal to the police for their protection; but only once: if protection be not then afforded them, they must do without it.

I further mentioned to these brethren a case which had been told to me some time before by a Dunker preacher, of a certain brother who had been sued in the settlement of an estate, and had received a writ from the sheriff. This writ was considered by the Dunkers as a call from the powers that be, to whom they are ordered to be subservient, and the brother therefore went with some brethren to the office of a lawyer, who furnished him with subpoenas to summon witnesses in his defence. But the Dunkers argued among themselves that for him to take these legal papers from his pocket would be to draw the sword. He therefore sent word to his friends, informally, to come to the office of a magistrate; and, the evidence being in his favor, he was released. "This," said my informant, "is the only lawsuit that I have known in our society since I joined the meeting," which was, I believe, a period of about seven years.

In repeating this narrative to the brethren at the Love-Feast, I learned that they are now at liberty to engage in defensive lawsuits. They have, as I understood one to say, no creed and no discipline, although I believe that a certain confession of faith is required. The New Testament, or, as they say, the Testament, they claim to be their creed and their discipline. There is also much independence in the congregations. But in some cases they have resort to a general council, and here it has been decided that a Dunker may defend himself in a lawsuit, but only once. Should an appeal be taken to another court, the Dunker can go no further. This reminds me of Paul's question to the Corinthians, "Why do you not rather suffer loss than go to law?" Does it not seem hard to practise such non-resistance, to remain upright and open-minded, and at the same time to acquire much wealth?

The Dunkers do not like to be called by this name; their chosen title is Brethren. □

# The Fish

The New Testament accounts all make it clear that the Lord's Supper is essentially a table fellowship in which covenant is pledged, renewed, and celebrated. But a further consideration must be raised concerning the nature of the covenant it celebrates. To whom and with whom is this covenant pledged? Is Christ one of the covenanting parties, or is he simply the mediator of a covenant between God and man, himself the sacrifice whose blood is used to seal the covenant but whose role ends with that?

Obviously, the first alternative is the correct one; but some aspects of the upper-room experience tend to point toward the second. By virtue of its place in the sequence of events, the upper room is oriented strongly (almost exclusively) toward Christ's crucifixion, the sealing of the covenant. With this, it is very nearly implied that, in Christ's death, the covenant is complete and that it is largely incidental whether he were resurrected or not.

Certainly, such implication lies far from the New Testament intention. This covenant creates the body *of Christ* and not simply the people of God. Christ is present as the *living* Lord and *active* leader of his church. The new covenant in Christ wants and requires the *resurrection* which was not needed in earlier covenants.

The very nature of the gospel, then, would suggest that a resurrection emphasis needs to be included if the Lord's Supper is to speak the full truth about its covenant; yet (although understandably so) the upper room hints about the resurrection only very obliquely if at all. There is evidence that the early Christians sensed the difficulty; and that is why, in some ways, post-Easter celebrations of the Supper give it fuller and more accurate expression than does the upper room itself.

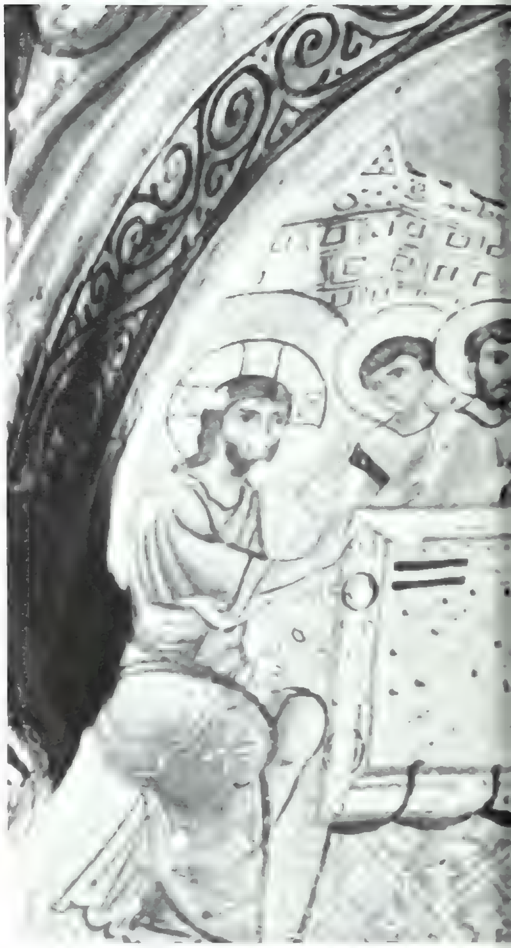
How the resurrection theme comes to be incorporated into the Supper forms a very interesting study. Think back and you will realize that, although the gospels give us a very limited amount of material regarding the post-resurrection appearances of Christ, mealtime occasions figure very prominently. Matthew relates a bare minimum of post-resurrection stories. Mark gives us next to nothing — although, depending upon which manuscript of Mark one follows and how much of the damaged ending one accepts, there is a reference to the risen Christ appearing to his disciples at mealtime (Mark 6:14). Luke has Jesus breaking *bread* with the two disciples on the road to Emmaus and then joining the gathered disciples at mealtime and eating *fish* with them.

John presents the risen Lord appearing to the fishermen-disciples on the seashore, preparing and serving them breakfast. "Jesus now came up, took the *bread*, and gave it to them, and *fish* in the same way" (John 21:13). And if the feeding of the five thousand is taken as a picture of the Lord's Supper (which John at least most surely intends) and if, as many scholars believe, it is to be understood as a type or back-reading of a resurrection appearance, then here is another meal of the risen Jesus with his followers in which the menu is *loaves and fishes.*

Finally, in Acts 10:40-41, Peter says: "God raised him to life on the third day, and allowed him to appear, not to the whole people, but to witnesses whom God had chosen in advance — to us, *who ate and drank with him after he rose from the dead.*"

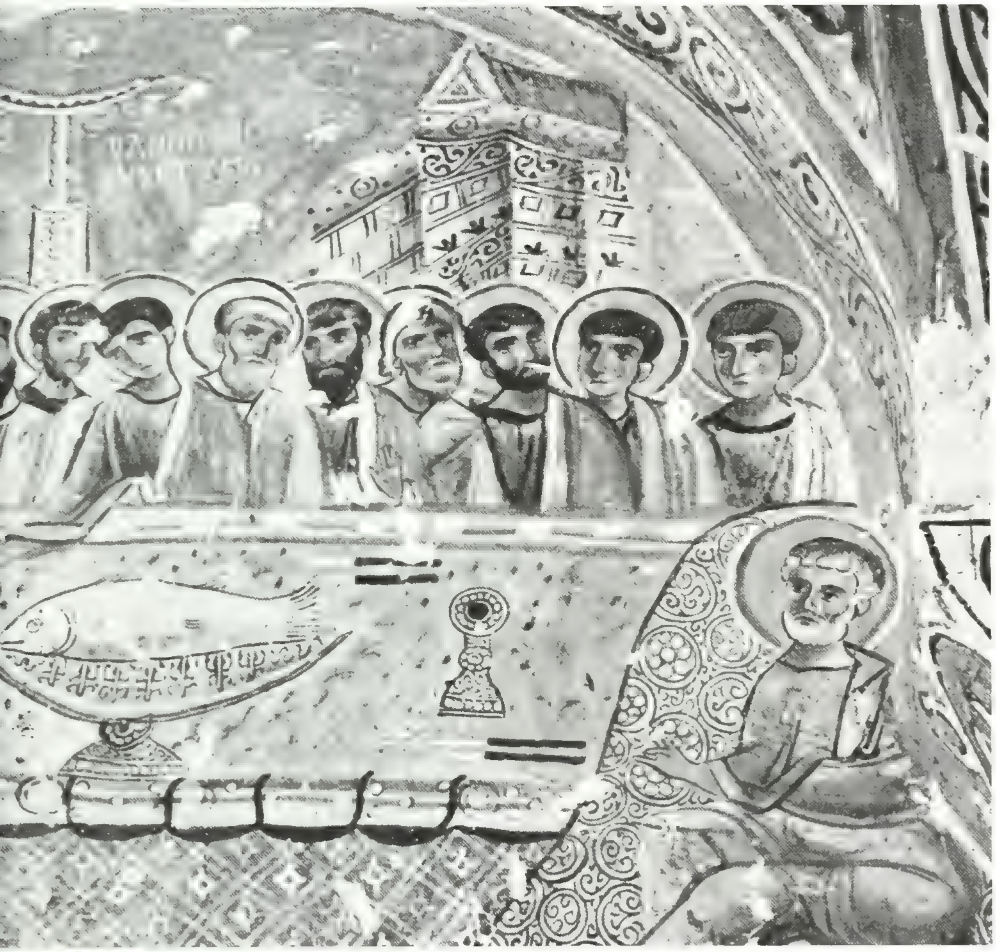
Now all of this emphasis on post-resurrection meals (of bread and fish) cannot be sheer coincidence. What the writers seem to be feeling toward is a Lord's Supper (better, a continuation of the Lord's Supper) with a focus upon the celebration of the resurrection. The idea gains plausibility when we discover that, with impressive consistency, the early Christian artistic depictions of the upper room and subsequent occasions of the Lord's Supper give prominence to a table setting of *loaves and fish.* The capstone comes, then, with the realization that a fish was *the* symbol of Jesus Christ in the usage of the early church.

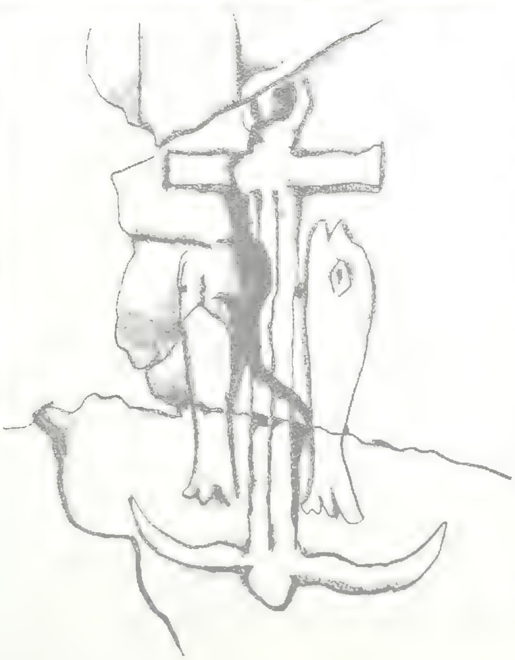
The customary explanation of that fish



### by Vernard Eller

# on the Lord's Table





symbol is that the letters of the Greek word "fish" form an anagram of the Greek words "Jesus Christ God's Son Savior." But this explanation is too sophisticated to account for the symbol's rising to dominance in a folk culture; such clever devices are inventions after the fact. Rather, a growing number of scholars understand the evidence to indicate that fish was the main dish in the Lord's Supper of the early church.

In the course of time, then, this fish which graced the Lord's table became the symbol of the Lord himself. And notice that this symbol — unlike the cross, which points back to an event of the past — speaks specifically of the one who is present with his people as they gather to commune with him and celebrate the covenant which binds them into a living relationship with him. The fish is the symbol of the resurrected, living, present Christ.

In the early church the Lord's Supper did not take the form, as it so largely does with us, of a commemorative funeral for Jesus. Of course, we do not want to forget that the covenant we celebrate was sealed *in his blood* and that that blood represents a pouring out of himself unto death; but the Supper has built-in features to prevent that sort of forgetfulness.

I do not know how many Christians will choose to use fish in the Lord's Supper. It can be done in several ways — either by serving fish dishes or by using the motif in table decorations. But in whatever way it is done (and always with appropriate explanation and interpretation, of course), the presence of the fish can help restore to the Supper the note of joy it so desperately needs. And, note well, this does not represent "celebration" injected simply for the sake of celebration. The fish knows what is the object and ground of its celebration: nothing less than festive fellowship with the Resurrected One who gives us the victory over death, sin, and the world. ☐

From Vernard Eller's new book, *In Place of Sacraments: A Study of Baptism and the Lord's Supper*. Copyright © 1972 by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Used by permission.

# turning points

## Deaths

Charles E. Barnhart, Greencastle, Pa., on March 2, 1972, aged 46

Henry Baughman, Hopewell, Pa., on Jan. 28, 1972, aged 68

Jane Cunard Boor, Everett, Pa., on Nov. 8, 1971, aged 49

Esther Bordner, Cleona, Pa., on April 20, 1972, aged 70

Frankie Bowser, Glenford, Ohio, in February 1972, aged 71

Harold Bowser, Glenford, Ohio, on Dec. 31, 1971, aged 72

Jack Briggs, Flora, Ind., on April 22, 1972, aged 58

Cleo Burkett, Hopewell, Pa., on March 8, 1972, aged 58

Bessie Butler, Bridgewater, Va., on Feb. 21, 1972, aged 84

William Clegg, Santa Ana, Calif., church, on Dec. 5, 1971, aged 65

Carl Craun, Bridgewater, Va., on Feb. 2, 1972, aged 54

Clarence H. Detwiler, Woodbury, Pa., on Dec. 31, 1971, aged 80

G. Paul Dilling, Martinsburg, Pa., on March 1, 1972, aged 71

Chancy Dove, Annville, Pa., on March 2, 1972, aged 76

Elmer E. Eberly, Lititz, Pa., on April 4, 1972, aged 77

Florence E. Garner, New Windsor, Md., on Jan. 29, 1972, aged 99

Leonard T. Hawkings, Carrollton, Mo., on Feb. 29, 1972, aged 84

Roe Helser, Thornville, Ohio, on May 21, 1971, aged 67

Mabel Stutsman Hoffman, Muscatine, Iowa, on Sept. 22, 1971, aged 81

Elam B. Hollinger, Lititz, Pa., on Oct. 4, 1971, aged 73

Helen Howard, Santa Ana, Calif., church, on Dec. 4, 1971, aged 57

Jesse Jolliff, Arlington, Ohio, on March 7, 1972

Effie Ada Jurell, Lititz, Pa., on Feb. 10, 1972, aged 72

Owen Koehler, Thornville, Ohio, on Jan. 30, 1972, aged 66

Effie Love, Somerset, Ohio, on June 23, 1971, aged 93

John L. Miller, La Verne, Calif., on Feb. 29, 1972, aged 98

William Miller, New Oxford, Pa., on March 21, 1972, aged 18

Cleveland Minnix, Boone Mill, Va., on March 29, 1972, aged 90

Charlie R. Moomaw, La Verne, Calif., on April 1, 1971, aged 99

Cora Myer, Flora, Ind., on Feb. 2, 1972, aged 85

Charles N. Morris, Bridgewater, Va., on Dec. 5, 1971

Wray T. Pasley, Wirtz, Va., on March 6, 1972, aged 73

Walter Paul, Polo, Ill., on Oct. 7, 1971, aged 77

Bessie Randolph, Mt. Solon, Va., on Jan. 19, 1972, aged 76

John W. Raney, Lowpoint, Ill., on March 28, 1971, aged 83

Ora E. Rarick, New Palestine, Ind., on March 3, 1972, aged 89

Vernon V. Reppert, Stanley, Wis., on Aug. 23, 1971, aged 76

Cora Reighard, Martinsburg, Pa., on Jan. 30, 1972, aged 79

Minnie Belle Roades, Santa Ana, Calif., church, on Oct. 13, 1971

Glen B. Roberts, Ashland, Ohio, on Nov. 27, 1971, aged 65

Pearl Ross, Flora, Ind., on Feb. 8, 1972, aged 80

Otis L. Ryman, Woodstock, Va., on Aug. 28, 1971, aged 80

Paul Sanford, Santa Ana, Calif., church, on Dec. 4, 1971

Wayne Seal, Woodstock, Va., on Sept. 25, 1972, aged 25

Elam M. Sensenich, Lititz, Pa., on Dec. 9, 1971, aged 74

David S. Shenk, Manheim, Pa., on Dec. 7, 1971, aged 80

Frank Shook, Polo, Ill., on Oct. 10, 1971, aged 74

Edna Simpson, Bridgewater, Va., on March 4, 1972

Ruth Sissel, Santa Ana, Calif., church, on Feb. 27, 1972, aged 72

Iva Snider, Somerset, Ohio, on March 1, 1971

Martha Snider, Zanesville, Ohio, on March 23, 1972, aged 79

Chester Stout, Santa Ana, Calif., church, on Feb. 28, 1972

Melvin Teeter, Santa Ana, Calif., church, on June 25, 1971, aged 76

Edith Traverse, Polo, Ill., on April 3, 1972, aged 51

Blanche Weimer, Urbana, Ohio, on Jan. 19, 1972, aged 84

Esther G. Wineland, Martinsburg, Pa., on Jan. 25, 1972, aged 93

Esther C. Wingert, St. Thomas, Pa., on April 1, 1972, aged 75

## Pastoral placements

Paul M. Basehore, from Cleveland, First, Northern Ohio, to Jennersville, Atlantic Northeast

Floyd P. Breneman, from Muncie, South/Central Indiana, to Upper Fall Creek, South/Central Indiana

Farrell A. Culler, from Bethel, Neb., Western Plains, to Cabool/Mt. Grove, Southern Missouri and Arkansas

Warren Eshbach, from Baltimore, Friendship, Mid-Atlantic, to chaplaincy of Cross Keys Home, Southern Pennsylvania

Sylvus Flora, from secular position to Germantown Brick, Virlina

Willard L. Grant, from Rossville, Southern Indiana, to Woodgrove/Christian, Michigan

John B. Grimley, from Paoli, Immanuel, Atlantic Northeast, to Brookville, Southern Ohio

Cecil Hess, from secular position to Uniontown, Western Pennsylvania

Leon Hironimus, from Hyndman, Western Pennsylvania, to Fairchance/Fairview, Western Pennsylvania

George Jeffrey, from Bassett, Virlina, to Hopewell, Virlina

Clyde B. Lehman, from Red Hill, Virlina, to Donnels Creek, Southern Ohio

Wilmer A. Lehman, from Wiley, Western Plains, to Nocona, Southern Plains

## Wedding anniversaries

Mr. and Mrs. Martin Abrahamson, St. John, N.D., 50

Mr. and Mrs. Alfred Alling, Cabool, Mo., 50

Mr. and Mrs. Aryland Baker, Santa Ana, Calif., church, 50

Mr. and Mrs. Amsey Bollinger, Waverly, Ohio, 50

Mr. and Mrs. Ted Cooney, Santa Ana, Calif., church, 50

Mr. and Mrs. O. D. Eller, Salem, Va., 50

Mr. and Mrs. Paul Lucabaugh, Hanover, Pa., 50

Mr. and Mrs. John Metzler Sr., Fruitland, Idaho, 50

Mr. and Mrs. William F. Ochs, Dayton, Ohio, 50

Mrs. and Mrs F. C. Rohrer, Sebring, Fla., 50

Mr. and Mrs. Clarence Stout, Hagerstown, Ind., 50

Mr. and Mrs. Horace Walker, Hanover, Pa., 50

Mr. and Mrs. Allen Weldy, Elkhart, Ind., 50

Mr. and Mrs. Elmer Swank, West Milton, Ohio, 52

Mr. and Mrs. Harley F. Hoover, Albany, Ohio, 55

Mr. and Mrs. Harlan Smith, North Manchester, Ind., 55

Mr. and Mrs. Marvin Sink, Rocky Mount, Va., 60

Mr. and Mrs. Roscoe Inman, Greenville, Ohio, 61

Black and white are moving inexorably apart. The gap is widening. Racism is too much a part of our culture to change in time.

That was what I had read and what I believed at the time that I was appointed, by the governor of Idaho, to the State Human Rights Commission in 1970. It was an honor, but really, what could one person do, or several persons on a commission?

But a Supreme Court decision in early 1970 changed the picture drastically. Not only do I now have hope that changes can be made in time, but I am participating in the changes. It is an exciting experience.

The historic decision by the Supreme Court was called *Griggs vs. Duke Power*. It was a case in which a black man had been working for many years in a manufacturing plant, only to see white people with no more seniority than he moving into better jobs with better pay. The suit was handled by two young men from the US Justice Department, acting under the Equal Employment Opportunity Commission.

In examining the employment records of the company, it became evident that no matter how long the black man worked, he would never be allowed into certain jobs because there was a requirement that workers had to have high school diplomas. And very few blacks had diplomas. Yet the black man was capable of doing the same work as the white man.

The Supreme Court ruled that there could be no artificial test or requirement such as the high school diploma. The only valid test for hiring was whether or not a person could do the job.

"But," the employer says, "I am not discriminating against Chicanos. I give that test to every single person who applies, not just Chicanos."

The Supreme Court ruled that if the result of the use of a test is to eliminate a minority, then it may not be used, regardless of the reasons it is given, regardless of the good intentions of the employer. Because more blacks, Chicanos, and Indians fail to finish high school, it follows that few of those minorities could be hired under a high school diploma requirement or an intellectual test. From our experience on the commission, it

# The New Face of Human Rights

would appear that the high school diploma guarantees no automatic abilities.

In some places, a number of minor arrests would disqualify a person for a job. The court ruled that an employer may not "import" community prejudice into his hiring practices. If in that community more blacks are arrested for minor offenses than are whites, then it would be discrimination to refuse to hire a black solely on his record of minor arrests. (Felonies are another matter.) Nor is it permissible to say that the community obviously condones refusal to hire minorities as evidenced by the fact that other businesses would not hire them.

It would seem that an unequal burden is put upon the employer to see that discrimination does not take place. Yet the point at which a man is given a job or refused a job is the point at which the survival of himself and his family is determined.

Another very important step was taken when the Supreme Court allowed a person to bring suit against an employer as one of a "class" of people wronged. In that way, each single person would not have to bring suit, but the case would serve for all involved in that situation. For instance, as a result of the *Griggs vs. Duke Power* decision, all the blacks in that factory who had been refused advancement because of lack of a high school diploma were given the opportunity to advance on the basis of their ability to do the job.

"But," someone says, "if I hire blacks (or women, or long-haired boys, or Indians, or Chicanos, or women with preschool children) they won't be able to do the job (or my customers will stop coming) and I'll lose money."

The Supreme Court said that the employer must be able to show "business necessity." In other words, he must show that he will not be able to continue in business because he has hired a particular person.

Federal laws now compel any company or institution using federal funds to comply with equal employment laws. As a result some people are decrying so-called "reverse discrimination," forcing nonminorities to go without employment in order to hire minorities. The one who is the victim of discrimination should not continue to pay to overcome discrimination. But Chief Justice Burger said nonsense to discrimination in reverse: "In order to rectify past injustices, we (the courts) must reach out to these people."

Companies are now required to show their "affirmative action plans" by which they are actively working to bring in women, blacks, Chicanos, or Indians in proportion to their number in the community.

The case handled by the Idaho Human Rights Commission was that of a pizza house which refused to hire women, saying that women were not strong enough to lift beer kegs. The Supreme Court decision was applied directly in that case, asking the employer to show that his business would suffer financial loss. It is admitted that some women could not handle heavy kegs, but it must also be said that some men could not handle heavy kegs. The employer is free to refuse to hire anyone who cannot do the job, but he may not refuse solely because of the sex of the applicant, or any other artificial requirement.

It has become obvious that at least in Idaho there was a great need for a group that would help persons who felt they had been discriminated against. It is often the poor or minorities who need help, but they are also historically the ones least likely to know how to find help.

It is interesting to note that over fifty percent of the cases have been on sex discrimination. One young man working in a food processing plant was fired because of his long hair. He offered to wear a hair net as the women with long hair did, but the employer refused. The decision handed down from the attorney general's office through the Human Rights Commission required that the man be reinstated as long as he agreed to wear a hair net. Otherwise the employer was discriminating on the basis of sex.

Several companies pay women for coffee breaks but do not pay men, or they pay women more than men for overtime. Some bars refuse to serve persons who do not speak English. How quickly we forget that "freedom of speech" does not mean freedom to speak only English.

One case which points up the double standard in American culture was brought by a woman who had been a cook at a lumber camp. She and two other young women were dismissed for sleeping with the men of the camp. She brought the case to the commission, saying that she had not been a part of the alleged actions. But her real anger came from the fact that the women had been dismissed, but the men had not!

Before going onto the commission, I had visions of cranks demanding their rights and the commission being trapped into defending them. That is not at all the case. One third of the cases were dismissed because we found no reason to believe discrimination had taken place. All but two cases were conciliated without having to resort to court. It is not as difficult as I had feared to differentiate between the cranks and those with a valid case.

The face of discrimination has changed dramatically as a result of the Supreme Court's decision in the *Griggs vs. Duke Power* case. With the backing of that body, discrimination may be routed. ☐

## by Dorris Blough

## take it from here!

# millions of faces – &

"If we could but read it, every human being carries his life in his face. . . . On our features the fine chisels of thought and emotion are eternally at work." Thus Alexander Smith reminds us that each one of us is a sculptor; our material is our own flesh and blood and bones. A countenance molded by amiable feelings acquires a beauty all its own because such feelings stamp their mark indelibly upon it. Pride, jealousy, envy, hatred, contempt, and fear etch their tell-tale lines upon the face. In the Shakespearean play, Hamlet says, "God has given you one face, and you make yourself another." Or, "a man of fifty is responsible for his face."

In the phrase "children's faces looking up, holding wonder like a cup" Sara Teasdale captured the imagery of innocence and awe. We envision the openness, the simplicity, and the trust so characteristic of a small child. The words, "when grace is joined with wrinkles it is adorable for there is an unspeakable dawn in happy old age," prompt us to recall the beauty in the faces of older persons we know and love. Daniel Webster once remarked, "In this sea of upturned faces there is something which excites me strangely." This stimulation, this excitement, this responsiveness in the faces of his audiences produced a great orator.

The sad, frightened face of a child who is lost gives way to one of radiance and relief when he sees his mother's face again. One cannot forget the exhilarating and delightful experience of seeing a familiar but unexpected face in a crowd of strangers. It is by the face that one person is known and distinguished from another, yet there are so few parts composing it and in a space so small.

The language of the face is understood by all peoples. The smile, an expression of friendship, is returned by those living in Africa. A look of bewilderment brings unsolicited help in locating a hotel in Norway. The puzzled expression when languages differ brings an interpreter in Caracas. As the language of the face is universal so is it very comprehensive. It is not only the index, but also the shorthand, of the mind. It crowds a great deal in a little room for a man may look a sentence while speaking a word.

The human face is the masterpiece of God. There is something in a face, an air, a peculiar grace which is most difficult for even the best of painters to capture. The wonder of it all is how among so many millions of faces there should be none that are alike!

### by Glee Yoder

# no two alike!

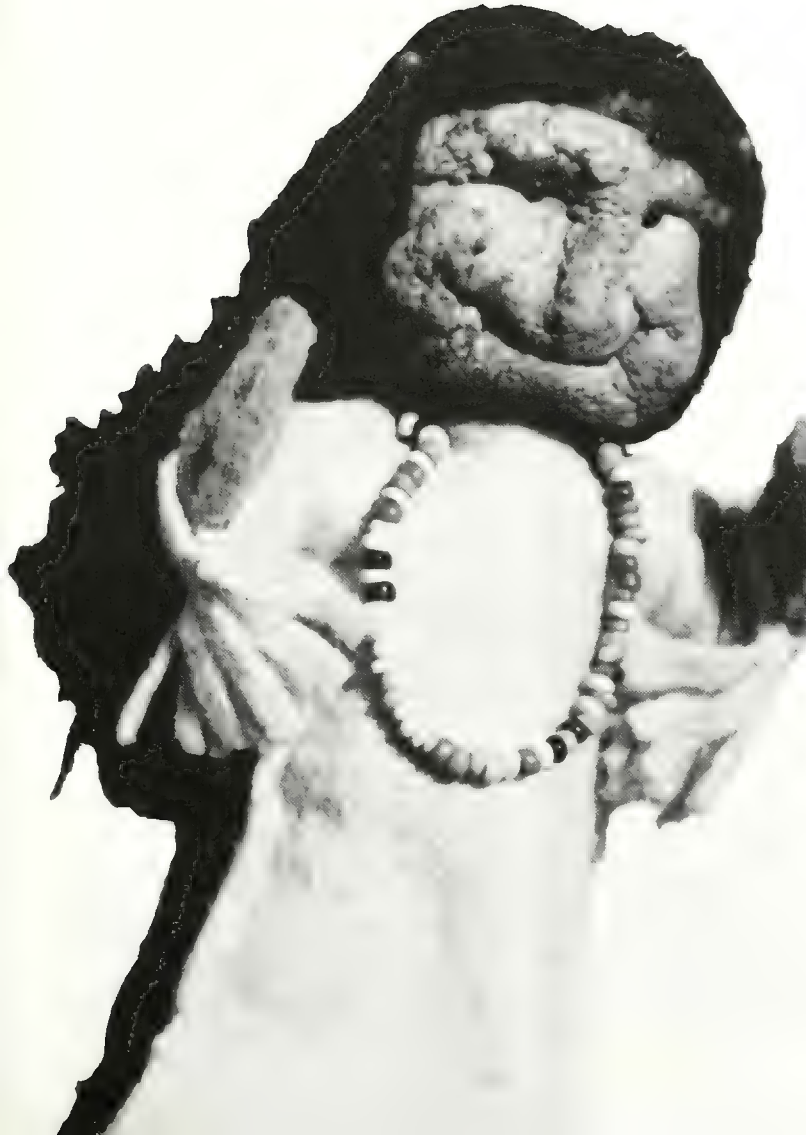
So it is with little "apple people." Everyone falls in love with Apple Grandma and Grandpa. They have an air of having grown old gracefully, wrinkles and all.

The largest solid apple you can find will be none too big for the head, for the apple will shrink a great deal in drying. Pare the apple and carve the features, being careful to have the nose protrude the farthest and making quite deep eye sockets. Make a few faint wrinkles with your fingernail. The rest of the wrinkles will take care of themselves.

Now hang it up to dry for about four or five weeks. If dried properly, it will last for years. When it is dry, color the cheeks and lips lightly with a bit of rouge. A light coat of shellac will preserve the features and enable bits of cotton, nylon hair, or yarn to be glued on. Use pins or beads or dried beans for the eyes. Rice may be inserted for teeth.

Fashion bodies from clothes hangers, bending into a framework with arms and legs. Design and make clothing for the miniature people. Grandma's dress may be made from a scrap of black satin or taffeta. Use a piece of old felt for her bonnet. Accessories, a ribbon, a touch of lace will give Grandma a sophisticated air.

Some of you may not see Grandma or Grandpa in the facial features or expression of your dried apple. You may see an old salt of the sea, a lass with a roving eye, some gossipy old busybodies. Dress your "applehead" to look like the person you see in the face. You may find that your apple people seem to come to life as you become acquainted with them.



# A Plea to Redeem the Times

Courtroom drama is one of our most durable forms for displaying dramatic tension and probing human motivation. TV courtroom shows, however, have taught us that the screen cannot limit itself just to the courtroom without depicting the larger context from which emerges judicial decision-making.

Gregory Peck's film production of Daniel Berrigan's play "The Trial of the Catonsville Nine" utilizes this insight — resulting in an excellent filmic treatment of what could have been bare words. To be sure, the words have a potency of their own, and director Gordon Davidson does not lose sight of the verbal truths these nine defendants, their judge, and the contesting attorneys offer. The integrity and authority of having Mr. Peck as producer are also significant in establishing the potency of this film.

Dan Berrigan's play derived its power from his almost exclusive use of the trial record. The interplay between articulate, morally outraged defendants and a judge who shared their convictions but was even more committed to the letter of the law evoked meaningful dramatic conflict.

In the film strong performances across the board maintain this integrity of conflict. At only one point is the scale unnecessarily tilted in the direction of propaganda: when near the end the defendants ask the judge if he would try the President, and the judge equivocates: If the President has not obeyed the law, there is very little that can be done."

"Trial" begins with cinema verité style, black-and-white shots of the October 1968 burning of the Catonsville draft files. This scene is returned to infrequently throughout the film as the defendants talk about the meaning of their actions. Also, footage from the horrors of Vietnam is interspersed. But it is to Davidson's credit that this is done only briefly and principally near the beginning.

The trial itself is highly stylized with the defendants and attorneys building their speeches upon one another with little regard for realistic court procedure. Interspersed are stage comments by Dan Berrigan (Ed Flanders) directly to the audience (a directorial affectation I could have done without) and two added scenes of the defendants and their lawyer talking over strategy while eating lunch. Because of the poetic way Dan Berrigan has arranged the testimony this stylization works beautifully.

But, of course, the most important element is the content of what is said. First, we hear of the background of these (extra)ordinary people driven by moral outrage over governmental indifference to policies that destroy human meaning into breaking the law: Tom and Marjorie Melville and George Mische, whose work in South and Latin America opened their eyes; Thomas Lewis, who became involved while photographing a civil rights protest; the Catholic social ethics which shaped a Mary Moylan, a Phil Berrigan, a Dan Berrigan.

Despite the judge's contention, the war in Vietnam is very much on trial here. Dan Berrigan's words are the crux of this film — indeed the crux of human, moral, Christian understanding of where we are as a society: "We have chosen to say with the gift of liberty, if necessary with our lives: the violence stops here, the death stops here, the suppression of the truth stops here, the war stops here. Redeem the times!"

There is no more explicitly Christian movie I can think of than "The Trial of the Catonsville Nine."

Of more than passing interest is this film's PG rating: there is no harsh language, no sex or nudity; therefore, the "may contain material unsuitable for preteen-agers" can only refer to the horror of the actual scenes from Vietnam.

What wry and poignant commentary: on movie ratings, on this war, on ourselves. — Dave Pomeroy

*"The violence stops here, the death stops here, the war stops here. Redeem the times!"*

LETTERS / *from 1*

any killing and atrocities by US armed forces, yet nowhere in the editorial policy of MESSENGER do we find condemnation of the Communist North Vietnamese for their killing and much more atrocities, or of the Communist Russians who enslaved the freedom-loving peoples on their borders. . . .

Although I have seen this traitorous trend growing, I never thought that the moderator-elect of the Brethren Church and more than 300 of its ministers and members would betray two of the cardinal principles of Christianity (nonviolence and obedience to law) by lining up on the side of criminals and conspirators (the infamous Harrisburg 8, one of whom is already serving a prison term for the destruction of US government property), and that MESSENGER would glorify treason!

JOSEPH D. SAYLOR
Royersford, Pa.

**PART OF THE POWER**

I just finished reading Carroll Petry's article in the July issue. I would like to see more of that style of article.

Of course what our denomination and what this world needs is more men such as Carroll Petry. I have met Kaydo and have great respect for him. I sense a brotherhood with him that is part of the power of the Holy Spirit of which he speaks. I feel free to call him a friend because of our kinship with Jesus Christ as Lord.

I pray MESSENGER will carry many more articles as spiritually enriching as this one.

DENNIS L. BROWN
Rocky Mt., Va.

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**CLASSIFIED ADS**

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# Preparing for Christmas

Advent begins this year on Sunday, Dec. 3. Historically, the Advent season is the beginning of the church's liturgical year, which retells the story of the Christian faith through different emphases during each part of the calendar year. The sequence of the year is Advent, Christmastide, Epiphany (between Jan. 5 and the beginning of Lent, when the life and works of Jesus are studied), Lent (preparation for Easter), Eastertide (the forty days prior to the Ascension), Pentecost (when we celebrate the beginning of the church), and Kingdomtide (when we celebrate growth and spread of the church throughout the whole earth). For some groups, the time of Pentecost and Kingdomtide are called Trinity.

As the beginning, Advent is the season of the Christian year during which preparation for Christmas is encouraged. Many of us have felt through the years that our celebration of the birth of Christ could have more meaningful elements in it. Sometimes we feel trapped by the busyness of the holiday season and completely miss the religious and symbolic significance of the celebration.

From Shirley J. Heckman, educational development consultant, Parish Ministries Commission, come some resources that will be helpful as you and your family celebrate Advent and prepare for Christmas. Unless indicated otherwise, all of the resources are available from The Brethren Press.

Paul Lindberg has written a book called *Advent: The Days Before Christmas,* in which he presents the symbols, story, songs, and celebration ideas of Advent. 40 pages, $1.10 each; $12.10 per dozen.

A 10-page pamphlet called *Story of the Advent Wreath* discusses the Advent season as the beginning of the church year; the mood of Advent as a season of prayer and anticipation; and the history of the Advent wreath. Scriptures suitable for use on each of the Sundays of Advent are suggested. 17¢ each; $1.87 dozen; $13.50 per hundred.

*Advent Day by Day in the Home,* by Liselotte Nold and Gisela Harupa, is a translation from the German writers, both associated with the Bavarian *Mutterdienst* (Service of Mothers) of Stein, Germany. The two-page articles for each day of Advent are like chats across a kitchen table with the mother of the household discussing how to make the experience of Christmas more meaningful. 75¢ each; $8.25 per dozen.

*A Christmas Crib book,* by Reinhard Herrmann and Friedrich Hoffman, is a cut-out Advent Calendar which tells the story of Christ's coming. Three-dimensional figures are cut out each day to add to the manger scene. The book is spiral bound with the instruction and information pages alternating with the pages to be cut out, thus permitting the storybook of blue pages to remain intact when all the figures have been cut out and appropriately placed. $2.

*Family Worship Idea Book* is "not primarily a devotional book but it is a book to encourage and stimulate more creative devotions in the family." The chapter on "Why Worship as a Family?" is built around paragraphs on unity, sharing, forgiveness, and learning. A worship calendar which picks up on important occasions of the family is suggested. It could contain such significant dates as birthdays and anniversaries; vocational dates, like the beginning of school; dates of vacation from work; important church dates, like church year festivals or conventions; civil holidays; and recreation, like the beginning of the fishing season. In that context then, the family can begin to lay out its goals for the upcoming year. Twenty-five pages provide suggestions for the special celebration of the festivals of the church year beginning with Advent. Other features of this book are celebration of family events, the prayer life of the family, and the use of music and worship centers. $1.35.

*A Christmas Gallery,* Randolph E. Haugan, editor, brought back by popular demand. A volume of highlights of the past 40 editions of *Christmas, an American Annual of Christmas Literature and Art.* 128 pages, $9.95.

*A Child Is Born,* John C. McCollister, editor, contains messages for Advent, Christmas, and Epiphany — ten stimulating sermons by American churchmen for the Christmas season. 96 pages, $2.50.

*Let Us Adore Him,* by W. A. Poovey. Dramas and meditations for Advent, Christmas, Epiphany, exploring related themes in fantasy, biblical setting, and realism. 128 pages, paper, $2.95.

*The Festival of Christmas,* by Edna Hong and Mary Hinderlie. This illustrated booklet tells of things for the family to do during Advent — devotions, customs, readings, and suggestions for music. 48 pages, paper, 75¢

*Advent Chain of Stars,* translated from the German, by Herbart Martin. A packet of pages on devotions and activities for the family, including an old German custom of hanging a chain of paper stars to celebrate his coming. 36 pages, paper over board, $1.75.

*Advent Worship in the Home.* Eight-page pamphlet with worship services for each of the four Sundays of Advent and one for Christmas day. Inexpensive enough to be provided to a whole congregation. 15¢ each; $1.25 per dozen; $6.50 per 100. Order from The United Methodist Church, Service Department, P.O. Box 871, Nashville, Tenn. 37202.

*Teaching and Celebrating Advent,* by Patricia and Donald Griggs. A packet of eight pamphlets to assist parents, teachers, and church educators to teach and celebrate Advent at home or at church in the classroom. $3. Order from Griggs Educational Service, P.O. Box 362, Livermore, Calif. 94550. ☐

**ONE** in the Spirit — that is what we are. *One* in the Lord.

Even so, we Brethren have differences aplenty. And that is good. Sometimes they bless, bother, help, frustrate, correct. Always they remain.

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ONE
IN THE
SPIRIT

editorial

# More Than Pace and Possessions

The people with the greatest needs may well be the people who seemingly have it all. CBS made the point vivid last season in an hour television special on an upper middle class family in Michigan about to move from one posh home to another, from one posh suburb to another. Were Dad, Mother, children elated? To the contrary, the family members appeared aimless, trapped and, as columnist Garry Wills put it, "sad — sad in their wealth, their health, their tv-ad good teeth and medicated breath."

More than we may want to admit, the essential message of the documentary touches raw nerves for us all. For whatever our economic level, the pressure of a consumer culture is to measure life in terms of pace and possessions.

The effect things have on feelings and feelings on things came into focus recently when three friends, each in different ways subjected to a period of stress, decided somewhat on impulse to trade in late model cars for new ones. It was not their purchases that were revealing so much as their separate comments about the especially good feeling that comes with disposing of something worn and acquiring something new. How readily we can identify with that. For most of us, the interplay between mind and matter, or mood and matter, is very real.

Few would discount the satisfactions which our supermarket society brings. The mere prospect of choice boggles the mind. But therein lies peril, if our vistas come to encompass only material things, to center on the tantalizing marvels within grasp, to insist upon and settle for gratification now. The peril, as explained by Brazilian theologian Rubem Alves, is that in moving from one object of desire to another, the mind may never be able to move beyond them. "The only initiative left is to choose and to buy," he states. "Too often, imagination no longer has either the power or the time to pursue its own aspirations."

That describes well the dilemma of the family in Michigan for whom a moving van has become an escalator to success. It says something about those of us who in crisis moments find release in a materialistic binge. Indeed it describes the rich man of Jesus' parable who felt his security lay in tearing down barns and building bigger ones.

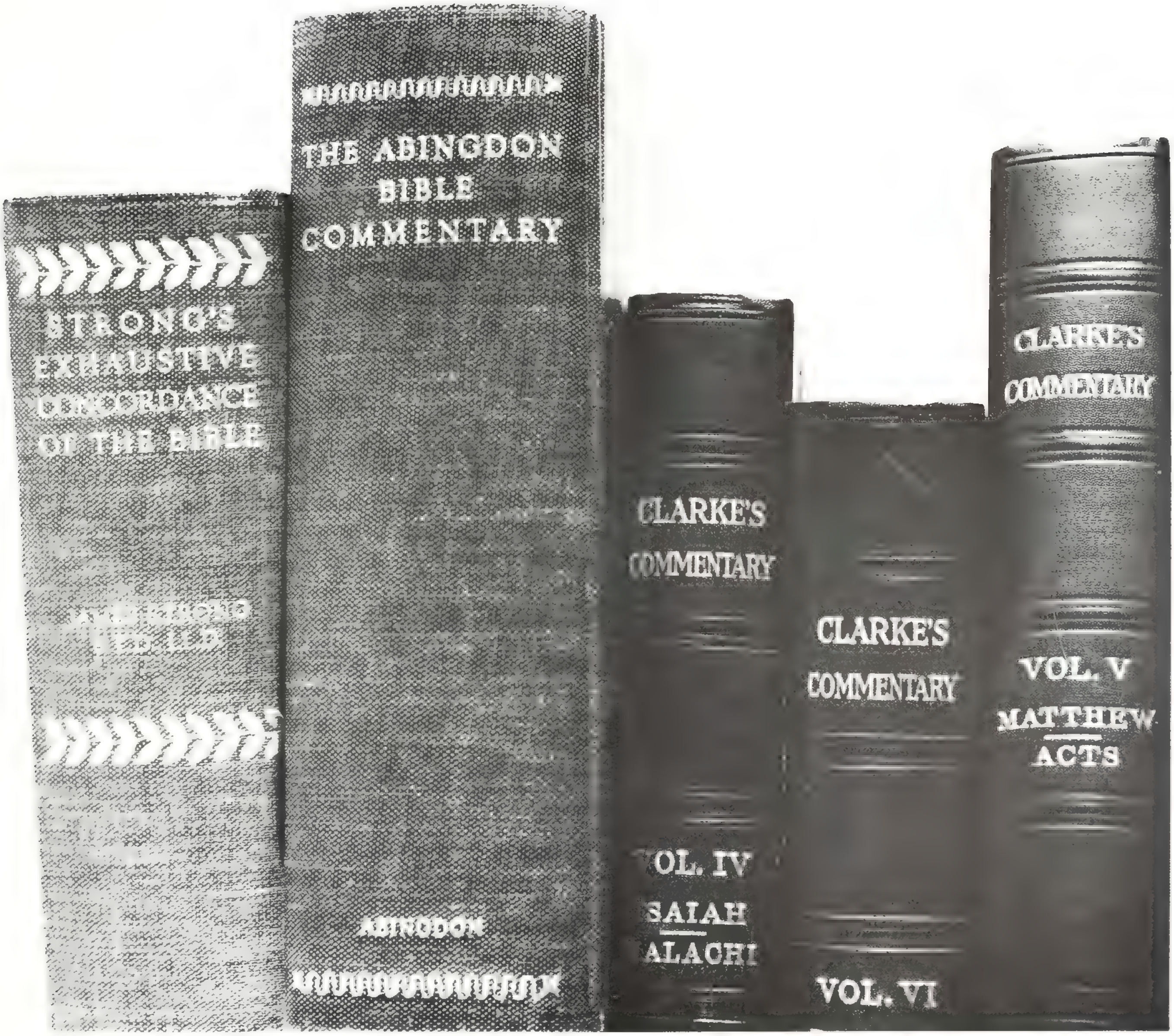
To measure existence by houses or barns or any other possession, to gauge meaning by the number or variety of experiences, to limit reality to that which is tangible is to distort the abundant life. It is to subvert the imagination, the capacity to be what we are meant to be. It is to crowd God out of our lives.

In this issue contributors T. Wayne Rieman and Robert W. Neff speak of getting and giving from a Christian perspective. Theirs is an opening wedge, but the dialogue needs to broaden. Some global churchmen go so far as to declare that it is not so much the poor who need liberation today as the affluent — those rich on the outside and poor on the inside — so they can become free of their own material oppression.

The liberation everywhere needed is one that bridges the chasm between the material and the nonmaterial. It is one that makes place for the transcendent, knowing full well the shallowness and confusion of humankind trying to create its own destiny. It is one that models the good life not by the quantity of possessions but by the quality of relationships — with God, with other beings, with nature.

Conceivably one of the most profound theological needs of the day is to develop the concept of "enough." Though we are sure to differ markedly in how we respond, it is a right question, one the faith community needs pursue with openness and diligence. — H.E.R.

Our Heavies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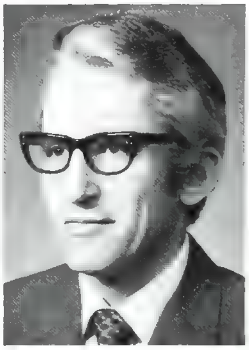

Vernard Eller teaches at La Verne College and is the author of several books, including *The Mad Morality* and *Sex Manual for Puritans*.

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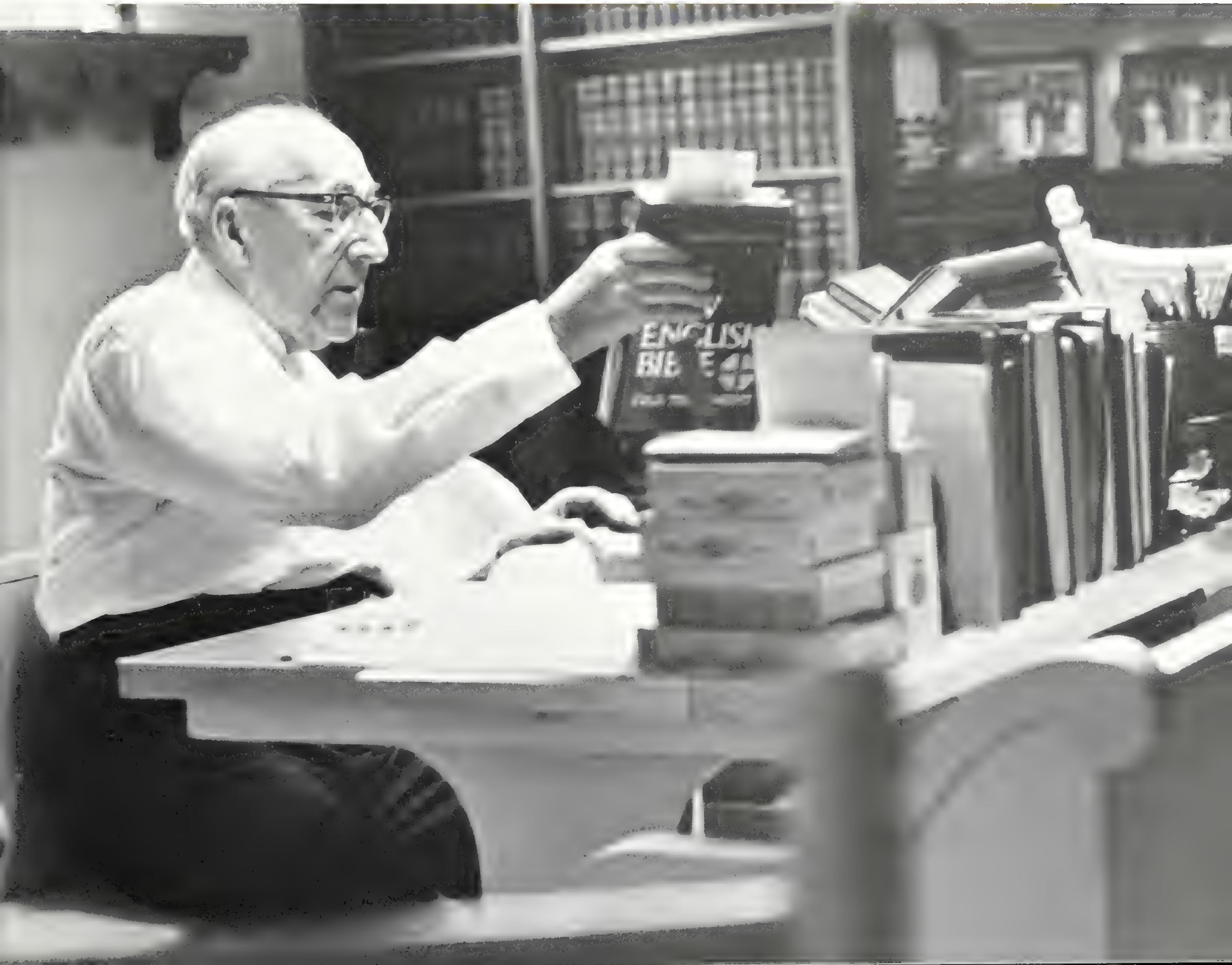
# messenger

CHURCH OF THE BRETHREN OCTOBER 15, 1972

## Frank S. Carper: "The Work Was Never Finished"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Outlook features a Glendale, Ariz., health clinic, spotlights Bethany Theological Seminary's Challenge II offering, notes how Brethren colleges are using grants, reports Brethren favor of Supreme Court ruling on the death penalty, profiles the new World Council of Churches president, and reveals a new post for a former staff member (beginning on 2). . . . Three poets, David S. Strickler, Lonnie S. Howell, and Jeanne Donovan, affirm "I Think That I Believe in Miracles" (18). . . . Charles E. Zunkel addresses "An Open Letter to the Brotherhood" in Here I Stand (19). . . . Turning Points lists pastoral placements, deaths, and wedding anniversaries (22). . . . An editorial comments on "420 Hiroshimas: How Many More?" (24)

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VOL. 121, NO. 18 OCTOBER 15, 1972

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1972. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Oct. 15, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

### ON COMING ALIVE

With our renewal to MESSENGER, I would like to express my appreciation for the June 15 and July issues.

A caption in the July issue read, "Evangelism comes alive." I think it should have read, "The Brethren church is coming alive again." Praise the Lord!

I agree with the statement made in the Letters column by the writer who urges that "more detailed Bible study aids and anointed teachings on the Word . . . are desperately needed. . . . The intellect can be fed by the daily newspaper. But let the MESSENGER feed the spirit. Really feed it."

The world is waiting to have their spirits fed, and if they don't receive it through one denomination, they will attend another or drop out of church altogether. I am happy to renew my subscription this time.

MRS. JOHN MILLER
Lima, Ohio

### LORD OF THE DANCE?

I don't know who Sydney Carter is, but he has certainly attempted some pretty far-out syncretism in his song, "The Lord of the Dance." I am acquainted with the Lord of the Dance of the Hindu Pantheon, but I can't fit Jesus my Lord into it. Hence, it was quite a shock to find the Brethren accepting this song for use in the Annual Conference song book.

Are there Brethren who can actually picture Jesus as Lord of the Dance? I can't. I can think of him as counselor, elder brother, mystic, revolutionary, love incarnate; but Lord of the Dance? No! No!

AMSEY F. BOLLINGER
Waverly, Ohio

### COMPLIMENT

I want to compliment you on the August 1972 issue of MESSENGER. With the exception of one article, "Awkward, Maybe — But Alive," it was very scriptural and timely. I am glad to see more emphasis put on objection to alcohol, tobacco, and other vices.

JAMES M. HITE
Hershey, Pa.

### THE SUPREME COURT SPOKE

We like to picture Justice as blind, holding a scales to measure out justice impartially. The ideal of the United States has been held to be "liberty and justice for all."

The Supreme Court decision on capital punishment caused me to rejoice so much when it hit the headlines that I bought two copies of the Cincinnati paper. It was a cause for which many of us had worked for many years. We should be happy.

Then I began to reflect. The decision was 5-4. This is not a very safe margin. The horror of that decision began to dawn upon me when I realized that in the cases of at least two of the men before the court their real crime was that their skin was black.

The history of the United States is filled with the times that white men have raped black women. Society has usually responded, "Tut, tut! Boys will be boys." Most of us are opposed to all rape. In my reading of court decisions I have yet to learn of a case where any white man has received the death penalty under the Supreme Court for raping a black woman.

This brings us all to the conclusion that the real crime was the color of the skin of the parties involved in the act.

The thing that makes me shudder is the fact that just one more appointment like the last four and the words "justice for all" must be deleted from our pious pretenses. We have come too close to tragedy.

We dare never again let ourselves come this close to the brink of national disaster. I think of our Brethren in Africa and India and the rest of the nonwhite world. They look at us. They know what is happening in America. We could be a light in the world. By just one vote we were spared from putting out the light completely.

Every Christian in the United States ought to spend some hours brooding over this tragic situation. Perhaps as Christians we can bring our nation back from the brink of such a disaster.

E. PAUL WEAVER

Nappanee, Ind.

### LOVE WITHOUT DISCIPLINE

I was disappointed that the report of the Study Committee on Abortion satisfied the majority of Annual Conference delegates. Perhaps the changes that were attempted on the Conference floor were too lengthy and complicated. We tend to look for the quick and easy.

If we are to work toward the cure of the disease, rather than the treatment of symptoms, let's prevent unwanted pregnancies. There are medical and social groups doing an excellent job in the area of birth control for married couples. The church must do something about babies out of wedlock, and the misguided idea that this is the kind of love the Bible is talking about. Too many young people seem to believe, at least on the surface, that relating and sharing and loving inevitably leads to this.

How tragic that girls actually think they can't be popular if they have high standards regarding sex! I dated over 60 different fellows before meeting my husband and the unfailing method of birth control was a simple "no." But then it's hard to get rid of the guys, because they like girls who are different. Of course that was back in the "good old days" — after all I am now 40, so my ideas are probably no longer relevant. But the Bible, more up-to-date than tomorrow's newspaper, and a good bit more accurate, seems to teach that sex is ordained of God and should be part of a discipline. Love without discipline is not for real.

What can we do to get this old-fashioned teaching back into homes and churches? It makes for wanted children and population control, and can even contribute toward being crazily in love with one's spouse even after nearly two decades of marriage.

SHIRLEY FIKE

Castañer, P.R.

### BEGINNINGS IN NIGERIA

We here in the bush receive MESSENGER about two months after publication, so please forgive my late response.

I would like to correct two errors in an article in the June 15 issue, "Conference to Celebrate Lardin Gabas Autonomy." Both errors are in the last sentence. First, Church of the Brethren work began in Nigeria in 1923, not 1922 (otherwise we would hardly celebrate the 50th anniversary in 1973, would we?). Secondly, the work was begun by *two* missionaries. It seems absurd to me that after all these years we still ignore Dr. Albert D. Helser's contribution to the founding of Lardin Gabas.

I have always been grateful for the privilege of being a co-worker of Stover Kulp during the first three years of my service here in Lardin Gabas. By then he had been advanced to near sainthood in Lardin Gabas, but still had his feet firmly on the ground. He grew a beard, and laughingly identified himself with us "angry young men of the mission" (that was when our beards were a bit daring!), and I recall dropping in on him late at night and getting a warm welcome and accommodations as if I were a senior missionary. We all loved him.

But Stover Kulp has been dead nine years now — and Albert Helser since 1969. I think it is time now to stop our practice of ignoring the fact that Kulp and Helser came here as a team and jointly began the work. Further, I will consider it a disgrace if, next year at the 50th anniversary of the founding of Church of the Brethren work in Lardin Gabas, Mrs. Lola B. Helser — the last survivor of the two founding couples — does not head the list of distinguished guests invited to be with us here.

KERMON THOMASON

Garkida, Nigeria

## page one

Logging nearly 15,000 miles in seven weeks' time on an itinerary that included such diverse points as Turkey Creek, Kentucky, and Shafa, Nigeria, might exhaust the ordinary traveler.

But such assignments fuel the energy of MESSENGER associate Kenneth I. Morse.

Ken participated in the eastern leg of the Carevangelism Tour this July, was at home for a month, and then took off again for a three-week field visit to Nigeria.

There Ken conferred with contributors preparing a book commemorating fifty years of Brethren work. He toured the area of Lardin Gabas. And he became facile with an unfamiliar camera and a tape recorder.

MESSENGER editing duties kept Ken heavily "tied to his desk" for years, preventing extensive field contacts. But now, as book editor for the denomination and features editor for MESSENGER, he is becoming much to our delight and his, something of a roving correspondent.

K. MORSE

You'll want to turn in this issue to Ken's account of four staff families' caravan visits with congregations of small churches.

Other contributors to this issue include *Thelma Heatwole,* reporter for Arizona Republic, Glendale; *W. Widick Schroeder,* religion and society professor, Chicago Theological Seminary; former staffer *Ronald E. Keener,* community relations director, Harper College, Palatine, Illinois; *Shirley Hershey Showalter,* Harrisonburg, Virginia, teacher; *Charles E. Zunkel,* North Manchester, Indiana; *Augustine Flood* of the Faith and Order Commission, California Council of Churches; *Jeanne Donovan,* Carpentersville, Illinois; *David Strickler,* Manchester, New Hampshire; and *La Vonna Howell,* Cordell, Oklahoma.

THE EDITORS

## Health clinic testifies to concern in Glendale

A three-trailer county health clinic stands on church property in Glendale, Ariz., as a hallmark to the deep concern for the poor by members of the Church of the Brethren.

Members were not only concerned. They were ready to take concrete action to help. When the desperate need for an out-patient clinic went unanswered for want of land, members offered use of church land as site for the clinic.

Today, the facility is a hub of help and health for the poor who pass daily through its doors.

But all this did not come about over night.

For five years there had been concerted interest in getting the clinic in Glendale so that the county could render aid to the sick without their long drive to the major facility in Phoenix. Maricopa County had a small prenatal and well-baby clinic in the basement in the city-county building in downtown Glendale.

Grandiose schemes for a larger building to offer more comprehensive service never materialized.

The situation remained bogged until

## Brethren colleges use grants for innovative education

Juniata, McPherson, and Manchester colleges have announced educational developments, some involving grants. All three institutions are affiliated with the Church of the Brethren. Developments include:

— Juniata College, Pennsylvania, received $200,145 from the National Endowment for the Humanities to support its innovative approach to liberal arts education. In addition, the college was offered a matching grant of $25,000.

Dr. John N. Stauffer, president, described the Juniata program as unique because the entire college, not selected departments or students, is engaged in the new approach.

In the approach, the traditional majors have been replaced by groups of courses designed by each student to suit his or her particular aims and interests.

"The grant is an endorsement by the NEH of our stress on human values and personalized education," said Dr. Stauffer. "This is still possible on the small college campus."

— McPherson College, Kansas, has established a Center for Public Policy.

The center will provide information and new materials for students, faculty, and community in the area of public policy news.

Cooperating with the college in establishing the center is the American Enterprise Intitute for Public Policy Research.

The AEI is a publicly supported, nonpartisan research and educational organization located in Washington, D.C. It was begun in 1943 to assist the nation's legislators and educational leaders by providing factual analyses of important policy issues.

— Manchester College, Indiana, received a $120,700 grant from the National Science Foundation for support of a college science improvement program.

The grant provides support for the development of an academic major in environmental studies and the establishment of an environmental studies institute which will promote activities in the area of environmental education.

Dr. William R. Eberly, professor of biology at the college, has been named director of the program.

— Manchester College also received a grant from the Indiana Criminal Justice Planning Agency, underwriting a student work experience and educational project in correction during the summer.

Twenty MC students served as interns in ten counties working with probation officers, youth service bureaus, and correctional institutions and assisting in research with the Indiana component of the National Council on Crime and Delinquency.

the spring of 1969. That was when the Glendale Development Board, chaired by Brethren member Paul Swartz, was organized to give leadership to local community action programs for the poor. Civic clubs, city officials, law enforcement officials, and representatives from every church in the Glendale Ecumenical Parish were reflected in the board membership.

Almost from its inception, the Glendale Development Board started working on the needed health clinic. For two years efforts ran into one barricade after another.

The county, it seemed, wanted a big facility but did not have the money. County officials finally developed the idea of an outpatient clinic but had no land and claimed there was no money to buy the necessary site. In spring 1970 the church offered use of its land directly across the street.

The county didn't recognize the offer until about a year later after a telephone and letter writing campaign seeking the clinic was launched at the county health department and county supervisors. The campaign, instigated by the Glendale Development Board, was publicized by area newspapers and in parish church bulletins.

Things started happening in spring of 1971.

The county held a public meeting in Glendale and officially made public the church's land offer. Officials disclosed that they planned to get three trailer units to place on the church property. Proper negotiations were made with the church for leasing the land for a token $1 a year.

The modern facility opened its doors Feb. 1, 1972. In pre-opening ceremonies there were fanfare, speeches, and tours of the building.

Mrs. Paul Rojas, a Mexican American and mother of nine children, termed the building about "the nicest thing that could happen to the minority people of Glendale."

"In the eyes of God, we are all his children," she said. "Nobody should be turned away who needs help."

The facility represents community involvement. Besides the church's provision of the land, the city of Glendale provided water and sewer connections, fencing, and landscaping. And the county equipped and staffed the 3,120 square foot facility.

Robert Stark, chairman of the county board of supervisors, said the "clinic is not only a building. It is people, working together to meet the health needs of this community. With God's help, may it heal and soothe all those who enter here for treatment."

Jack Breidenstine, then pastor of the Glendale church, said later that the clinic need had provided an opportunity for the church to be of service to the community.

"The church has a mission to the community," he said, "and it must recognize and serve those needs. It is an important and vital mission that the church is performing in the community — to make the land available."

Mr. Breidenstine said that visibility of the church readily identifies it with the clinic.

"In that sense," he said, "the church is doing more than just responding to an obvious need. It is testifying to the Word, which is to say that we hope to share with those people our Christian care and concern." — THELMA HEATWOLE

---

The purpose of the program was to upgrade correctional personnel and to increase the effectiveness of corrections and rehabilitations.

## High court ruling on death penalty has Brethren favor

The US Supreme Court decision banning the death penalty in most capital crimes found support in official action by the Brethren.

The Church of the Brethren, in its latest position on the death penalty enunciated in 1959, commended efforts to abolish capital punishment, calling on members to use their influence against it.

The Annual Conference resolution held that the sanctity of human life and personality is a basic principle which the state is committed to uphold.

Capital punishment does not really serve the ends of justice, said the Brethren. It sometimes results in "tragic and irrevocable miscarriages of justice."

The 5-to-4 decision of the Court, which sets aside capital sentences imposed in three specific cases, leaves open the door for legislatures to reconsider the death penalty.

It is expected that a series of hearings in state and federal courts will be necessary to determine whether all persons now sentenced will escape execution. There are now approximately 600 persons on "death rows."

While the majority agreed on setting aside the death penalty in the test cases, the Court was divided on the meaning of the Eighth Amendment phrase which bars "cruel and unusual punishment."

Justice Steward pointed out that the "constitutionality of capital punishment in the abstract" was not before the Court in the three cases.

He asserted that the death penalties in these cases were "cruel" in that they "excessively go beyond" punishments the two state legislatures involved (Georgia and Texas) have determined as necessary, and "unusual" in that this sentence is "infrequently" imposed for murder and for rape.

An increasing number of nations have abolished the death penalty, as have 11 states in the US, nine by legislative action and two (California and New Jersey) by court order.

No death sentence has been carried out in the US since 1967.

Numerous churches, including the Church of the Brethren, had supported the abolition of capital punishment on humanitarian and Eighth Amendment grounds. The Brethren joined with sixteen religion-related groups in filing "friend of the court" briefs with the Court in August and September 1971.

Said one brief: "Life ought not to stand forfeit upon human judgments. Such judgments are necessarily fallible."

## Bethany Seminary: November offering is Challenge II

Bethany Theological Seminary hopes to match what President Paul W. Robinson refers to as last year's "warm and generous response" on Nov. 19, the date set by the seminary for its special offering called Challenge II. The offering is for supplemental operating funds.

The financial goal is $60,000 to be applied toward the school's $444,075 operating budget. That goal is just slightly more than last year's reality, $57,500 from the challenge offering.

There is hope for more, however: an increased number of participating congregations. In a letter to Annual Conference delegates and other church officials, Dr. Robinson called on every congregation to help. "It is necessary," he said, "if we are to relieve the financial pressures on our seminary."

(Delegates were commissioned by the 1971 Annual Conference to return to their congregations and interpret the seminary, its services, and the financial crisis facing it.)

Last year, some 400 congregations responded to the special appeal. That is roughly the number of congregations served by persons who either graduated or received part of their training from the denomination's only graduate school of theology.

While the participation of every one of the denomination's 1,036 congregations may be too much to hope for, there are considerably more parishes interested in the seminary than those responding to the Bethany Challenge-1971. Some 600 congregations regularly budget an amount for the school's debt retirement. Last year this amounted to $169,000 given to reduce the debt on the building complex into which the seminary moved in 1963.

Delegates will find an assist from the seminary in their interpreting task. Bulletin inserts and offering envelopes are being mailed to every congregation. Supportive materials will appear, also, in *Agenda* and MESSENGER.

Although some congregations may choose another Sunday for the interpretation and offering, the seminary plans to close the Challenge II reporting on Dec. 29.

Special offerings for the seminary are not expected to be an every year occurrence, at least, not at this time. Annual Conference made exceptions in 1972 when it called for a two-year supplemental support program for the seminary. During that time, the General Board was instructed to "guarantee the fiscal solvency" of the seminary. Last year that required $25,000 from the General Board which receives and distributes Brotherhood Fund giving.

Meanwhile, long-range financial plans are being projected by the Bethany Board in cooperation with the General Board. Annual Conference asked for new plans to be reviewed by 1973.

Bethany enrolls just under 100 full-time students and provides courses for an equal number from other Chicago theological schools on a part-time basis. The seminary graduates some 20 students per year and provides continuing education, extension schools, and training institutes for both laymen and pastors.

## West Indian churchman to head World Council

Philip A. Potter, a West Indian Methodist minister, Bible scholar, and mission specialist, was elected in August as the third general secretary of the World Council of Churches.

He succeeds Dr. Eugene Carson Blake, a United Presbyterian from the United States, the world's top Protestant-Orthodox ecumenical post. Dr. Blake retires this month.

Dr. Potter is the first black to hold the general secretary's post, the first Methodist, the first Third World worker, and the first from the mission side of the ecumenical movement.

But he has spent most of his adult life on the World Council staff and is an intimate insider who at mid-career has lived the history of the council and knows what its future demands.

The tall and strapping (6 ft. 2½ in., 210 lbs.) West Indian was the unanimous choice of the governing Central Committee of the council, which represents 255 Protestant and Orthodox churches and is headquartered in Geneva, Switzerland.

(Geneva is the city from which the Church of the Brethren European Program is directed under Dale Ott's leadership. Mr. Ott conveyed his "warm personal greetings and hearty congratulations" to Mr. Potter upon his appointment.)

Dr. Potter, in accepting, emphasized the indivisibility of faith and action. He pledged to continue work for Christian unity, including closer relations between the World Council and the Roman Catholic Church. He said he would intensify efforts in the areas of mission and development, extend the fellowship of the WCC, and press forward the work in justice and unity begun by his predecessors.

"The nearer we come to the cross, the closer we come together," he told the Central Committee. "Only as the cross becomes a central part of our life will we come closer together."

At the same time, he pleaded with the WCC to face the world with both love and justice, and to understand that programs in social justice, international affairs, and development are part of "an incarnate engagement with the world."

The churchman has literally grown up in the World Council, serving two stints on the staff, from 1954 to 1960 as head of the Youth Department and since 1967 as head of the powerful Commission on World Mission and Evangelism, now the Program Unit of Faith and Witness.

*W. A. Visser't Hooft (l.), Eugene Carson Blake (center) greet Philip A. Potter*

Philip Alford Potter came to world notice in 1948 when he addressed the First Assembly of the World Council in Amsterdam on behalf of youth delegates.

He speaks elegant British-inflected

English, and knows French and German as well. An extrovert with a hearty laugh and friends around the globe, his favorite pursuits include Bible study and music. Nearly a quarter of a century later, at age 51, he is heading the international organization. — BETTY THOMPSON, RNS SPECIAL CORRESPONDENT

## Mullen joins Brethren home staff in Ohio

Wilbur E. Mullen, since 1969 director of the Church of the Brethren ministry to men facing the draft, joined the staff of The Brethren's Home in Greenville, Ohio, in September as that institution's purchasing agent.

In his new position, he is charged with the responsibility of buying a half million dollars worth of food and medical and operational supplies annually.

The Southern Ohio institution is a 130-room home for the aging with a 90-bed extended care facility. However, its capacity will exceed 500 persons when the six-story medical wing and four-story residential wing now under construction are completed in 1973.

It is an eight million dollar expansion program, explains Ira A. Oren, the home's administrator, and will make The Brethren's Home the largest of the denomination's 20 homes for the aging.

In moving to the new position, Mr. Mullen returns to a field of special expertise. From 1961 to 1964 he served as director of social welfare for the denomination. In that capacity he related to the homes and hospital and to the Brethren Health and Welfare Association.

From 1964 to 1969 he was director of Brethren Volunteer Service.

Mr. Mullen was one of four persons released in June by the denomination when his program area was cut back in an economy move. He had been on the national staff twelve years and with the exception of two years as the admission officer of McPherson College and five years in academic work he had been related directly or indirectly to the Brethren Service aspect of the denomination since he was drafted in 1941.

The Mullens reside at 109 N. Broadway in Greenville.

# underlines

*PEOPLE YOU KNOW* ... Annual Conference Bible hour speaker and associate professor of religion at Syracuse University, *David L. Miller*, spent the month of August in Switzerland teaching a seminar on literature and psychology and a class in comparative mythologies.

Celebrating forty years in the ministry is *Ira Oren*, administrator of Greenville Brethren's Home in Ohio. He terminated a part-time pastorate at the Cedar Grove church in September.

Covington, Ohio, church member *Gail Martin* participated in the cast of the Ohio State Fair Youth Ministry, now in its fifth year of engaging fairgoers in dialogue. This year's approach involved a dramatic production.

*ALL IN THE FAMILY* ... *John W. Hunter*, pastor of the Modesto, Calif., Church of the Brethren, licensed his two sons to the ministry recently. *Jonathan* and *David Hunter* are attending Bethany Seminary this year.

In Northern Indiana *Paul McBride Jr.*, Blissville, participated in licensing ceremonies. And his father, *Paul Sr.*, was ordained by the district.

*POTPOURRI* ... Mid-Atlantic District's evangelism task team is beating Key 73's 1973 thrust with an *evangelism clinic* scheduled for Oct. 27-28, 1972. Myron Augsburger, Merle Crouse, DeWitt Miller, Larry Fourman, Mary Detrick, and Ralph Detrick will provide leadership at the clinic which will include a mass rally at a local high school.

Volunteers answering an urgent call from the New Windsor Service Center processed *600,000 pounds of clothing* to meet a request for clothing from the war ravaged country of Sudan.

Fifteen International Christian Youth Exchange students are at home in Northern Indiana for the 1972-73 school year. *Seven Church of the Brethren families* are hosts for the students, who hail from Germany, Japan, Korea, Sweden, Finland, and Switzerland.

Fifteen campers from Lybrook Navajo Mission joined other Southern Plains District intermediates for *camping fun* in August. Fifty-four persons participated.

Southern Ohio hosted *Children's International Summer Village* delegates in July and August at Sugar Grove. The village was one of twenty being held throughout the world.

Four South/Central Indiana congregations, Burnettsville, Buffalo, Pike Creek, and Guernsey, have joined in placing *Choice 3 radio spots* in the Monticello area. Choice 3 spots were produced cooperatively by the Mennonite General Conference and the Church of the Brethren.

Twenty-five Northern Indiana Brethren from nine churches will *depart for the Holy Land* Nov. 27, along with an Illinois and an Ohio family. The group will return Dec. 5. Wilburn Lewallen, Nappanee, is host.

Oakland Church of the Brethren in Gettysburg, Ohio, has opened its *school for migrant workers' children*. Infants, Head Start age youngsters, and first through sixth-graders are participating in the school, forty-six in all, with more families expected to enroll.

# An Experiment in Personal Communications

"The small church has felt left out of the larger Brotherhood." "We are so far away." "How can we keep in touch?" "Doesn't the small church also have a unique job to do?"

In response to comments like these, which have been heard frequently over the years, four Elgin staff families spent the month of July in two caravans, one traveling east, another west, visiting small or isolated Brethren churches. Covering several thousands of miles in their cars and trailers the eight adults and seven children experienced many rich contacts with the churches they visited and the 1,500 or more persons they talked to.

Earlier in the summer Clyde E. Weaver, coordinator for the caravan, explained that the intent was "to affirm the validity of small congregations and to discover together the advantages of available gifts inherent in their parish life." As it turned out, there were many other values realized both in the enriching personal experiences for the travelers and in what the caravan meant to many of the churches who seldom had close contact with General Board personnel or the larger church.

Another purpose of the caravan was to provide opportunities to engage in dialogue on the concerns especially urgent in small Brethren fellowships. Such discussions proved to be particularly helpful to staff persons who in turn could share their findings with colleagues and presumably do a better job in serving the entire Brotherhood. The meetings were also helpful to the churches contacted because they could obtain information on specific questions and learn how the Brotherhood could serve them. But perhaps the chief benefit to both caravaners and the churches they visited came in the simple, direct, personal communication that understanding brings.

Talking to caravaners on their return, you noted that they had a new appreciation for the face of America, for their travels took them across the continent from Maryland's Eastern Shore to Oregon's rocky coast. They soon became aware that Brethren pioneers looked not only to limestone soil and broad fertile plains when they established their farms and churches, but that some of them literally took to the hills, choosing to locate their small churches in view of ridges crowned with mountain laurel, in the sight of magnificent snow-capped mountains, on the edge of what are now national forests, or close to fields of cotton.

The natural scenery surrounding many of the denomination's small churches is overwhelming in its beauty. Most of the great mountain clusters have made homes for a few small Brethren churches. You find them in the Rockies and in the Cascade Range, on the edge of the Smokies, along the ridges and knobs of the Alleghenies, in the mist and haze of the Cumberlands, and in the rugged crests of the Ozarks.

Frequently the caravaners found themselves looking for places like "Dunker Hill Road," not sure whether it would be at the end of "Tar Hollow" or on the other side of "Rattlesnake Ridge." At other times they were seeking "Capon Chapel" and might be looking a few days later for "Ike's Fork" or "Chicken Roost Road." Some of the place names invited them to stay longer than their schedule would permit. Who could resist Temperanceville or Peace Valley, or any of the churches called Pleasant Valley or Sunnyside? The weary travelers came to appreciate the many small Brethren churches located in groves: Oak Grove, Cedar Grove, Pine Grove, to name a few. Some of them have distinctive names like

## caravan to small churches

Stonewall Church
METHODIST-BRETHREN
Come fellowship with us

*From top, caravaners Clyde Weaver and Marjorie Morse; a West Virginia welcome; Matt Meyer and guitar provide a sing-along at Alberta, Canada, campground*

**by Kenneth I. Morse**

Chimney Run, Stonewall, Rock House, Prairie View, or Rice Lake. Others reflect their natural setting — Grant's Pass, Klamath Falls, or Green Hill.

But we found the people to be even more interesting, even more fascinating than the areas in which they lived. When the caravaners came home at the end of July, their notebooks were filled and their picture books crowded with memories about the hundreds of new friends they had made. It is hazardous to mention only a few of them, but who could forget the elderly pastor who, while he was serving rural churches, put in long hours every day as a locomotive engineer, maintaining a remarkable record for safety until, just a month or two before he retired, the train he was on was involved in an accident that was not his fault? Or the layman who is employed by one of NASA's tracking stations on an island along the Atlantic Coast? Or the pastor whose first funeral was for an amputated leg? Or the man who felt so strongly about the King James Version of the scriptures that he would allow no other translation in his home? Or the former missionary doctor who now serves in a clinic and on the hospital staff of an Appalachian regional hospital? Or the pastor's wife who welcomed the caravaners as she was accompanied by two of her ten children, three of her grandchildren, and some neighbor children she was babysitting? Or the energetic layman who kept such a busy schedule in the control tower of a large city airport that his wife could keep track of him only if she had a new schedule for each week? Or the elderly sister who lived in a small trailer near the rural church she had known most of her life, where her father had been pastor and from which many of her family had gone forth to serve the Brotherhood in pastorates, on mission fields, and in service work around the world?

One conclusion that became quite evident to both teams before their month was over was that the members of small churches have rich gifts to share with the entire Brotherhood. Their talents were evident in the songs that they sing and the spirit with which they sing them. Their gifts were revealed in the quilts that the sisters fashion, in the handicrafts that men and women produce, in the rich heritage of stories they tell reflecting the grace of God, in the devotion that enables a few to keep a church alive, in the warmth of the friendliness they extend to strangers, and in the loyalty to their faith and to their church that sometimes seems fiercely narrow but at all times can become a source of strength.

Yet there are problems too. In many instances church attendance is small. When there are few economic opportunities locally, young people leave to search for them elsewhere and older families are left to complete the membership of the church. But even when there are prospective members in the community, the church program does not always appeal to them and church attendance suffers. One reason may be that in too many instances the church program is limited to Sunday, perhaps even just Sunday morning services. Some small churches look to revival meetings as a means to stir up new interests and improve participation. But for many of them this pattern has not been too successful.

Some would say that what the small church needs is more adequate pastoral leadership. Certainly the patterns of leadership are varied. Some churches are served by pastors who live 50 and 60 miles away and who have other jobs; these pastors drive in on a Sunday, preach in two or three different locations, then leave to spend most of their time where they live and work. Or full-time pastors may find it necessary to serve several churches, often preaching four times on a Sunday and otherwise applying their efforts at many points and places. In some cases pastoral leadership is shared in cooperative programs where Brethren may join with Methodists or Baptists. Many of the pastors are retired or able to give only weekend services. Even though such leadership is provided at great personal sacrifice, in most cases it seems inadequate to help small churches realize the potential of which they are capable.

No matter how adequate the pastoral leadership may be — and the caravaners found examples of extremely capable leadership — the key for most small churches, as indeed it may be for larger ones as well, is in dedicated lay leadership. Where the caravaners observed the most vital and lively church programs, they found that there were lay persons ready to assume leadership responsibilities, willing to lead groups in Bible study and in prayer services, to assist in worship and singing, and to extend the ministry and witness of the church beyond a Sunday service.

One of the messages the caravaners heard loud and clear told them that too many of the materials prepared in national offices simply do not speak to many of the people in small churches. Curriculum materials tend to be too difficult, providing far too much material to cover and oriented more toward urban and suburban situations than toward persons in small churches. Yet at the same time local spokesmen also indicated that they felt a great need for more help in learning how to use materials to best advantage. And they expressed appreciation for the function that a magazine such as MESSENGER can fulfill in helping to inform the entire Brotherhood and in interpreting where the church stands and what it is doing.

In many of the churches youth and children were much in evidence, and they were vocal in sharing their aspirations and indicating their needs. Some young people expressed dissatisfaction with the quality of the instruction they are currently receiving in church school as well as in their public schools. Some of them said they desire to have more opportunities for leadership within their churches and to have the assurance that the older people accept them. There were other young people who felt that the church generally was not helping them form clear-cut convictions and failed to strengthen their basic beliefs.

A small church, no less than a larger one, can minister to the needs of its immediate community if it has the vision and the willingness to do so. For example, a small church in a Virginia town puts its limited facilities at the disposal of Boy Scout and Girl Scout activities; it encourages a ministry among older retired persons; it makes young people feel at home in the life of the church; and currently it is reaching out in a new kind of ministry to community college students. In a quite different rural situation in West Virginia, the caravaners who parked their trailers not far from the pastor's door soon discovered that his doorstep was a busy place. For people in his mountain community knew that they could find a hearing and help at his door. There were other persons, also in small churches, who, when asked to state what they felt to be the mission of their church, said it was "to spread the gospel in our community" or "to offer an outstretched hand for all who are in need." Yet it is evident that some churches lack this kind of vision, and it is important for the larger church to realize that in most small churches their significant Christian outreach will likely follow somewhat traditional patterns and only rarely be expressed in what have been called "newer forms of ministry."

*Top, Ellisford/Whitehill pastor Escil Hiser (l.) greets caravaners Tom Wilson, Danny Meyer, Matt Meyer; below, baptism at Capon Chapel, W. Va.*

Frequently throughout its history the church has asked Annual Conference to offer help in facing the problems confronting small congregations. Conference committees have made careful studies, produced documents, and propounded recommendations. As wise and reasonable as these recommendations have been, frequently they have not been followed, simply because they appear to members of small congregations to be urging them to conform to some kind of standard that identifies the church chiefly in terms of larger units.

If the caravan to small churches this past July accomplished nothing else, it apparently did communicate to many small congregations that they are certainly not the only ones who have problems. Indeed, their very smallness can in some instances be an asset as well as a liability. It became evident to the caravaners that small congregations have a unique contribution to make to the church as a whole. They bring with them gifts that the larger church can cherish and in which it should delight to share. The teams concluded that change is more likely to come if small congregations are encouraged in their own way to fulfill the unique mission to which God has called them.

When the caravaners this past summer left the churches they visited, they did not, like the Arabs, "silently fold their tents and steal away." Rather as they hitched up their trailers they heard the friendly invitation to "Come again, often," or, as it was expressed in one part of the country, "Come back, y'all." The travelers would be glad to "come back." They will long remember their new friends. As one staff wife put it, "We're not sure what we have contributed to small churches, but they have helped us to affirm our faith in a new way." ☐

# RENDER UNTO CAESAR

If Benjamin Franklin, Thomas Jefferson, and some of the other founding fathers of the United States were to view the current religious situation in this nation, they would probably reaffirm their wisdom in promoting the separation of church and state. They would find various religious groups offering competing and conflicting remedies to persistent social, ethnic, political, and economic problems. They would probably conclude that relative state neutrality was indeed the best way of harmonizing these conflicting factions.

Because of the large number of different religious groups in colonial America, these early leaders were concerned about possible conflicts between them. They were afraid warring factions would tear apart the social fabric of the fragile, developing nation. Some religious groups rooted in parts of the broad family of Calvinist churches favored religious liberty on religious grounds, and they added their support to movements seeking to guarantee religious liberty and to discard the European practice of an established state church.

Both the realism of political leaders and the religious convictions of some Christians contributed to the gradual disestablishment of state churches in America and to the gradual general acceptance of religious pluralism, religious liberty, and religious tolerance. These ideas appear commonplace today, but they are novel and unique in world history. Until modern times, the religious sphere and political sphere were very closely related to each other.

*Continued*

## Christians and the public sphere in contemporary America

### by W. Widick Schroeder

## Otherworldly/ This-Worldly

A most significant shift of emphasis has taken place during the life history of various religious communities in America. Until the sixteenth and seventeenth centuries the overwhelming proportion of Christian leaders whose writings have been preserved were preoccupied with the eternal salvation of the soul. Though they were not unaware of the relations of the Christian to the state, the liberty or freedom of which they spoke was the inner freedom of the Christian man.

Almost no ancient or medieval Christian writers challenged the widespread practice of human slavery in pre-industrial societies. Paul certainly accepted the practice. He was not referring to political liberty when he asserted that in Christ there was neither male nor female, Jew nor Greek, slave nor free man. This reinterpretation is the work of later thinkers.

In the ferment of sixteenth, seventeenth, and eighteenth century Europe, some Christians associated with the Left-Wing of the Reformation began to relate Christian liberty and equality to political, social, and/or economic liberty and equality. Such views have become widespread in America.

This shift of emphasis is critical, for it marks a turn among Christians from an otherworldliness to a greater interest in the affairs of this world. In the American context, this shift is reflected in the much more intense contemporary conflict about involvement by religious institutions in political, social, and economic matters than about religious beliefs and creeds. It is also reflected in a persistent concern among American Christians for freedom and equality in the political, social, and economic spheres.

## Civil religion and Religion

Such ideas are no longer associated with a particular religious tradition, but they are broadly diffused throughout American society. Shorn of their specific theological undergirding, "liberty" and "equality" constitute an integral part of what some have called "America's Civil Religion," a religion including and transcending the various special religious groups in American society.

Every society must have some inclusive central values guiding the ways various individuals and groups relate to each other. Some religious communities within a society may understand themselves primarily in opposition to certain of the dominant values of the given society, but they cannot deny their existence.

Many members of a particular religious community, such as the Church of the Brethren, affirm some of the dominant values of American society, such as religious liberty, and deny others, such as the legitimacy of military power as an instrument of foreign policy. This complexity leads to ambiguous relations between some members of the smaller group and some members of the larger society.

## Alternative Views

Some Christian groups, such as classical Lutherans, have tried to overcome the disharmony in this church-world contrast by seeing a paradoxical relation between the two kingdoms. Others, including Left-Wing Anabaptists such as the Mennonites, sought to overcome this tension by withdrawing from the world and seeking to avoid political, social, and economic involvements with nonbelievers. Emerging in opposition to the established church in Germany, the Church of the Brethren in America has often had considerable affinity with these earlier Anabaptists.

Both groups have a basically negative view of civil government. In the classical Lutheran view, civil government is necessary to restrain evil, but the state does not contribute positively to the harmony of life with life. In the view of the withdrawing sects, the state is an evil with which Christians are to have as little to do as possible.

Other Christian groups, such as Roman Catholics and Presbyterians, have had different views of the relation between the church and the world. In somewhat different ways, many members of these historical groups have encouraged Christians to participate in the world, seeking to shape it in ways conforming to their vision of the way things ought to be. Both groups traditionally felt the church should provide rather direct guidance for the public sphere, producing, among other things, conflicts about religious liberty. Presbyterian groups in America began to modify some of these views in the context of the American experience in the eighteenth and nineteenth centuries, and Roman Catholics in America have more recently begun to modify their traditional views as they have become more Americanized. In both groups, however, significant leaders continue to address a range of public policy issues.

Both classical Roman Catholicism and many historical Calvinistic groups had a more positive view toward civil government. It did more than restrain people from doing evil; it also contributed positively to the common good.

Lutherans and early Anabaptists were not the only ones who interpreted civil government negatively. Some Christians looked dimly upon the existing social order, but they called on leaders to use the sword to effect a radical transformation of the social order. By eradicating the roots of the evils corrupting the social order, they envisioned the establishment of a more holy community. Others of a more conservative turn felt the given situation was about the best one might expect, granted the corruptness of human nature.

## The Contemporary Situation

People can be found in every Christian group in America today with spiritual and intellectual roots in each of these contrasting views on the nature of civil government. Among the Church of the Brethren the pessimistic view, analogous to the classical Mennonite view noted earlier, probably is dominant today. Nonetheless, able proponents of most of the other views are present.

This diversity *within* every religious communion in the United States today increases the likelihood of internal disagreements about issues of public policy. Christians cannot agree as to the attitude their church should take toward the government in general and toward various social, economic, and political issues in particular.

These disagreements about the church's role in the public sphere extend across denominational lines. Often certain people in one denomination will find themselves in more agreement with certain members of other denominations than with other members in their own denomination.

In the present circumstances, one of the most important contrasts in attitudes is between some members of ecclesiastical bureaucracies and many members of local churches. Generally speaking, spokesmen for denominational and interdenominational church bodies have been clearer in their denunciation of the Vietnam War, current public welfare practices, and racial, sexual, and ethnic inequality than most laymen have been. Members of historic peace churches may have been generally sympathetic to ecclesiastical opposition to the Vietnam War, but probably they have not been as sympathetic to ecclesiastical proposals regarding domestic policy.

These disagreements among church members in the American context are always balanced by conciliatory efforts, based partly on conviction and partly on necessity. Many are persuaded that the things unifying Christians are more important than the things which divide them. Because of the principle of volunteerism, absolutely central in the American context, religious institutions ultimately must rely on suasion rather than coercion.

In spite of intense social pressures which might be brought to bear in certain circumstances, anyone who wants to dissociate from any given religious institution may do so with political impunity. Such a reality contributes strongly to the pragmatism, activism, and "clubbiness" of American religious institutions, noted with disdain by many European churchmen.

This style of church life blunts conflicts and enhances lay involvement in religious institutions. It is one of the major reasons for the much greater participation of American laymen in their churches than is the case in any northern or western European country.

Some members of a given denomination may have a clear sense of the theological and historical roots helping shape their attitude toward the government. Most have vague feelings about them, but they have not brought various alternatives fully into self-consciousness. The perspectives highlighted here may help some come to such a self-consciousness as they struggle with the perennial problem of what a Christian should render unto Caesar.

If a Christian prizes the ideas of religious liberty, religious tolerance, religious pluralism, and at least some of the broad values embodied in the notion "liberty, equality, and brotherhood in a democracy under God," he is bound to give qualified support to American society, where these values are partially realized. Christians who offer a very strongly negative assessment of American society find their roots in classical Lutheranism or in the Left-Wing of the Reformation, for Christians in these groups view the public sphere as a realm to be endured, evaded, or radically transformed. ☐

# Frank S. Carper:

# “The Work Was

Frank Carper arises at 5:30 each morning, “coming down hard with both feet,” ready for his usual half-hour, two-mile constitutional. Joining him for one of those walks, I was less enthused than he about the hour, despite the brisk, bright daybreak that greeted us. These were not the “banker’s hours” of which I had heard stories.

But it is the stuff of which life has been made for Frank S. Carper, 79. Pastor from 1929 to 1961 of the Palmyra, Pa., Church of the Brethren, while serving full-time as an executive vice-president of one of the community’s banks, teacher of a men’s Bible class since 1910, husband to Ella Ebersole Carper and the father of four children, a regular revival speaker, a mover and leader for the camp, the college, and the district, and still nearly as busy in retirement — Frank Carper needed every hour of the day. Besides, as he put it, “God is very real early in the morning.”

To a parishioner who once met him on one of his walks and said whimsically, “You’re out early this morning, aren’t you?”, Dr. Carper responded with a wry smile, “Yes, and a half hour late.”

In our walk I came to know the town in which I was born and raised through the eyes of one who had spent a lifetime there. Dressed in topcoat, scarf, and homberg, my host carried a cane for which he seemingly had no need as he stepped off a pace that kept us both warm. Our jaunt through the community — taking exactly an hour — found us on Cherry Street by the high school . . . up to the town square to the soon-to-open Valley Trust Company where he pursued a business career until 1966 . . . down Main Street and North Chestnut to the Palmyra church . . . into the east part of town and near my family’s home on South Forge Road. And as we went I gained a nostalgic account of the roots of myself, and more so, of my guide. And we talked.

“I wouldn’t ask anybody else to do it, but I think I was real fortunate that I could get a bank and a church at the same time.

“There was no question about it. The church wouldn’t have thought of supporting anyone, and there I must give credit to Brother Longenecker [who preceded Dr. Carper as Palmyra’s elder-in-charge].

“He always considered himself pastor of the church. He married us in 1916 and signed his name J. H. Longenecker, pastor of the Church of the Brethren.

“The church Bible, I know, has in his handwriting that it was presented to the Palmyra Church of the Brethren by one of the pastors. He was that pastor and I think that did something to me.

“With Brother Longenecker the church was always first. He neglected his family, his farm, everything for the sake of the church. I knew that if there was to be a church at Palmyra, somebody had to do the work of the pastor.”

And indeed there *has* been a church at Palmyra, born in the nurture of the Spring Creek congregation at Hershey, growing from a small fellowship in a frame building into a gathering of some 1,024 members meeting in a massive, brick, white-steepled structure, and becoming one of the largest — and perhaps the strongest — of the denomination’s congregations.

Seeing the congregation through its major period of growth was Frank S. Carper, a man of immense energy abated only by his years, a keen intellect, a wit, and, some will attest, a temper for which he sometimes has had to ask forgiveness.

For those who have known Frank Carper, it is easy to paint him in glowing terms, in strokes larger than life, merely on the merits of his accomplishments in the congregation and district.

One is tempted to ask the *real* Frank Carper to step forward, so much are his role and philosophy sometimes obscured. One of the questions that remains in poor perspective is the style of leadership he demonstrated.

To call the Palmyra church during his long pastorate a “one-man church” is probably both true and unfair at the same time. It is a characterization he himself raised — and quickly refuted — as we conversed in the basement study of his home.

“I used to get so tired of this stigma that one morning I counted the people who had participated in leadership in some form or another during the two hours we were at church. There were 200.

“I think the secret of a good church is that the church must not only mean something to the individual, the individual must mean something to the church.”

Dr. Carper’s leadership must be seen as of a strong hand, centralized, at times even arbitrary. When political and economic instability in the country demanded persons of authority, he enlisted firm support for the church as an institution. This began in the building of the local parish. And he is concerned that today attendance is dropping because people across Christendom are losing the loyalty they have had to the local church.

Is there still something necessary about members of the corporate body coming together? “I find people wanting to work together and wanting to play together,” he responded. “You ought to have the same idea about worshiping together.

“Sure you can worship with some other people, but you lose something by not having a continued fellowship with your own group. That doesn’t mean that

# Never Finished"

we are so narrow-minded that we can't worship with anybody else. We enjoy that, but there must be a core of stability in the congregation. We can't all go out the same Sunday and keep the work going."

The work at Palmyra kept going through careful attention to lay participation — those 200 members involved in some leadership roles each Sunday and through the week. And in this respect Dr. Carper must be looked upon as an enabler of others, not as one who did it all himself.

In fact, whether he planned it or not, he was moving his congregation from his own era which more easily accepted an authoritarian approach, to the social scene today which embraces a more

**text,
photography
by Ronald
E. Keener**

democratic, lay-oriented stance. Palmyra was one of the first congregations of the district to expand the deacon board into a lay member board of administration.

One in a unique position to reflect on Dr. Carper's leadership is Palmyra's present pastor, Donald W. Rummel, who 12 years ago served also as associate pastor with Dr. Carper. " 'The times' and 'the man' were naturals for each other. . . . Frank Carper is a man who learned to carry authority with an ethical dimension and with a deep sense of responsibility. I believe he enjoyed it."

During part of the 32 years he was pastor at Palmyra, the Brethren were in transition from a sect to a church, and the forces of fundamentalism and divisiveness were tearing at the fabric. Dr. Carper recalls:

"We were the smallest church in town and we were the most backward church in town. We were the church that was known as the old Brethren. We had no young people. When I came into the church there were less than one half dozen in this area that were as young as I was, and I was 15."

Significantly, when divisions broke upon many congregations in the district, the Palmyra church survived the splits. One former pastor in the district recalls: "Frequently, disgruntled members from adjoining churches would go to Palmyra. Frank was sure to cater to them and find a place for them in the life of the church. He saved *many* for the Church of the Brethren."

Exposed to the conflicts of the fundamentalists and the modernists of an earlier day, Dr. Carper preached from a gospel base. "I did a lot of expository preaching and stuck very close to the Bible so that members didn't need to go to a Bible conference or to some other church to hear Bible preaching."

His first sermon in the ministry at Hershey was on the centrality of Christ and the cross in our faith. Inscribed in Palmyra's pulpit today is a reminder visible to the minister: "Sir, We Would See Jesus."

J. H. Longenecker had a large influence on Frank Carper, significantly so in church polity. Longenecker was "not one who thought the official board runs the church," recalls Dr. Carper, and was called at times to remind the deacons that "we don't decide anything. The church has the final decision."

Dr. Carper attributes the neighboring church divisions to a misplaced spirit of authority. "I think that's why we lost the office of deacon — so largely because instead of 'deaconing' they wanted to rule."

"Brother Longenecker didn't always agree with the leadership of the church. He would come back from Annual Conference and tell us it wasn't quite the way he thought he would have done if he had his way, but it was the voice of the church and we would abide by it." And it has been that "voice" which has guided Dr. Carper.

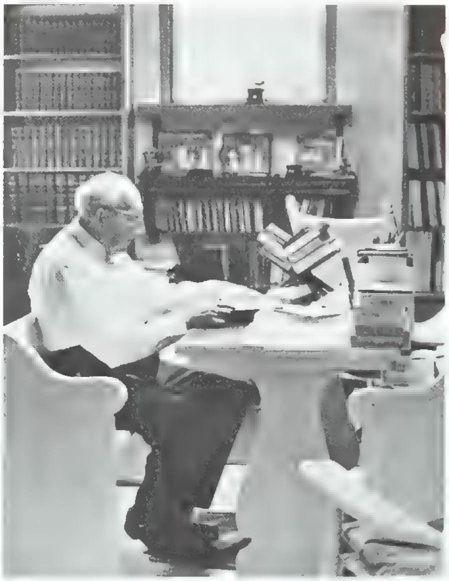
Undoubtedly his force of personality at times has dissuaded persons from disagreeing with him. But his prevailing attributes — a dynamic and positive personality, a melodious and powerful voice, a genius at administration, the ability to put persons to work, to inspire support, to roll with the punches, to make decisions quickly — have helped hold people together in a changing church. His strong convictions indicated he knew where he was going; he inspired a similar vision in the congregation.

Given his reputation as "local church builder," preacher, and leader in the region where Brethren first came to this country, why then was Frank Carper not more of a national figure in his denomination — moderator, for example? It seems apparent that he saw the work of the local church more pressing, more urgent than Brotherhood matters. He felt the sincere obligation to his banking career as well. Time simply didn't permit wider involvements. And too, says one friend, "He never aimed at popularity."

It is not unfair to say that, by orientation, he was provincial in his ministry. One observer has noted: "He could function well in a local area but was not one to mix well or feel he understood wider perspectives.

"Annual Conference was for him his guideline to authority. He felt little need to influence the Brotherhood. If he could support the church at large with the church at home, that to him was fulfilling enough."

Still, he was a member of Standing Committee for many years, was on the mission board before 1947, and chaired a committee which reported on the



*Frank Carper's ministry at the Palmyra church (pictured right) reflects time spent in a book-filled study* church's membership in the National Council of Churches at the 1966 Louisville Conference. He was a major Conference speaker on occasions and in 1951 received an honorary degree from Bethany Seminary.

Some will call Frank Carper a conservative. But one must ask, conservative as compared to what? He is not a sectarian, not a fundamentalist, not an evangelical.

Without a seminary education, he has read constantly to find new insights. When fundamentalism was making an impact in eastern Pennsylvania, he studied all he could find on both sides of the issue.

He has probably been expert at testing the political temperature on any church issue, knowing where his people stood and to what extent he could lead them a step further. If he was not liberal, he was progressive; if he did not move swiftly, he moved decidedly.

He explained: "I wanted to be ahead of the times but I wanted to wait until it was right. I think that's why our Palmyra congregation had so many council meetings on the baptism question — three I think. Some persons wanted to force change. Now it's all settled.

"If there wasn't enough sentiment for change, I wondered whether we wouldn't better wait a little — that we'd gain more time that way, and I think we did. . . .

"That's where our present generation doesn't understand. They think we're traditionalists and have to do everything the way we used to, and that's not true. We made more changes than a lot of other people and I think, though they're not aware of it, they're harder to change already than we were.

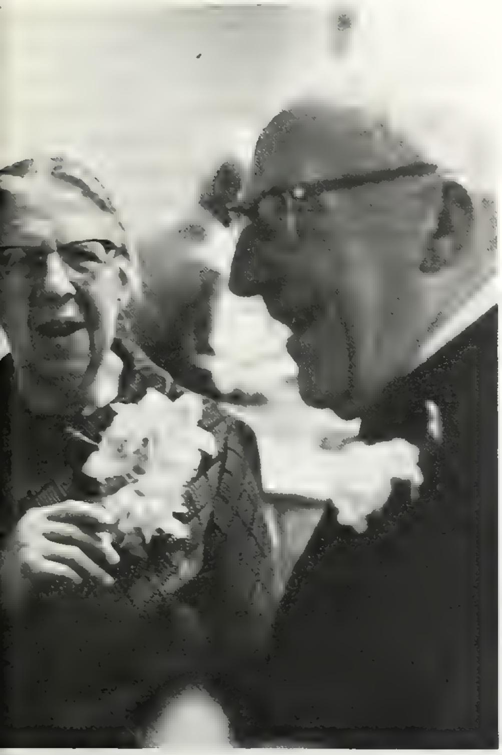
"I don't care how good a change was, how good a plan was, there was nothing that worked on indefinitely. You had to change. Surely things I did 50 years ago were questioned by the older folks.

"You can't run ahead and lose your team, but you can't wait till everybody is on the bandwagon either. You have to know when to move and you have to keep on the move. The church doesn't grow if there's no change. The child doesn't grow if there's no change."

It was Palmyra that was ahead of other congregations in introducing musical instruments into worship, in organizing a Sunday school, in instituting a lay oriented polity, in setting up day camping programs, in making use of a divided chancel, in developing an undershepherd plan of parish visitation, in launching a strong program of stewardship, in broadcasting to extend the word of the ministry. Pastor Carper was one of the early ministers to perform marriage ceremonies for persons who had been divorced, and in this respect he was in advance of the position of Annual Conference.

"Palmyra frequently set the pace for innovation in church administration, and in forms and methods of worship," said Carl W. Zeigler Sr. of Elizabethtown, Pa. " 'If it works at Palmyra, why will it not work with us?' was a frequent comment."

In sixty years of ministry, marked by congregational observances this past spring. Frank Carper has held 121 revival meetings, sometimes driving 70 miles one way each day; 809 funerals, of which some 250 were for non-Brethren who regarded him as their pastor; and 358 weddings — my wife's and mine was number 356.



*Ella and Frank Carper celebrated his sixty years in the ministry that began at the Spring Creek church in Hershey*

His work and accomplishments have come with risks to his health and to his family. Ella Carper, he admits, "had the burden of the family."

Differing from his predecessor, J. H. Longenecker, on the matter of the paid ministry, Dr. Carper saw ample scriptural cause for the laborer being worthy of his hire. Yet he always found ways to return to the treasury unused whatever he received. It was more with pride than with conviction, he believes, that the Brethren proclaimed, "We're not like the Lutherans; they have to pay for their minister."

He recalled the elder from the Annville church five miles distant who had spoken at Palmyra. His car fare was $1.97.

"I don't know the number of deacons they had to get together until they could get the exact change. They wouldn't give him two dollars; the three cents would have been paying him, you see."

Gardening has been Dr. Carper's "nerve tonic" through the years. He still speaks occasionally, but has been mostly involved in organizing the files and historical records he has kept over the years. He maintains one of the most complete historical files on the church outside the college and denominational archives.

Dr. Carper's contributions to the church cannot be separated from the context of his times, or even from an awareness that he spent his life in one community, one congregation, and one district. But does he speak only for an era past, or for a single parish? No, I suggest there is in his life story and in his mind today insights to guide the crucial struggles of the church and of Christians, if we but listen.

To know Frank S. Carper is to know more fully what it means to love the church and to want to live a fuller life. Other congregations sought his ministries over the years, but at Palmyra, "the work was never finished." He gives us an example of life and love for the larger church — whose work indeed remains incomplete. ☐

# The Sins of the Fathers

"I just don't like white people!"

Twenty-five high school students and several community leaders lifted their eyebrows at this outburst from one of the three black students in the room. The junior girl continued, "I don't enjoy going to school with them, and I don't even enjoy talking with them."

The scene was Harrisonburg High, a predominately white, middle-class oriented school in Virginia's serene Shenandoah Valley. The occasion was a half-day seminar on human relations. I was the only teacher present.

Shock and indignation swept in waves over most of the white people in the room. They had just expressed their concern for brotherhood. They had discussed the prejudices of their parents and grandparents. They had deplored racist policies in education, housing, and business. Instead of a pat on the back, they had received a slap in the face for their "enlightened" attitudes.

As the discussion leader, I listened to the heated exchange which followed, thinking of the bitterness of the sins of the fathers visited upon the children. "Why do I have to pay the price for the bigotry of my ancestors when I am willing to accept you now?" was the mute cry of many. They repeatedly tried to reason with their black classmate who stood stoically behind her right to hate.

I remembered the words of Msimangu in *Cry, the Beloved Country:* "I have one great fear in my heart, that one day when [the whites] turn to loving they will find we are turned to hating."

I also recalled a conversation with evangelist Tom Skinner at an Eastern Mennonite College peacemaking seminar. He said that the best thing a white person can do now is not to try to help the black man, because he doesn't want help. The real need is for white persons to change the prejudice in their brothers' hearts, he added.

### by Shirley Hershey Showalter

That medicine was hard for me to swallow then. But now I understood why most of the people in the room were hurt after their goodwill had been rejected.

I missed an opportunity to remind the group that true dedication to healing human wounds means that we love those who spurn our attempts to share. The group moved on to other important, but less painful, topics.

The president of the local human relations council, a black citizen, then told the group how two EMC professors and a Church of the Brethren minister had altered some of the injustices of institutionalized racism. The students asked how they could apply lessons the council learned to the high school situation. But we ended the seminar with no major proposals or solutions.

The Harrisonburg High administration had planned a series of seminars to enable students to dialogue in areas of their interest — the supernatural, rock music, Vietnam, and race relations among them. When we teachers informally discussed the seminars, one remarked, "I wouldn't touch the one on race with a ten-foot pole."

As a first-year teacher, I wasn't overly confident myself in accepting the discussion leader assignment for this controversial area. But I volunteered because it fit in with my rationale for wanting to teach in a public high school. What better opportunity to share concerns that matter — in the Spirit that matters, I reasoned.

Even before entering the classroom last September, I had tried to ascertain mentally what my approach to race relations would be. I had grown up in lily white Lititz, Pennsylvania, where my only contact with a minority group member was the annual visit of a Puerto Rican "fresh air girl." The only mixture of black and white I ever saw was the Holstein cows I helped milk daily. I never had an extended conversation with a black person until I entered college.

At EMC I began to realize my cultural deprivation. Although I had intellectually aligned myself with the civil rights movement and lent my vocal assent to all causes which championed nonviolent black power, I still lacked real contact with members of the black community. Even on campus most of my discussions on black issues involved international students, not Afro Americans.

To compensate for my sheltered experience, I tried reading black literature: *Soul on Ice, Go Tell It on the Mountain, Manchild in the Promised Land. Stride Toward Freedom* had happened to me in high school. There was so much more to read — and even more to learn.

The question of my motives kept haunting me, however. Did my concern stem from the fact that it was groovy to carry around *The Autobiography of Malcom X?* Was it because I wanted to be on the right side of the revolution?

Perhaps my true motive was a sense of Christian obligation to become acquainted with my black brothers and sisters and their problems. I didn't want to deceive myself, but I thought this rationale was sound.

One of my biggest concerns before stepping into the classroom centered around methods of relating to black students in a special way without alienating whites. I very naively questioned Tom Skinner about the best contribution a white English teacher could make to black students. He responded, "Teach them English!" My missionary zeal didn't melt entirely, but I saw some of my own very subtle prejudice being exposed.

To break down barriers in the few minutes I have with students each day is extremely difficult, especially when these same barriers have been carefully constructed of stone and mortared shut over the years. Steady chipping away at the stone walls brings small, but significant, rewards.

One day Bill asked me to help him pronounce vowel and consonant sounds he had never learned even though he was a high school junior. He didn't even have me as one of his classroom teachers. Other students stopped after school or between classes just to chat.

My learning experiences with blacks have brought more than one smile to my face. Once while the remainder of my ninth graders were busy at their desks, John started rapping his desk top as if it were a drum. I wanted to stop the disturbance immediately, so I walked over to him and said quietly in language I thought he would understand, "Let's cool it and get back to work."

"What you mean 'cool it'?" he asked with a look of amazement spread over his face. "Man, I already *cool!*"

With one last flourish on his "drum," he returned to his work with a satisfied air. No one could challenge his coolness and get away with it. To many blacks, being cool is the most important virtue.

Another black student invited me to the talent show of his church youth group. I learned as much about differences between black and white culture that night as any other time in my twenty-two years. For one thing, I was a member of a vast minority in the crowd. For another, the program started one-half hour late — which didn't concern anyone. A young man exhorted, "Keep it cool, ladies and gents. Just keep it cool."

When the entertainment began, I didn't understand what was happening. I couldn't hear what they were saying — something I didn't have problems with in the classroom. The black dialect was thicker when it was spoken to a predominately black audience. They understood each other; they had a beautiful thing going.

Hopefully, blacks and whites can share the best of both worlds with each other some day. But sometimes I do get discouraged. When I tried to teach a unit on prejudice, I ended up with the feeling that some of my students were only reinforcing the prejudices they had already formed, holding to them with the tenacity of Linus towards his blanket.

When the light of truth struggles to be born in just one person's eyes, however, I know any effort is worthwhile. I have seen that light.

The Promised Land will be made up of that same light, rolled up in a ball and flung at the darkness. ☐

## Cirrus Anatomic

Little boy relaxed like X
Sprawled backward on a blanket
In the front yard, looking up
Wide-eyed to read the cloud shapes.
Grotesque faces on the edge of thunderheads
Move their massive features solemnly.
Looming faces stare down too,
He knows, while looking up to panoramas.
Mother told him once late summer afternoons
Unfold more than one world of forms
For boys to rest their automated legs,
Look up to run with their imaginations
For a change.

White cirrus clouds, the highest ones
Repeat their slender arches side by side on blue.

Suddenly a little boy gets wider eyed;
He leaps up breathless off his back
Into the house of one bounding:
"Mother, come quick, quick look —
I think I see God's ribs!"

*by David S. Strickler*

## If I Could Hold

If I could hold the ocean in my hand;
Or feel the strength a grass blade feels in rain;
Or know the number of the grains of sand
That fall in place to make the earth's terrain;
Or know the fledgling's urge to try his flight;
Or give a star the name I choose; or know
I hold the dusk, not letting day turn night;
Or I alone can make the storm winds blow;
Or I could make the rivers, large or small,
Turn back and flow into the ground again;
And know how seeds make trees like oaks, so tall;
Or why the difference is 'tween men and men —
I'd know that I, unworthy man of sod,
Had blindly touched the face, the brain of God.

*by Lonnie S. Howell*

## Yesterday I Was a Prisoner

Yesterday
I was a prisoner
In the darkness of a terrible, exitless cell.
Chains about me made movement agony.
And there was only the sound of a silent scream.
I was there because I had a need to be.
To take the necessary steps to free myself
Was impossible.
No friend nor enemy came
To help or taunt me.
No one could help.
I did not dare to grasp
A reaching hand.
This was life,
Or, anyway, existence.

If I could live my life over,
(I think I wouldn't want to.)
I would inevitably do the same things again,
Make the same mistakes,
A victim of my own experiment in perpetual motion,
A caged squirrel running around and around
The same purposeless course.
The I that lived is still the I that lives.

Today,
I am free.
I am let loose in a world that is full of light
And sound and movement.
No more courage than before,
Not a revelation of a new person,
But a discovery of the real person hiding behind the walls.
Fear imprisons,
Love releases.
A miracle?
Perhaps.
I think that I believe in miracles,
If a caterpillar can become a butterfly.

*by Jeanne Donovan*

# "I Think That I Believe in Miracles"

# An Open Letter to the Brotherhood

## by Charles E. Zunkel

The Annual Conference of 1972, as I view it, was in many ways a great conference. The first one I attended was in 1925 at Winona Lake when I was a student at Manchester College. Well do I remember working with the youth as we prepared and served gallons of soup and hundreds of sandwiches at our youth concession stand. I felt, as many of them did, that it was great to be a part of this annual gathering of the Brethren. But serving soup and sandwiches until we were so weary we could scarcely stand was about our only participation in this historic religious event. Conference was for and by the oldsters of our church.

How different was this conference of 1972! Youth were among the most vigorous, active, and perceptive participants in the discussion of vital issues on the floor of conference. Many of them spoke briefly and clearly to the items under consideration. They did not seem to wish to speak merely to be heard, or to entertain, as in the past some of their elders have done. They were concerned, they were thinking through the issues, and it was evident that many of them had done their "homework."

Personally, I am gratified that youth have now become responsible participants in the life of our church. We need their insights, their dedication to truth and to right as they understand it. We need alongside this the experience and the retrospect of older men and women. Indeed, I sensed in this conference that youth were taking "the long view" on issues under consideration, when sometimes their elders were being more shortsighted. It is this concern to which I wish to address my remarks.

*To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.*

There is a great temptation to be too nearsighted in dealing with issues that are vital. What may seem opportune now may be most unfortunate later on. It is said that Lord Northcliffe was gifted with very long sight. They say he could read the prices of articles in shop windows while he was riding in a taxi down the street. But most of his time was spent reading books and newspapers. At one time he was threatened with blindness. A London occulist told him that the only thing which could save his sight was an operation. Unwilling to accept this advice, he went to a German eye specialist. This man told him he was suffering from extreme weariness of the optic nerve. The cure prescribed was that for a time he must give up looking at things close at hand and look at things in the distance and far away. What was true for Northcliffe is often true for us in the life of the church.

One trend that I regard as taking the nearsighted view is the very way in which we prepare for and handle items of business. There has been a trend of giving our General Board the task of making studies in answer to various queries, rather than appointing competent conference committees to give the study, do the research necessary, and bring to conference reports that can then be debated and finally adopted when the church is satisfied with the answer. While it may be said that this is not done routinely, in fact not frequently, it still is done too often and is too easy a way out. This method does several things: (1) It often brings to the board unnecessary criticism; (2) It loads the already overworked board with more work; (3) The board must assign to staff most of the work delegated to them by the conference in making the study and preparing the answer; (4) And so it concentrates too much responsibility or power in our board and staff.

Another trend is much like the one just mentioned. It is the resistance expressed to questioning of a conference committee report or an action taken by the board. There is the feeling of some delegates and concerned persons that sometimes subtle efforts are being made to cover up the real intent of an action which, in the long run, may reverse some major decisions already taken by the church. Why should not the conference body have every right and duty to challenge, debate, and clear the issues of any report by any body, be it board or committee? It is in such challenge and debate — dialogue, if you please — that new insights, new knowledge, and better decisions can come. To ask, "Why are we to question the fine work of the committee or board?" is to beg the question. Vigorous discussion needs to take place. If not, then what is the use of the delegate body or of all the interested churchmen who come to conference? A "rubber stamp" conference will die of uselessness.

This resistance to the interrogation of a board or a committee report was evidenced in the seminary issue. The seminary board came suggesting options for the future of the institution. These centered around teaming up with other seminaries in the training of our ministers. A motion was made requesting the consideration of other options for theological education and asking that, before any decision be made which would be of basic change in the nature of the seminary, it be brought to the Annual Conference for full discussion and approval before the change took place. One such important possibility in theological education would be the training of laymen and laywomen for Christian leadership; this would be in keeping with our historic belief in "the priesthood of all believers."

This motion was opposed by the seminary board on the grounds that it would undermine the responsibility placed by the Annual Conference upon the board and handicap its work. Do we forget that the seminary came many years ago to ask Annual Conference that the church take responsibility for it? It is a church-owned institution in a far greater sense than our colleges and its future and direction should be determined by the parent body — the church. This in no way undermines or handicaps the work of the board unless the board should have plans for its future and life not in harmony with the wishes of the church. It was said that of course the board would bring such a major decision of direction back to the Annual Conference, but there was opposition by the board to put this into the written record. Verbal promises are so easily forgotten, especially in the turnover of a board's membership. It needed to be in the written record. To question a board or committee, to debate the issues, should be welcomed, always.

This human tendency to "let Joe do it" strikes in various ways and I seriously question its wisdom, if we wish to keep a vital church with a vigorous grass roots concern and participation. I see it in the announced decision to move to two General Board meetings next year. I look at this as one who has been an "insider," although my knowledge may be partial and my judgment faulty. Yet, for twenty-five years I served either as a member of the General Board or as one of its staff. During all those years the General Board struggled and made great strides to refine its methods of getting work done and being a good steward of time. Yet we never were able to get our work done as we should have. We never had time to dream or to brainstorm as a board should. Always there was the pressing reality of routine business which often had to be done too hastily toward the close of a meeting, just as at Annual Conference. It was just this sort of dilemma that resulted in the confusion we are now in concerning our church years. When time begins to run out, either in the board or in Annual Conference business sessions, we begin to push business through without the due consideration it needs, or we do a thing just as undesirable — we assign it to the board or to the staff to work out. Lest I be thought to be totally unaware of what goes on now, since I am no longer a board or staff member, let me say that I have attended board meetings as an observer each of the last two years. And the board has worked sometimes into the very late night hours on crucial issues. In spite of this, I have seen the same pressures of insufficient time.

It may be argued that business people who make up the board cannot give time for three meetings each year. I fully realize the sacrifices these devoted people make, but even so, as a church we need to realize that one less board meeting inevitably means the assignment of more work to an already overworked staff, and it means a concentration of power which the church at large always is unhappy about.

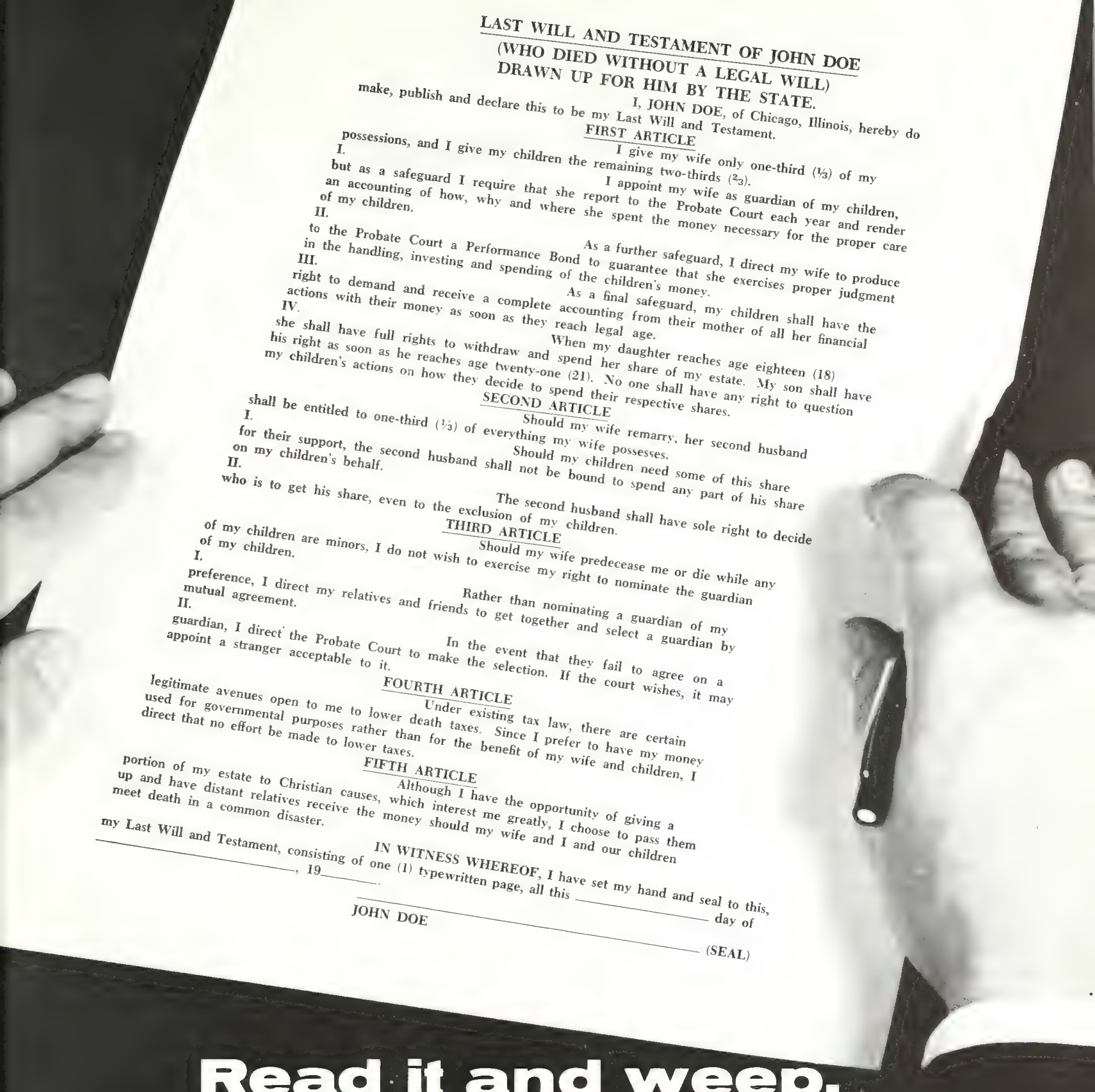
I understand some staff suggested to the General Board that the Annual Conference of 1974 be cancelled and that this might become a test to show whether we might be able to do with less than an Annual Conference of the church. Fortunately, this was not accepted or seriously considered. This idea is not new. Some years ago there was pressure to move toward less frequent general conferences. But this, like the move toward fewer General Board meetings inevitably means that more decisions will need to be made by fewer people and the vital decision making process will slip out of the hands and out of the concern of the church as a whole. Much of our strength as a church has come from the Annual Conferences and the vital participation of the church at large in determining direction and policies.

It is my belief further, and again I can be wrong, that the very structure of staff and the working procedures it uses tend to further concentrate responsibility and decision making. I believe in the wisdom of considerable counsel before vital decisions must be made. There need to be constant and widespread team counsel and decisions in the total staff. This is essential for good working relationships within the staff and it is vitally important if the wisest decisions are to be made. Could it be that the rather sudden and drastic decision to dismiss staff and shift others within the staff in order to meet an operational deficit this year would have been done differently and perhaps more wisely in the long-term values of our church witness, if there had been more involvement in that decision making?

Personally, I am deeply distressed at the sudden dismissal of staff and I seriously question the way in which this was handled and the areas affected by it. For instance, the dismissal of our draft counselor to me was anachronistic for a church with a major thrust for peace across its entire history. The explanation for this was not adequate — namely, that he had done such a good job creating and training draft counselors across the brotherhood that he had "worked himself out of a job." Who will continue to train new counselors as new ones are needed? And who will be the official person to represent us in contacts with Selective Service when issues or crises arise? This cannot be satisfactorily delegated to whoever happens to be handy at the time of need — not if it is to be effective. I believe the church will rue the day this action was so hastily taken!

I write not as a soured or disgruntled or alarmist oldster, but rather as one who is a "lover." I love the church. It has been the church of my choice. I was not cradled in it. I came into it at fifteen years of age because I found in it values that to me were and are central to a serious discipleship with Jesus. Because of our deep love for our church and for her Lord, Cleda and I have given nearly a half century in service in its ministry. I have grown in the depth of my convictions of what my church really has to offer, as the years have come and gone. I rejoice that as a small church, one segment of the Body of Christ, we have given a witness far beyond that which our numbers might have indicated. I am concerned that we continue to be aware of and cherish the values that have been unique and meaningful. I want us to cherish these, revitalize them, and use them to God's glory.

Finally, I believe that if we want to continue to see our youth vitally concerned and actively participating in our church, we need to take the "long view" in the issues I have raised. They will not be content, nor should they be, to attempt to share in vital decision making if they find themselves thwarted by procedures and concentrations of power which make their efforts ineffectual. ☐



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ______ day of ______, 19____.

______ (SEAL)
JOHN DOE

# Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
☐ "Making Your Will"
☐ "37 Things People Know About Wills That Aren't Really So."
name ______
address ______
city ______ state ______ zip ______

THE CHURCH OF THE BRETHREN GENERAL BOARD
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# Baptism, the Lord's Supper Reinterpreted

**IN PLACE OF SACRAMENTS: A STUDY OF BAPTISM AND THE LORD'S SUPPER,** by Vernard Eller. Eerdmans, 1972. 176 pages, $3,25

It is with a certain frustration that this Roman Catholic reads Vernard Eller's latest book on the sacraments, or should I say [sacraments]. The feeling is nothing new as indeed the book covers old theological ground, surely with a freshness and crispness that is characteristic of the author but still ground well worn by four-hundred-years-plus of controversy.

We are again taken through the magical and forboding land of the "mysteries," and again given a truncated definition of sacrament which is rightly rejected. Sacraments do have something to do with "holy things," and do find their human roots in fetishes and wax-dolls but please do not leave us poor sacramentalists there anymore than a description of Christian marriage could leave off with the matings and pairings of primitive persons.

There is no way here to adequately comment on Eller's many pages of biblical exegesis (and this forms the heart of the book, especially his Chapter Two, "Ways and Means") save by as many pages of exegesis, the same citing of commentators, and distribution of emphasis. I am certainly in accord with the idea that there are many traditions in the New Testament in reference to the sacraments and most everything else. I am also just as willing to admit that Eller's case can be made from the New Testament. So we are again thrown back on the nature of the church, her self-understanding both within the New Testament and later.

Eller describes two basic modes of that self-understanding *vis-a-vis* sacraments: the church as commissary and the church as caravan. His is an eminently traditional (dare I say Catholic?) *point de depart* when he says that "the ordinances are means by which the church portrays to herself and works toward becoming that which she is called to be. . . . " However, while admitting that no church is a pure specimen of either type, he carries through the analogy into the realm of sacraments ascribing function and ordinance to the caravan and essence and sacrament to the commissary.

Let me sound my "Nein" most strongly here because the caravan/commissary image resounds through the rest of the book. I do not deny that the images have a certain validity as attitudinal descriptions, nor would I deny the shortcomings of the essence/commissary side of the question as Eller sets it up, but I have difficulty with some of the implications drawn by him, fully aware that my own tradition has often come close in its theologizing as well as in its *praxis* to fitting the commissary mode of church ideal.

Eller has failed to convince me that sacraments — and let me use the term in the most traditional sense — cannot mark the journey of the people of God in pilgrimage — that is, on caravan. John 6, the church elders and mainstream Catholic theology do not recall the "manna in the desert" for nothing, nor do they apply the image to the Eucharist without a sense of function as well as of essence. For example, if it is nonsense (and I agree) to say that "real presence" has to do with ectoplasm and atomic manifestations of divine gore, can we for all that simply speak of spiritual presence" with no reference whatever to the elements which our fathers in caravan have always brought with them and handed down to us? Can there be any meaning to the ordinances themselves — remembering that in them or through them the very meaning of the church is signified — if we separate them from the bread, wine, water, and human action involved? Watch it! You are very close to talking about holy things. For all the ink spilled over the *ex opere operato* of Catholic sacramentology, there is that indispensable something given us as real food and real drink without which any talk of sacraments or ordinances on caravan or in a commissary would be impossible. The basis for the Christian sacraments is not the elements but the incarnation of Christ himself and the doctrine of grace.

The difference of interpretation is clearly felt in Eller's discussion of infant baptism, a point not at all mentioned in the New Testament but which did arise from time to time along the journey of the caravan. Indeed "at stake is the root *meaning* of the very rite of baptism." And, I would add, the very meaning of the caravan itself. To baptize or not to baptize infants does change the nature of the caravan, but not in the way Eller suggests. For it is not simply a question of "believer's baptism" in the psychological sense, i.e., a person capable of an act of faith, but whether or not children are indeed members of the caravan (by grace) or hangers-on. Of course, the time will come when the choice to stay with the caravan or to depart, to believe or not, must be made. But to create a spiritual limbo for the child or infant, not to pour over its head the Waters of Life nor share with it the Bread of Life, seems to me to violate the image of the caravan.

Having said all this which might "be expected" from a sacramentalizing Roman, let me say that once through the real theological differences which separate us, Eller's book does much more than merely rehash traditional theological controversy. There is something more than superficial agreement between Eller's approach to modern reform and Catholicism's Vatican II which began its work with the *Constitution on the Sacred Liturgy*. Eller puts it this way: "But what needs to happen for sure — if the church is to find health and truth in this day — is that we feel free to question and modify tradition, not so much in an effort to get up to date and cool in the eyes of the "now" generation, as to get obedient to our Lord and true to the Gospel which he has entrusted to the church. Baptism (and the Lord's Supper . . . ) is the place to start."

It may yet seem strange to some that two traditions starting from such varied theological interpretations can yet be striving to express liturgically (a word

I'm probably more comfortable with than Eller would be) that same obedience to the Lord. Simply attempting to get the ordinances "back into the context from which they came, namely that of the unsophisticated down-to-earth New Testament where the likes of Peter live" may not be the most realistic way of expressing it, but the movement is there even for Catholics to lift the sacraments out of the context of Byzantine-Roman splendor, the court-liturgy, and seek the humbler evangelical setting in which they were given us by the Lord. This is especially apparent in the "home-mass" phenomenon which although a compromise and not wholly satisfying, does restore the Supper to the setting of the Christian home and usually involves a meal. Eller's Supper liturgy set down in detail at the conclusion of his book would be especially meaningful in this setting.

Of great theological moment is Eller's chapter "Until He Comes" where the ongoingness of the covenant is expressed in terms of the eschatological tension so marked in the ancient church and so lost on most Christians today. Nor is the universal thrust of the church's mission and of the sacraments lost on Eller: "The body of Christ is not fully the body of Christ until it incorporates not only that body which is the church but that body which is mankind. The body of Christ is not fully the body of Christ until *mankind as such* has attained to mature manhood measured by nothing less than the full stature of Christ. The body of Christ is fully the body of Christ only in the kingdom of God." Truly "the idea of covenant and the metaphor of a caravan fit together very nicely."

Eller's book is a sign of hope in this ecumenical age of ours for it honestly sets forth a Christian tradition, call it the tradition of the Brethren if you will, which from my sacramentalist point of view serves as more than a mere reminder or even corrective. It tells me again that we are a wandering people, ever to be recalled to obedience to our Lord but given signs of the "hope that is in us" in Word and Sacrament. It's just that I wouldn't want to replace the latter any more than the former.— DOM AUGUSTINE FLOOD, O.S.B.

# turning points

## Pastoral placements

John J. Cassell, student at Penn State, Pennsylvania, to Curryville, Middle Pennsylvania

William C. Crumley, from Sugar Creek South/Central Indiana, to Buffalo, South/Central Indiana

Thomas W. Deal, from secular position to Cedar Lake/Pleasant Chapel, Northern Indiana

Robert K. Higgins, from Columbia City, Northern Indiana, to Arcadia/Windfall, South/Central Indiana

J. Ira Metzker, from Woodland, Michigan, to Lindsay Community, Pacific Southwest

Harold W. Miller, from secular position to Baltimore, Friendship, Mid-Atlantic

Rhett Petcher, from Daleville/Trinity, Virlina, to Red Hill, Virlina

William Pugh, from Roanoke Central Virlina, interim part-time pastorate in team ministry, to Trinity, Virlina

Doyle Snodderly, to Sugar Creek, South/Central Indiana

Donald Willoughby, from Antioch, Virlina, to Marilla, Michigan

## Wedding anniversaries

Mr. and Mrs. Earl Baer, Waynesboro, Pa., 50

Mr. and Mrs. Jessie Baker, Cerro Gordo, Ill., 50

Mr. and Mrs. George Cauffield, Lake Placid, Fla., 50

Mr. and Mrs. Friend Couser, Kettering, Ohio, 50

Mr. and Mrs. Raymond Eversole, Bremen, Ind., 50

Mr. and Mrs. Oliver E. Fillmore, Nampa, Ida. 50

Mr. and Mrs. Melvin Glass, Altoona, Pa., 50

Mr. and Mrs. Galen Lehman, North Manchester, Ind., 50

Mr. and Mrs. Herman Pfaltzgraff, York, Pa., 50

Mr. and Mrs. Harold Puterbaugh, Troy, Ohio, 50

Mr. and Mrs. Devon Rowe, South Bend, Ind., 50

Mr. and Mrs. Melvin Sarver, Freeport, Mich., 50

Mr. and Mrs. Roy Shiffler, Altoona, Pa., 50

Mr. and Mrs. Gustave Widlund, Philadelphia, Pa., 50

Mr. and Mrs. Alexander Hetrick, Hanover, Pa., 53

Mr. and Mrs. Nelson Kauffman, Collegeville, Pa., 53

Mr. and Mrs. Harry M. Fields, Maitland, Fla., 55

Mr. and Mrs. Levi Meyer, Elizabethtown, Pa., 60

Mr. and Mrs. H. D. Michael, Olympia, Wash., 62

Mr. and Mrs. W. K. Coffman, Roanoke, Va., 64

Mr. and Mrs. Irvin Hostetter, Hanover, Pa., 65

## Deaths

Woodie Akers, Alum Ridge, Va., on April 16, 1972, aged 74

Quinter Akets, Floyd, Va., on May 1, 1971, aged 79

Curtis Austin, Quakertown, Pa., on May 6, 1972, aged 43

Chloe Landon Berkey, Goshen, Ind., on May 7, 1972, aged 91

Charles J. Boone, Farmington, Calif., on May 24, 1972, aged 82

Clair Brumbaugh, Martinsburg, Pa., on April 3, 1972, aged 37

Harvey Cassel, Norristown, Pa., on June 6, 1972, aged 69

Silas Davidson, Lititz, Pa., on July 1, 1972, aged 89

Catherine Dunbar, Jamestown, Ind., in April 1972, aged 83

Arlin B. Funderburg, New Carlisle, Ohio, on April 29, 1972, aged 63

Harry Z. Geib, Elizabethtown, Pa., on April 27, 1972

John E. Harris, Monrovia, Md., on Feb. 8, 1972

Ella R. Heagy, Lititz, Pa., on May 14, 1972, aged 81

Bury Henard, Santa Ana, Calif., church, on May 10, 1972, aged 94

Joseph C. Hershberger, Sr., York, Pa., on April 24, 1972, aged 74

Minerva Hoffman, Collegeville, Pa., on June 10, 1971, aged 61

Olive Iske, Polo, Ill., on May 4, 1972, aged 64

Grover Jamison, Santa Ana, Calif., church, on May 1, 1972, aged 79

Mary King, Norristown, Pa., on Feb. 1, 1972, aged 87

Richard Lawrence, Santa Ana, Calif., church, on May 6, 1972, aged 62

Delia Lester, Riner, Va., on Sept. 22, 1971, aged 84

Della Lester, Riner, Va., on July 26, 1971, aged 79

Reginald Lester, Riner, Va., on June 12, 1971, aged 50

Flora Main, Monrovia, Md., on April 16, 1972

Laura Marx, Norristown, Pa., on June 12, 1972, aged 79

Beulah Dehart McCullen, Eden, N.C., on May 22, 1972, aged 81

Mary B. McGolerick, Monrovia, Md., on Jan. 26, 1972

William McKinney, Lebanon, Pa., aged 82

Carrie Meyer, Lima, Ohio, on June 11, 1971, aged 91

Florence M. Miller, Lititz, Pa., on May 13, 1972, aged 69

B. Saylor Neff, Harrisonburg, Va., on June 5, 1972, aged 68

Harry Peters, Dayton, Ohio, on Feb. 9, 1972, aged 80

Harvey Picking, Chambersburg, Pa., in January 1972, aged 77

Mattie Reed, Collegeville, Pa., on March 8, 1971, aged 69

Price L. Reed, Collegeville, Pa., on Dec. 10, 1971, aged 70

Robert Reed, Alexandria, Va., on April 14, 1971, aged 54

Rose Repine, West Eel River church, Ind., on Jan. 27, 1972, aged 68

Ama Ritchie, Lima, Ohio, on Nov. 20, 1970, aged 74

John F. Rogers, Darlington, Ind., on April 1972, aged 90

Lewis Rumsey, Lima, Ohio, on May 6, 1971, aged 85

Mary E. Bittinger Sanger, Orange, Calif., on May 9, 1972, aged 95

William Shade, Dayton, Ohio, on June 10, 1972, aged 73

Daisy Shelly, Lititz, Pa., on May 18, 1972, aged 84

Byard F. Snyder, Thomas, Okla., on Feb. 14, 1972, aged 61

Mary A. Spangler, York, Pa., on May 22, 1972, aged 84

Mae Spitzer, Harrisonburg, Va., on March 31, 1972, aged 73

Perry Stahly, South Bend, Ind., on May 31, 1972, aged 88

Lydia Stephens, Wabash, Ind., on March 9, 1971, aged 89

Charline Tuggle, Longwood, Fla., on May 9, 1972, aged 68

Mary Underwood, Eden, N.C., on June 8, 1972, aged 61

George Vore, Lima, Ohio, on June 23, 1971, aged 65

Al Waud, Zion Hill, Pa., on April 1, 1972, aged 68

Claude Wean, Harrisonburg, Va., on May 13, 1972

Ron Weybright, New Paris, Ind., on June 19, 1972, aged 20

Sarah Yoder, Long Beach, Calif., on July 29, 1972, aged 97

editorial

# 420 Hiroshimas: How many more?

One week in Vietnam I found was far too limiting to grasp the intricacies of the conflict there. But it was sufficient exposure to gain two unforgettable impressions: the countenance of the Vietnamese people as seen close up, and the contours of the country as viewed aloft Air America.

In both the people and the land I glimpsed an ethereal beauty, a grace that surpasses natural splendor. The villages and the villagers, the pastures and the paddies and the peasants who attend them, the snakelike rivers and the winding coasts, entire families on hoof or on Honda, university students and grade school children, Buddhists and Montagnards, orphans and refugees — in all the qualities of sturdiness, cohesiveness, discipline seemed visible in spite of a generation of war.

That was South Vietnam two years ago. By now reports indicate that idyllic land and its people in North and South have been subjected to a bombardment unprecedented in the history of warfare, of such magnitude as . . .

. . . to deliver in seven years of US bombing almost seven million tons of bombs, more than three times the tonnage dropped by American planes in World War II, inflicting upon Indochina the explosive equivalent of 420 Hiroshimas.

. . . to render an enemy even of the landscape, employing defoliation, fire bombing, ground stripping, rain making, and other weaponry, leaving jungles scarred, croplands sterile, flood control systems endangered, and a giant pox over the land — 21 million bomb craters and duds and mines strewn indiscriminately.

. . . to expell from the North whole urban populations and to uproot in the South six million persons, making refugees of one out of three persons.

Such startling statistics are available from several sources; one of the most comprehensive and revealing is a Beacon Press book, "The Air War in Indochina," based on a report of 21 scholars in the Cornell University Air War Study Group. Many of the cold and clinical estimates have been corroborated since by National Security Council memoranda.

The Cornell Group's calculations point up that in Vietnam from 1965 to 1971 six times more US bombs fell on the friends of the South than on the enemies of the North. Less than 10 percent of the fixed wing air activity in the South was for tactical support of ground troops; more than 90 percent was for "interdiction," which carries fearful consequences for civilian populations. More than half the ordnance is estimated to have fallen outside the intended target area.

Militarily grave questions have been raised on the effectiveness of wide-scale bombing. Some strategists contend it has been marginal, self-defeating, and all out of proportion when the damage caused is measured against the advantage sought. Observed Robert Kleiman of *The New York Times:* "Of all the tragedies in devastation of Indochina from the air, perhaps the deepest lies in its overwhelming futility."

Yet we sense in Indochina a tragedy more troubling than the efficacy of US firepower. We continue to ponder its morality, seeking a reasonable answer to the reasonable question: Why? Why bomb Vietnam back to the Stone Age to prop up the dictatorial Saigon regime? Why accept My Lais from the air as somehow more tolerable than My Lais on the ground? Why dislocate a centuries-old society because foreigners see it threatened by an enemy its own people fail to fear? Why, in sum, the ruthless benevolence — pulverizing a tiny country while trying to save it?

How long the Vietnamese in either the North or the South can endure the devastation is one urgent question, but for sensitive Americans there is another more pressing. It is one the Christian community needs weigh with renewed vigor. How long can we be party to the wanton destruction of a people and a land? — H.E.R.

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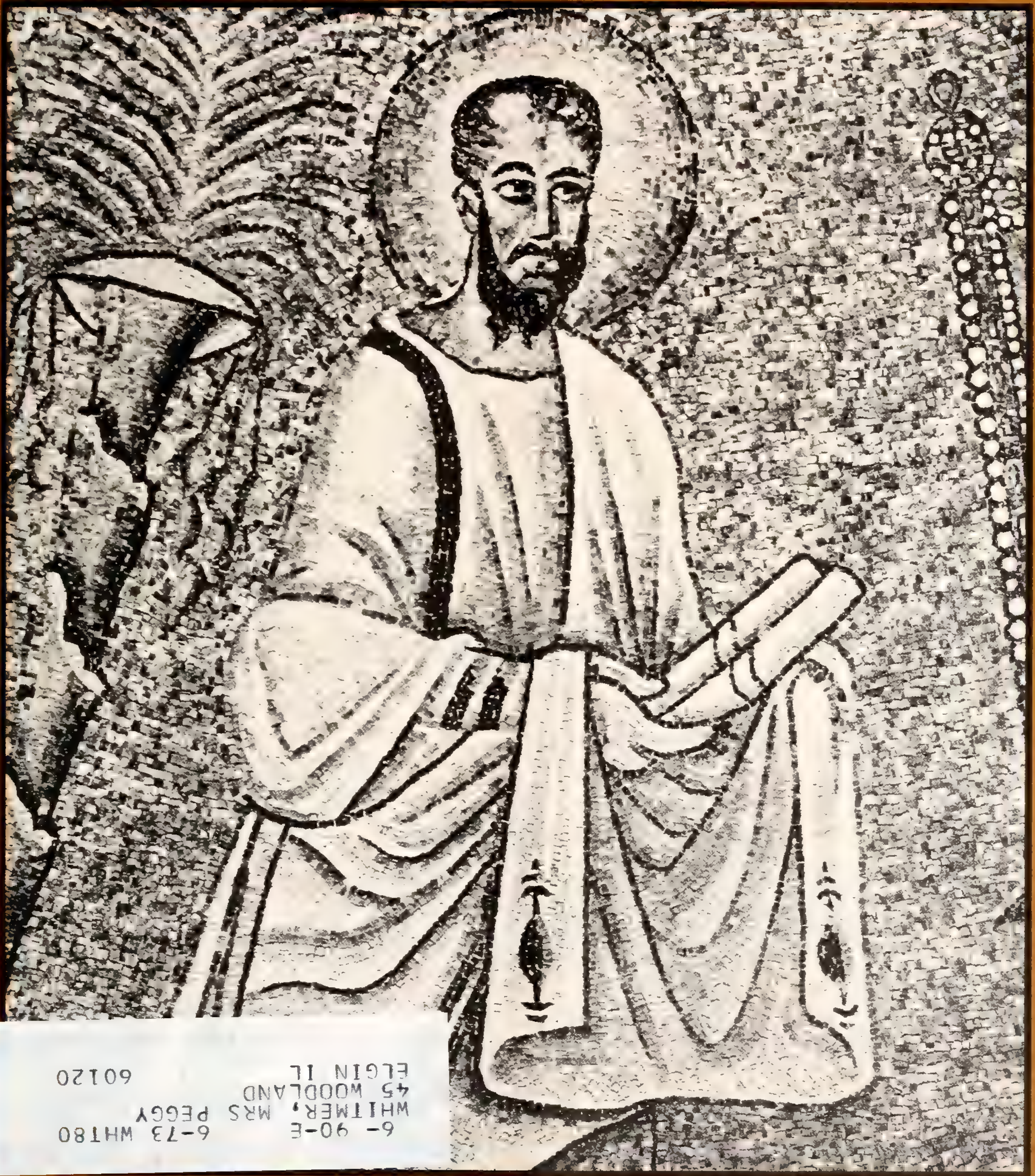

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Paul: Envoy, Exile, Brother, a book review by Graydon F. Snyder / A Personal Thing Between the Patient and Me, an interview with Chaplain Clyde R. Shallenberger / Amnesty, Yes!, by Leland Wilson

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**11** **The Health of Lafiya.** How fares the Church of the Brethren / Nigeria medical program after one year? Joel K. Thompson affirms its health couldn't be better

**14** **Amnesty, Yes!** Although the United States government historically has not been generous in granting amnesty, the only answer to the "amnesty for draft resisters" question in these times is a firm Yes, according to Leland Wilson

**22** **Paul: Envoy, Exile, Brother.** Three recent books on Paul, Graydon F. Snyder reflects, describe the apostle in differing and sometimes highly imaginative ways

In Touch profiles Celia Burnham, Steven Lange, and Ina Ruth Addington (2). . . . Outlook notes attention to the Annual Conference resolution on Indochina, reports a Bible training event, describes a national landmark rich with Brethren history, and details follow-up activities in flood-torn Wilkes-Barre, Pennsylvania (beginning on 4). . . . "Take It From Here," by Glee Yoder, recalls such childhood pastimes as making a spool tractor (18). . . . Resources lists material "For Study and Action on Mission" (20). . . . An editorial has "A Lesson for the Teacher" (24)

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CREDITS Cover, 23 Religious News Service, 3 Don Honick, 4 Gerald Mease; 8-10 Richard W. Linfield; 11-13 Lawrence Burley 15 "Return of the Prodigal Son," etching by Jean-Louis Forain, courtesy of the Cincinnati Art Museum; 18 Edward Wallowitch, 19 Edward Buzinski

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1972. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Nov. 1, 1972.

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# letters

## ON VICTIMS AND SACRIFICE

I arrived at the Federal Correctional Institution in August to begin serving a six-month sentence for refusal to cooperate with the Selective Service, after 11 days in custody in Tippecanoe County Jail.

First I want to express my deep appreciation to all those who have given me their support, especially to the Standing Committee of Annual Conference for the encouraging telegram sent to me immediately before going to trial. I was permitted to read that message in the process of the trial, and I feel it contributed greatly to the effect of the trial.

Second I would like to assure friends that I am calm and confident and expect to gain more from this experience than what is extracted from me. Though admittedly my experience at this point is brief, my general impression is that prison does not need to be a great hardship or sacrifice (depending heavily on one's mental attitude), and that it in fact can offer us an entry into another side of American life which respectable people are shielded from. It is on this darker side that the victims of our society lie.

Many of us would be Good Samaritans but for the fact we don't see the wounded one by the side of the road, either because we stay at home in secure surroundings or take a road that is safe, well-lighted, well-protected. (Possibly some readers will take issue with the concept of the convict as victim, but from what I have seen so far, I would say that in most cases it is hard to dispute.) At this point I think I could say that the greatest sacrifice I have made was that of respectability, often a more painful sacrifice than we care to admit. I think, though, that it is a sacrifice from which one easily recovers when it becomes apparent that respectability is a superficial achievement.

Finally, I would encourage other conscientious persons not to let fear (whether it is fear of prison or fear of loss of security or status) deter them from carrying out actions which may lead to the development of a compassionate and just community where one does not now exist.

JOHN K. FLORY, 28530-117
Milan, Mich.

## A WAY OF LIFE

I can say with Brother Petry that the experience of the Holy Spirit is a way of life. It brings a freedom which allows me to move serenely in areas where others fear to tread. It provides a hope to carry me on after attending three funerals in two days, funerals of young men.

I, too, feel the Spirit as I worship in a strange tongue, taking an active part in the singing and praying. But most of all, I know the Spirit when four men of three nationalities work and struggle together to encourage others in their efforts to regain dignity.

Dennis E. Metzger
Tam Ky, Quang Tin, South Vietnam

**WE MEAN WHAT WE SAY**

I would like to take this opportunity to say I appreciate reading Messenger very much. But I am a little upset when people are always saying awful things about one another or about articles in the Messenger and sending them to you for printing.

I am a post card collector and this summer I entered a few of my post cards in shows. One set I sent was the Church of the Brethren murals cards that are at Camp Mack near Milford, Ind. I believe if we would show the world where we came from and what we believe in maybe we would be able to tell and show the world we mean what we say.

Let all of us get down on our knees right now and ask forgiveness.

Ruby Martin
Goshen, Ind.

**ON AIRING CONCERNS**

I want to express my appreciation for the Messenger! I can hardly wait for its arrival and after quickly reading through it, I reread, to get all of it! I am so glad that our church is open to hear the concerns of every individual.

And since we can't all attend Annual Conference, how wonderful to read the Moderator's Address of 1972! . . . It would be such a challenge to us all, and especially the youth, to pursue the heritage of our peace teachings!

I feel personally grateful to Wilbur E. Mullen, who was always available and so efficiently counseled our son in draft matters when he decided to register as a conscientious objector and found his draft board uncooperative.

Bethany Seminary needs our support. We may disagree with some things but no one is infallible. We have had in our pulpits so many fine young students who have become pastors. So let us get into a supportive position of our seminary.

One thing I feel we neglect is the personality of the Holy Spirit. We are baptized "in the name of the Father, and of the Son, and of the Holy Ghost," but we seldom hear the benediction of the "love of Jesus Christ, the grace of our Father, and the fellowship of the Holy Spirit.". . .

2 Peter 1:21 tells us "for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." I am sure it was the Holy Spirit who inspired David as he wrote the psalms of praise and adoration! Likewise, many after him wrote hymns and I do not agree that any of them have "had their day." As long as a hymn expresses the longing of spiritual expression it cannot be "out of tune for the times." No generation needed the plain teachings of faith taught by "the love of Jesus Christ, the grace of our Father and the fellowship of the Holy Spirit," more than ours.

Again, thanks to the Messenger for keeping us in touch with one another.

Myrtle Kenyon
Oak Lawn, Ill.

**WHY I AM FASTING**

I write on the thirty-third day of a water-only fast begun Aug. 6, Hiroshima Day, as a protest "against any continuation of the war by any method or for any reason." I began it with thirteen other sisters and brothers in New York City as well as eleven brothers in Danbury, Conn., federal prison; seven of us continue. Our fast is open-ended, indeterminate in length. To explain why I am not eating — either by staying solely on water or by going onto liquids at least until the November elections or for as long as I can humanly continue — I must begin where this current resistance life style of mine began: with the war.

Two days ago, while taking a break from a picket line, I picked up some campaign literature from a Harrisburg, Pa., "Committee to Reelect the President" campaign headquarters. Under big dark blue letters which say "THE RECORD" is listed this "record" on Vietnam: "The President has brought 400,000 Americans home from Vietnam. He has reduced American ground combat involvement by 90%. He has reduced casualties by 95%. He has reduced spending by two-thirds. He has laid the foundations for a lasting peace in Southeast Asia."

Where does one begin in a response to that "record"? . . . Where does that "record" speak of the over four million tons of bombs dropped by the President in less than four years in office, more than twice the number dropped by the United States in all of World War II? How does one take the statement, "He has reduced casualties by 95%" in light of Pentagon statistics which show that as many Indochinese and Americans have been killed,

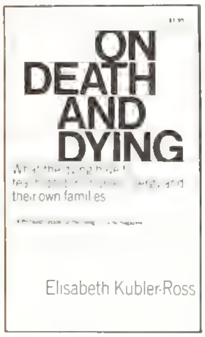
*Continued on 21*

# page one

What does a person say to a patient who is dying?

All too frequently the tendency is to treat the topic of dying with a conspiracy of silence. Not only family members but even those in the helping professions evade dealing with the patient's most fundamental concerns.

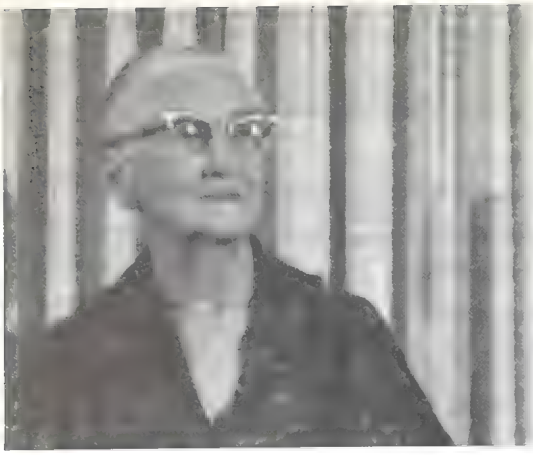
Recently, Messenger staff members had opportunity to hear a crusader on ministry to the dying, Dr. Elisabeth Kübler-Ross of Chicago, tell of her work with terminally-ill patients of all ages. Out of intensive research the European-born counselor commends approaching the subject with the patient sensitively but directly, seeking to understand the patient's changing attitudes, and in the process helping open the door for the patient's facing reality with acceptance and grace. And in turn, as the subtitle to Dr. Ross's book suggests, the dying have a great deal to teach doctors, nurses, clergy, and their own family.



Prodded by Dr. Ross's pleas, the editors regard as significant the sharing by one Brethren of his experience with the dying. On page 8, Dr. Clyde R. Shallenberger of Baltimore reflects on daily encounters with the critically ill at Johns Hopkins Hospital where he is director of the chaplaincy service.

On a related theme, the health of the living, Joel K. Thompson, executive secretary of the World Ministries Commission, updates developments in the innovative and far-reaching Lafiya medical ministries launched in Nigeria by the Church of the Brethren in conjunction with local and national authorities. The article, with a related quiz and response form, begins on page 11.

Other contributors are Leland Wilson, pastor, La Verne, Calif.; Glee Yoder, writer, McPherson, Kan.; Graydon F. Snyder of the faculty of Bethany Theological Seminary, Oak Brook, Ill.; and Matthew M. Meyer, evangelism consultant for the General Board, Elgin, Ill. — The Editors



## Celia Burnham: Radiant at 100

After one century of living Mrs. Celia Burnham of the Glendale, California, Church of the Brethren continues to witness actively for God.

When asked recently about her thoughts on evangelism, she wrote: "Jesus gave us his commission to go into all the world. I can't go far. But I must make my life count to let others see me as God would see me and use me to influence others to yield their lives to Christ."

Celia Burnham has been an inspiration to several generations of friends, relatives, and acquaintances. At age 100 this radiant matriarch of the church still regularly attends worship services. She is a loving, compassionate soul who continues to express her interest in persons by maintaining a correspondence schedule which amazes those near her. She writes lovingly of her large family, which includes sixteen great-grandchildren: "Do you wonder I keep young (or old) and active, being with them *all* several times a year?" she asked in a letter to our family.

As her pastor for thirteen years I know her as a woman endowed with a rugged durability which gives her strength to take in stride the jolts and shocks of life. Somehow she can appreciate the unpredictable flamboyance of youth as well as the sometimes rigid conservatism of adults half her age.

For La Verne College's oldest living alumna, the college has established the Celia Burnham Scholarship Fund, to assist students in the Christian education field. The Glendale church surprised her on her birthday Sept. 24 with a celebration in the morning worship and during a buffet reception.

Among her most cherished qualities is her freedom to be herself, to declare what she believes, and to give suggestions to persons who come to her with concerns of their own.

Her advice is always grounded in biblical and Christian concepts. Her unfaltering faith and continued communication with God, combined with her abiding love and personal interest in people, make her a very special, and radiant, woman.
— Matthew Meyer

# intouch

## Steven Lange: Conventio

A relatively few persons attended both political conventions in Miami Beach, Florida, this summer. Steven Lange was among them.

A Brethren Volunteer Service worker from Ann Arbor, Michigan, Steve was assigned to Religious and Community Leaders Concerned (RCLC).

It was a different kind of work for Steve, a June graduate of Anderson College, Indiana, whose parents were Church of God missionaries in Japan for nine years. He received the assignment because of his interest in the political process.

It was a different style of ministry as well for the Brethren and other Protestant, Roman Catholic, and Jewish groups who participated in RCLC.

Motivating the organization was an overriding concern to provide an atmosphere which would "enable the democratic process to work effectively through the major political parties."

The other two major concerns were for "the peace and stability of the Greater Miami Community during the conventions" and "the right of citizens and organized groups to exercise fully their freedom of speech and petition."

Things could have been much worse at the conventions. "In one instance," Steve recalled, "demonstrators who had been forced out of an area where they were blocking traffic threw two or three rocks at a formation of police. The formation

## goer

remained intact, and small amounts of gas were used to disperse the group. The officers' professionalism in this case was impressive."

However, in another incident Steve witnessed, some contingents of the State Patrol and the Metro police broke off into small groups and committed maverick acts of aggression on people, including persons clearly marked as RCLC observers and as medics, Steve said.

That was one of the major RCLC tasks: to observe as objectively as possible and to participate in a rumor control network to stem the false and sometimes dangerous rumors.

Steve gave special credit to RCLC for "creating an accountability of all concerned to something besides the media."

No one knows what might have happened without RCLC. One only remembers what did happen in Miami in contrast to what occurred four years earlier in Chicago.

The Brethren were in touch in Miami, in the person of Steven Lange, age 23.

# Ina Ruth Addington: Begin with the church

Interviewing a successful businesswoman, one is tempted to begin with women's rights, the usual circumstance of a woman's being in management, her identity as an administrator.

But Ina Ruth Addington says firmly, "I don't want to begin with my job. I would rather begin with the church."

This soft-spoken Tennessee native was tapped this summer in Cincinnati to be the first chairwoman of a General Board commission. Her election by board members to the top post in the General Services Commission came as a surprise to Ina Ruth. "For a few minutes afterward, I wondered if I could accept the job — if I were really the kind of person who could do it. But I decided that if people had the confidence in me, I would try."

Ina Ruth has been saying "I will try" all her fifty-nine years, ever since growing up in Bull's Gap, Tennessee. Participation in deputation tours with the youth cabinet of her district, she remembers, created the magic of self-confidence. Since, "Except for pianist and pastor, I've served in almost every capacity in the local church — from janitor to chairman of the board."

Her involvement with the Church of the Brethren extended beyond local boundaries, to the district board, Standing Committee, Mission One consultation, and finally, in 1971, election to the General Board. Ecumenically she is Church World Service clothing chairman for Kingsport Church Women United and a member of the area's Interfaith Council. She represented the Brethren at the National Council of Churches 1964 gathering.

"People say I'm an enthusiastic person," Ina Ruth smiles.

And her history as a businesswoman reflects why, no less than her record as a churchwoman. She learned the retail business during the Depression, and for twenty-two years was manager of the Mason-Dixon Employees Credit Union, joining the movement she can compare with the church. "The credit union is based on the dignity of the individual and persons helping each other. What could be more like the church?"

In 1971 Ina Ruth became director of member relations, a post she created in the belief that face-to-face contacts strengthen relationships. The new job seems to fit well in the life-style of a businesswoman who, in identifying herself, would rather begin, not with her job, but with the church.

## AC Indochina resolution given personal attention

The Resolution on Indochina passed by Annual Conference in June was more than just another resolution, as a result of follow-up work by Conference Moderator Dean M. Miller and Washington Representative Ralph E. Smeltzer of the Church of the Brethren General Board staff.

The resolution called on "leaders in governments to take decisive nonviolent steps to bring this war to a speedy conclusion."

Although it had concerns to address to "responsible leaders of all nations" involved in the continuation of the war, it had specifics addressed to the President and the Congress.

The specifics were carried in person by Brethren representatives Miller and Smeltzer in twelve visits made in late July.

Reflecting on the event, Mr. Smeltzer said, "I don't remember any time during my twenty years of service on the General Board staff when a single delegation such as ours has visited so many high-level offices in one day." He was referring to the second day of visiting when eight conferences were held.

Among the persons visited were the chairman of the House Foreign Affairs Committee, two from the National Security Council and Dr. Henry Kissinger's staff, a special assistant to Secretary of Defense Melvin Laird, and Representative Gerald Ford, House Minority Leader.

The visit with the men from the National Security Council stood out. "They were highly articulate and knowledgeable of Vietnamese culture and political life," Miller said. "It was much easier for me to understand why those who develop and carry out our policies in Indochina feel as confident as they do."

The Brethren noted, however, that the impressions Security Council spokesmen had received from being in Vietnam do not match the reports from our service workers and others who are on the scene there.

In spite of their strong position, the two men who help to shape decisions on the National Security Council did read the Brethren resolution and engage in conversation with the two representatives of the denomination for more than an hour.

Moderator Miller philosophized on the rationale for the visits this way: "Unless we confront those who support both our military and political operations in Indochina, they move with a free hand, supposing they have the support of the American people."

Whatever else happened, a Brethren witness was made in Washington, D.C., those two days in July. It began with what many had feared in June might be just another resolution.

## Iowa celebration: The wind blowin' in the wildwood

It was a service of celebration, a first of its kind for the nearly 400 Brethren gathered from across a thousand mile span. It was an occasion of recognition, of tribute to one district executive's work of ten years and of anticipation for the coming of his successor. It was a model, or models, of mission, demonstrating through evangelism, the arts, and specialized ministries ways of communicating the theme, "The Beautiful Hope: Oneness in Christ."

Such was the event which in midsummer drew Brethren from the Midwest's Tri-District, encompassing Iowa, Minnesota, Montana, the Dakotas, Missouri, and Arkansas, to Graceland College at Lamoni, Iowa. There, principally honored was Lyle C. Albright, completing a decade as district executive, but recognition was directed too to the incoming executive, Martin A. Gauby.

In planning the celebration, serious attention was given to the differing perspectives of the participants. Di-

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"The Beautiful Hope: Oneness in Christ" was theme lived out by Brethren in celebration at Lamoni, Iowa

## Bible training school level experience may be repeated

A Bible training school level experience held on the Bethany Theological Seminary campus this summer will probably be repeated, according to Paul M. Robinson, president of the seminary.

Based on the response of persons and their evaluation, Mr. Robinson said that repeating the Bethany Summer Institute in 1973 will be considered by both the seminary and the Parish Ministries Commission, co-sponsors of the event.

Two women and twenty-five men met in the two-week institute in late August to broaden ministerial skills. Most in attendance are serving as pastors.

This particular institute was the direct result of requests from the constituency. A formal concern was presented by an Indiana delegation to the General Board and its Parish Ministries Commission last November. PMC assigned a joint committee of its own and seminary personnel to explore alternatives and act.

The seminary, however, has been working on the concern with district executive secretaries for more than a decade. The annual one-week Bethany Extension School in the east is one answer. (Approximately 60 persons attended this summer's extension school at Elizabethtown College.) But an institute similar to the one at Bethany this summer was planned and cancelled in the mid-1960s for lack of registration.

Some persons who have pressed for a training school level approach note that only half of the congregations of the Church of the Brethren with full-time pastors require persons with seminary training. Moreover, numerous congregations seek part-time leadership from those for whom seminary and often college are not live options.

In evaluating this year's event, participants were generally positive, so positive that a few had difficulty even in listing what they found "least helpful" in the seminar.

Most seemed to approve the biblical orientation. Centering on "The Bible and Ministry," the institute group dealt each morning of the first week with key Bible texts for congregational life on the topics of counseling, church administration, Christian education, community development, evangelism, and human relations.

The second week's biblical texts dealt with creation, the fall, Christ, the Holy Spirit and the Church, and the theology for congregational life.

In addition, there were skills sessions that included planning, decision making, and preaching, using video tapes to permit participants to see and hear themselves as others do.

Said one in reflecting on the experience, "I feel more confident to accept roles that I have heretofore declined."

Persons came from thirteen districts and ten states for the professional

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versity was embodied in the orders of worship — from formal to ad lib — and in the selections of music — from "Beulah Land" and "Bringing in the Sheaves" to "Heralds of Christ" with trumpets and a folk rendering of "Gloria Patri."

Throughout the event music was a focal point, both the choral and group singing. The leader, Wil Nolen of the Parish Ministries staff, was commended by one choir member for his "charisma in music communication" and by other participants as a "modern day Al Brightbill."

Among others involved in the leadership were Floyd E. Bantz, pastor, Roaring Spring, Pa., who led in an exploration of who the Brethren were and are, and Shantilal P. Bhagat, World Ministries staff member who shared insights into the character of world missions today.

Key planners for the event were former Iowa pastor Kent E. Naylor of the Parish Ministries staff and three lay persons, Pat Hykes of the Ankeny church, Bonnie Grossnickle of the Curlew church, and Pearl Miller of the South Waterloo church, all in Iowa. Greetings were brought in slide and tape by Martin Gauby and in person by Galen R. Snell, the new president of McPherson College, and Wilbur R. Hoover, executive of the neighboring Western Plains District.

"For the three districts to come together was something of a homecoming and a fulfillment," observed Milton Early, who has held pastorates in both Missouri and Iowa. One woman said the sharing was especially meaningful for congregations struggling to exist — they will take heart from it. College student David Hendricks of Kingsley, Iowa, commented, "Praise to the Lord for being alive in our hearts while at Lamoni." James Baile, Warrensburg, Mo., stated: "The sharing of faith through music and song struck a responsive chord in our souls that still keeps us humming."

The honored executive responded with the observation, "These are my kind of people." He suggested such occasional coming together was crucial to the reshaping of the district.

From a larger perspective, that of world missions, Shantilal Bhagat noted to staff colleagues at the General Offices, "I am convinced, from the kinds of questions asked in sessions and conversations, that mission education needs to be strengthened considerably. Some persons were surprised to learn that we still have missionary personnel in India."

That in essence points to what the Lamoni celebration was about, supplanting detachment and unconcern with awareness and mutuality, not only across the expanse of the Tri-District but across gulfs wherever they exist in the church. Thus taking into account differences which are real and many, but accenting the common affirmation that in Christ the diverse is united, one group of Brethren sensed *the beautiful hope*.

Along with the leading of the Spirit, what took place was summed up well by Mariann Michaels, a social worker from Iowa City:

"The celebration combined the strength of an oak tree with a willow branch flexibility and the nostalgia of The Church in the Valley by the Wildwood with the anxiety of the changes that are Blowin' in the Wind."

growth experience in Illinois.

Attending were Stanley G. Barkdoll, John R. Gibble, Robert E. Hoke, William E. Hoover, W. Owen Horton Sr., Rodney E. Moseman, and Verna W. Moseman of Pennsylvania.

Claron Brown, Wilbur L. Fischer, Roy W. Fulk and Galen B. McGuire of Illinois; Roger M. Combs and James W. Eberly of Virginia; Darlene M. Garwick and B. D. Hinegardner of Iowa; John Handley and James L. Hostetler of Ohio; and Glifford F. Klein of Kentucky.

Others were John C. Hurst of Michigan, Robert L. Williard of North Carolina, Duane Strickler and Loyal H. Vanderveer of Maryland, and Ralph W. Johnson, Phillip G. Kessler, Willis W. Maugans, Wilbur J. Norris, and E. Myrl Weyant of Indiana.

## "They love us in Wilkes-Barre," McDowell says

"They love the Brethren in Wilkes-Barre," said Kenneth E. McDowell, the General Board staff member with whom ultimate responsibility for the disaster program rests.

With embarrassment, he reported the outpouring of thanks he received from many of the residents of the area. "I didn't know how to handle the thanks they insisted on sending our way."

He visited the area in mid-September to observe both the progress and continuing needs.

"We're now in Phase II of our work there," he reported, "with the clean-up operations virtually finished."

Moving to the restoration phase, the need now is for master craftsmen who will give a week or more to supervise those who are less skilled in carpentry, electrical, plumbing, and heating work.

George and Romelle Million of West Haven, Conn., serve as co-directors of the restoration phase. Mr. Million has served as coordinator of the Brethren disaster work in the Wilkes-Barre area since mid-July.

Phase II, expected to last through January, will continue to focus on the borough of Forty-Fort. Priority will be given to residents whose resources are limited because of age, disability, or fixed income.

Work to be done includes the repair of electrical and heating systems, installation of doors and windows, and repair of structural damage. Materials are to be purchased by the residents. Labor is to be free.

Phase II will be directed from the recently purchased and reconstructed house in Forty-Fort located at 18 Wesley St. The project directors will live on the second floor and the first floor will serve as housing for volunteer workers.

Volunteers are encouraged to phone the Millions, 717-288-8304, for the latest information on skills and services needed.

## Tunker House recalls early Virginia Brethren

From the outside the Tunker House resembles dozens of other houses built in the 1800s and "kept up" through the years by many owners. The stone foundation, brick and mortar, the four chimneys are old and burnished with history.

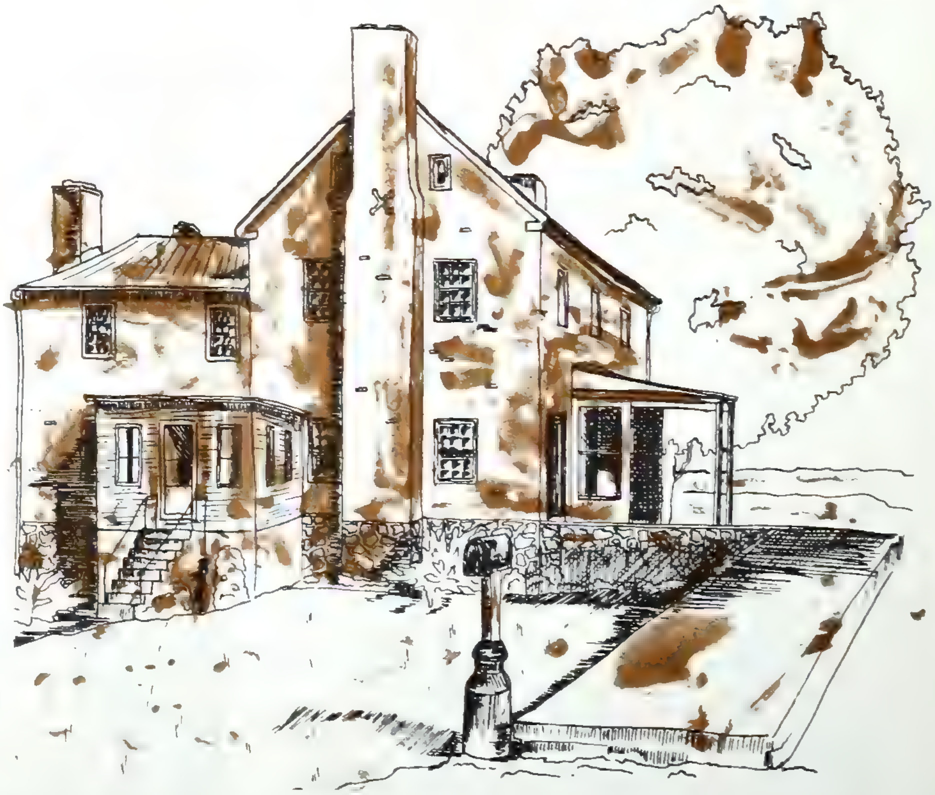
For Brethren, though, the Tunker House is not just another old house in Rockingham County, Virginia: The history that hovers about it is Brethren history.

Declared a national landmark in spring 1971, the Tunker House is owned by Samuel D. and Pauline Lindsay. Mr. Lindsay, now retired, has pastored Church of the Brethren congregations in the area for more than forty years.

In July the Lindsays hosted 800 visitors in a weeklong open house to celebrate the house's new landmark status. Area pastors participated in afternoon and evening worship services during the week.

They were marking one of the purposes builders Benjamin and Barbara Yount conceived when they erected such a commodious residence with its hinged pine partitions between rooms on the first floor: church services for the early Brethren, whose custom was to meet in neighborhood homes.

In the house's long history Elder Peter Nead, the first Brethren preacher to write a theology, was married there and built a tannery on the property. The Annual Meeting came to the Tunker House in the 1830s. Neads, Younts, and



*The Tunker House, Broadway, Va.*

Shanks lived in the house, adding on rooms and porches, until 1858, when a Zigler bought the homestead. Churchman M. R. Zigler grew up there.

Long before the three-and-a-half-year restoration of the Tunker House began, the Lindsays were avid collectors of antiques. Family heirlooms, along with more recent acquisitions, enhance the nineteenth-century aura of the house. Collections of early lighting devices and Brethren communion utensils fill many shelves. A set of 1738 cards with scripture printed in German were used by the Mother Church in Germantown, Pa., to teach the Bible.

In the cellar, where narrow portholes measure the twenty-inch-thick walls, are still more memorabilia: tools, horseshoes, square nails, iron hinges.

A permanent marker will identify the Tunker House and its long history of Brethren occupancy, described by a present-day Yount, Joseph III, of Waynesboro, Va., as "the remarkable continuity of a major force in the development of this section of Virginia."

## Keener accepts college public relations post

Ronald E. Keener, until Annual Conference time the news director for the Church of the Brethren General Board and an associate editor of MESSENGER, has accepted a position as director of community relations at William Rainey Harper College.

A two-year community college in the Chicago suburb of Palatine, Harper's student enrollment has risen to 9,500 during its seven years of existence.

Mr. Keener served on the General Board staff since May 1970 and before that was director of public information for Bridgewater College in Virginia. He began his new job in mid-September.

Mr. Keener and his wife Judy reside at 1240 Braeburn Drive, Elgin, Ill.

In June, in order to balance the budget and readjust program priorities, four staff persons were released. All four have now been employed elsewhere. Wilbur E. Brumbaugh and Carl W. Zeigler Jr. continue to reside in Elgin; Wilbur E. Mullen has moved to Greenville, Ohio.

## underlines

*PEOPLE YOU KNOW* ... *Ruby H. Linkous*, for seven years a member of the General Board staff, resigned in September to move to St. Petersburg, Fla. Ms. Linkous was administrative assistant to the executive of the Christian Education Commission and after reorganization held a similar post with the Parish Ministries Commission. In June her staff position was eliminated, but she continued on in a secretarial capacity until her resignation.

Memorial services Oct. 1 marked the death of *Dorothy Cordier* in New York Sept. 28. Wife of Andrew W. Cordier, president emeritus of Columbia University and trustee of Manchester College in Indiana, she was 72. Burial was at North Manchester.

Historian *Earl Harvey*, who wrote *History of the Church of the Brethren in Southern Missouri and Arkansas* died at his Jasper, Mo., home during the summer. He was 79.

*Ted Whitacre*, pastor of the Woodbridge Church of the Brethren in the Mid-Atlantic District, participated in a six-week program, "Dynamic Renewal for Pastors," under auspices of the Virginia Theological Seminary Center for Continuing Education. Ted was on full scholarship.

Southern Pennsylvania District Conference elected its first lay moderator, *Cyrus G. Bucher*, Biglerville, Pa. He will serve in 1974.

For fifty years in the ministry *John H. Eberly*, Westminster, Md., received the recognition of the Mid-Atlantic District Conference in October.

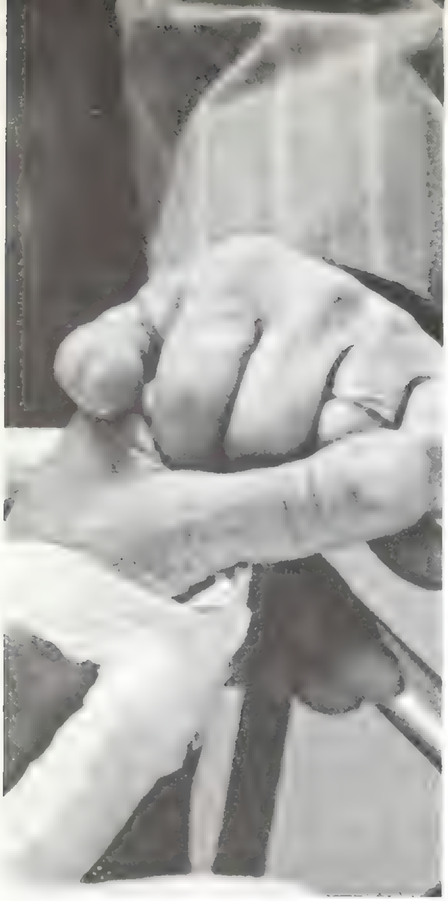
Delaware pastor *Allen T. Hansell* this fall assumed the presidency of the Richardson Park Community Action Program in Wilmington. And, this month he represented his state at a drug workshop in Washington, D.C.

*NUMBERS GAME* ... A grant from the Charles A. Dana Foundation, when matched by gifts from alumni and other friends, will add half a million dollars to *Juniata College's endowment*. The $250,000 grant, which the Pennsylvania college received in 1969, will provide for four supported professorships when the base amount is matched.

*A NEW HISTORY* ... Biographies, congregational stories, institutional accounts, and photographs comprise the *newly published history* of the Church of the Brethren in Southern Pennsylvania District, *Change and Challenge*. Authored by Elmer Q. Gleim, the book will retail for $5.50 before March 1973 and for $6 after March 1. Orders may be sent to Russell E. Hamme, 108 W. Highland Ave., Spring Grove, Pa. 17362.

*CONGREGATIONAL COLLAGE* ... Living Stone Church of the Brethren, Cumberland, Md., marked its *fiftieth anniversary* during September and October with a four-Sunday celebration that included music, love feast, and special guests.

*Three Springs church*, Southern Pennsylvania, has begun a radio ministry over a Mifflintown station. Fifteen-minute programs each Wednesday will include an invitation to listeners to call the church for counsel or prayer.



*Clyde Shallenberger:*

*Wherever the patient is hurting*

*that is my entry point*

# A personal thing

Each morning at Johns Hopkins Hospital in Baltimore the hospital chaplain, Clyde R. Shallenberger, joins doctors in the Intensive Care Unit (ICU) and, with them makes the rounds of critically ill patients.

Though a scientific institution, Johns Hopkins Hospital has from its beginning given prominence to the religious spirit. The founder wrote to the executors of his will, "It is my especial request that the influence of religion should be felt in and impressed upon the whole management of the hospital." To the visitor, this concern is visualized in the statue of Christ the Consolator that stands at the main entrance. To the patient, the religious spirit is made real through the ministry of Mr. Shallenberger as director of the chaplaincy service.

In the following interview with the Church of the Brethren minister, *The Johns Hopkins Magazine* centered in on one part of Mr. Shallenberger's work, his counseling of dying patients and philosophy of ministry in a hospital setting.

*Why do you make morning rounds in the Intensive Care Unit?*

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One reason is simply to let the patient see me with the medical staff. I don't wear a white coat, but he sees me as a part of the health care team. Then if I go back to visit that patient later, I've minimized the threat of the chaplain's coming to see him. It isn't like the hospital has called in somebody from the outside because he's about to die.

On the rounds, the medical staff will talk about each patient. Most of it is technical, medical discussion; and I tune out because I don't understand about blood gases and that kind of thing. But often there are other things besides body chemistry that affect a patient's convalescence: his fear, his hostility, his relationship to his family, his nonmedical kinds of problems. It's at that point that I tend to plug in.

Then, too, the biggest questions in medical care are coming to be ethical questions, not medical-technical questions. Is a man's life his own? Do we have a right to determine how long he lives? If the plug is pulled, who pulls it? With modern medicine's life-prolonging devices, we are forcing the physician into the role of being an ethicist.

*How do you contribute to the making of these ethical decisions?*

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With patients who have a very slim chance of survival, the question arises: "How long should we keep up an intensive regimen of drugs, respirator, and so on?" I encourage the intensive care team (of which I'm a part) to answer for itself two questions. One, is the patient being kept alive for his own or for staff needs? Two, are we prolonging life or are we prolonging death? To put the second another way, are we supporting a life system that can mean a richer life for the person, or are we simply putting off two days the time he is declared dead?

Dying is a threatening thing to all of us, but particularly to the physician. He sees his job as alleviating suffering and maintaining life. All I try to do is encourage those young guys on rounds to think about those two questions.

*Is there an increase in physician contact with dying patients?*

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I think there is, particularly in a teaching hospital like this one. We get a lot of patients from other Maryland counties or other states with problems

# between the patient and me

their doctors or smaller institutions cannot handle. And more people die in hospitals rather than at home the way they used to.

This raises serious psychological problems for patients and their families. Fifty years ago people died among people they knew in familiar surroundings. Now they are brought into an institution like Hopkins, surrounded by all kinds of gadgetry, worked on through the night. Blood gases are drawn, studies done, X rays taken. For the patient this can be an overwhelming, frightening experience.

Of course, this feverish activity saves many, many lives. But it tends to depersonalize the patient's world, a world where he tends to become the M.I. [myocardial infarction] in room 209 instead of Henry Jones who is very scared.

*How do your conversations with patients relate to the normal doctor-patient relationships?*

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They are supplemental. That's why the team relationship is so important. There has to be a comfortable, easy communication between the medical staff and myself. I think most physicians see the importance of what I try to do, but the sheer pressure of time limits them. They feel, for example, they can do "a" and "b" to keep a patient alive and would like to do more than that; but the patient in the next room needs "d" and "e" done for him.

*Do you have that close relationship in the ICU?*

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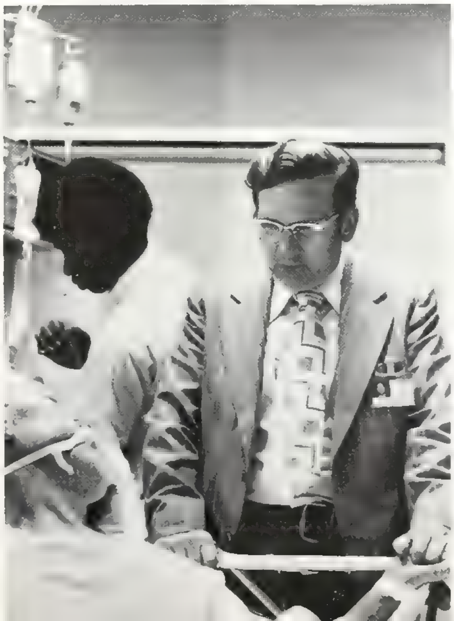
I think we do. Let me give you an example. Several months ago a patient was brought into the ICU who had been traveling through Maryland with his wife and family on vacation. He had gotten very sick, had spent two weeks in a smaller hospital, and had been there three or four weeks. Because he had a tube in his throat, he couldn't talk. On rounds one morning, I noticed him trying to communicate. I'm not a good lip reader but it was clear what he was saying. At the same time the physicians were busy checking his heart and his lungs and his pupils.

After we left his bedside, I realized that some of the staff hadn't noticed what the patient was trying to communicate. I'm not being critical because the physicians were doing life-saving things for the patient. But some hadn't been aware that he had mouthed the words "go away."

I talked with him later and what he meant was "go away and let me die." He didn't know exactly what was wrong with him, but he knew he was terribly sick, and he felt he wasn't going to live long so why didn't they just let him go ahead home and die.



Should we have let this man go back to his home state as he wanted to do, or were his body support systems just too tentative to risk moving him? We finally *did* arrange for an ambulance to take him home.

When I mentioned this patient's frustrated attempt to communicate, I picked up absolutely no resentment on the part of the staff. That's why I guess I feel accepted as part of the team.

*Can you generalize at all about how a dying patient feels about his death?*

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First of all, we live in a death-denying society. We act as though death doesn't exist. Clergymen participate in this, too. We don't often say a man "died." Instead we say he "passed away." The physician says so-and-so "arrested" or had a "renal shutdown." It's as if not to use the word "death" would change the fact that someone died. This is why many people have great difficulty relating to the dying patient. They have not yet worked through their own feelings about death, especially their own death. I have strong feelings about this. I think (no play on words intended) that death is an important, natural part of life.

A friend of mine, Elisabeth Kübler-Ross, originally classified five stages that the dying patient goes through. The more I've worked with dying patients, the more I have observed how accurate her classification is.

The first stage is denial. The patient may feel the doctor read the X rays wrong or the lab tests were incorrect, that kind of thing.

The second stage is anger. This is a stage where I try to help the physician and the nurse understand that the anger of their dying patient is not directed toward them as people. It is directed at

what they have that the patient does not have — namely, secure life. "Why are you so healthy while I am dying?" says the patient in effect. This kind of misdirected anger can be disturbing to people around a dying patient.

In this stage, patients are often angry at God too. "Why am I being punished?" they say. I don't buy that it is sinful or unholy to express anger toward God. My job is to help a person express his understandable anger. If I can help him work through that feeling, I have helped him with his death.

The third stage is what Dr. Kübler-Ross calls bargaining. In this stage, a patient becomes very compliant. He feels that if he is a good boy he will get better care and live longer. Patients will also bargain with God in their prayers. "God, if you will just keep me alive a little longer, I'll be the best person you've ever known."

The fourth is a time of depression. Another problem I have with our society is the emphasis we place on not expressing honest feelings, particularly with men. In pediatrics I hear mothers whose sons are about to get stuck with a needle say, "Come on, Johnny, big boys don't cry." We grow up hearing that kind of thing and are denied the right to cry. Dying patients cry in this fourth stage and their tears threaten some people. But you can't say, "Cheer up, the sun's out." All that says to the patient is that you don't understand what he's feeling. Then you have missed him. I just try to accept the patient in that stage of his feelings.

The fifth stage is acceptance. The patient is reconciled to coming to the end of his life. He's taken care of all the last details of life, his will and so on. He knows how the cards are stacked and says, "This is it." How comfortable a patient is at his death really depends on how well he has worked through these five stages.

*Do you find most dying persons going through each of these five stages?*

No. Some patients die in the first stage, denying that they are dying, or while they are angry or in any of the other stages.

*Do you try to move people through the stages?*

At one time some of us thought we could move a person from one stage to another. But I have not had any success with it.

I remember a teen-age girl in this hospital whom we (the physicians, nurses, and I) felt should move from her denial to anger. She was in terrible pain; and we thought if she could just ventilate a little anger, which we felt she just had to have, it would help her. I tried everything I could to open doors so that she could express a little anger. But she was just locked into denying her death.

As I look back, I realize it was a mistake to try and move her from one stage to another. Anger was just not where she was at. She had been taught all her life that good kids don't show their anger. She was more comfortable denying her death than she would have been expressing her anger.

*Should every dying patient, particularly young patients, be told that they are dying?*

With children at different stages of development, death means different things. Below age two, death doesn't have much meaning to a child. A little later, say if a child's father dies, the death itself doesn't bother him maybe as much as that dad isn't around to help him make a racing car. It depends on the child's stage of development.

But I would say 90 to 95 percent of people who are dying know that they are dying. We don't have to tell them. The hang-up comes when a patient wants to talk about his death, and we deny him that right. The physician doesn't have to come in and tell the patient he has got only a short while to live. A patient reads clues very well. But when that patient brings up the subject of death, we have got to help him talk about what this means to him. I like what one of our surgeons here says when a patient asks, "Doctor, am I dying?" He says, "Yes, and so am I. But I think you want me to talk about how soon, don't you?"

*Do you work with people of faiths other than Protestant?*

One of the nicest things about my job is that I can be very ecumenical, which I am by nature. When a person is in a crisis, denominational affiliations don't mean very much. What he wants to know is does somebody care. My caring as a clergyman symbolizes to him God's caring.

My being a clergyman creates a problem too. Many people who see God as very judgmental feel the chaplain is also judgmental. How well I can work with a patient depends on how quickly the patient and I establish what I call a trust relationship.

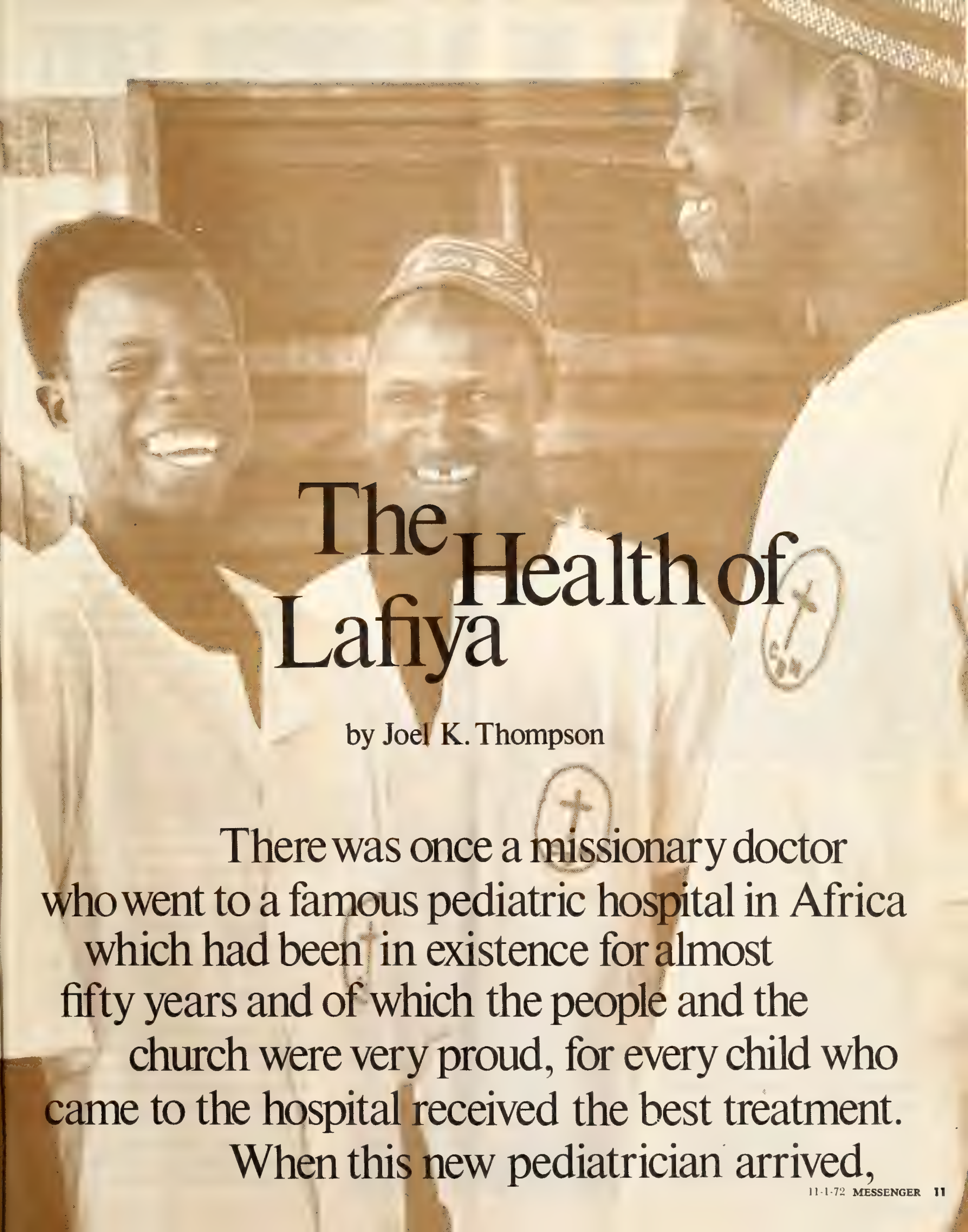
That's one reason I don't wear a clerical collar. I don't hesitate to tell a patient first thing that I'm the chaplain. But I want to meet that patient on neutral ground. I don't want either the positive or negative image that might be set up in his mind by a religious garment. It's a very personal thing between the patient and me.

*What about meeting the patient who doesn't believe in God?*

I approach him simply on the basis of where he is hurting according to the referring physician, nurse, or social worker. I tell him that I'm the chaplain, but wherever he is hurting is my entry point. If a patient says, "I hope you're not going to try and convert me," I respond, "If you think you need to be converted, Mr. Y, that's your problem. In the meantime, let's talk about your feelings."

My job is to help the patient wherever he's hurting by using religious concepts. However, I don't have to use religious terminology, words like "salvation" and "grace," to do a religious thing.

His response to my caring symbolizes to him God's caring for him regardless of his inability to convey in words a formalized belief in God. ☐



# The Health of Lafiya

by Joel K. Thompson

There was once a missionary doctor who went to a famous pediatric hospital in Africa which had been in existence for almost fifty years and of which the people and the church were very proud, for every child who came to the hospital received the best treatment. When this new pediatrician arrived, he looked at the infant mortality rate in the area served by the hospital and discovered that it hadn't fluctuated much over the past years. It was about 282 deaths per 1000.

*Attendant, patient at Gulak, where ground was broken this fall for new health center*

It wasn't difficult for the doctor to discover that the children were dying of three diseases. One was malaria. If you can talk to the people, feel the spleen, and give tablet "r," by and large you can cure the disease. Another cause of death was some kind of dysentery; by talking to the people, having a rough look at the stool, and persuading the child's mother to give tablet "s" it will cure the disease in most cases. The third disease was similar, and again it was not very difficult to solve the problem providing you were willing to make mistakes in diagnosis and live with the consequences.

The pediatrician had been taught back home that individual excellence of diagnosis is the mark of a good doctor, but he found that to solve the problem which confronted him in another country he needed to assume a new professional style and a new measurement of excellence. He enlisted a few young women, age 15, from the local mission school. He taught them some basic medical skills and sent them into the local villages. To be honest, they made an enormous number of mistakes, some disastrous from the traditional medical point of view. But the significant point is that in five years' time the infant mortality rate dropped to 78 deaths per 1000.

What had been killing all those children before? I personally believe it was a stereotype view of what should be excellent health care. Fortunately a wise doctor understood a more comprehensive health care approach for the community would solve the problem.

Today it is evident that a Christian medical ministry must be comprehensive if it is to be effective. But what is comprehensive health care? One person has said that it is an "attempt to balance a traditional emphasis on the cure of disease with the need to promote better general health." Someone else has suggested that a comprehensive health care program is one in which "the community guarantees all groups the best available medical care and the maximum coverage for the prevention of illness and the promotion of health."

In other words, medical authorities look at persons in their community and ask two questions: "What are the major threats to health?" "Which threats to health are susceptible to control within the resources that are available to us?" With both these questions in mind, the same officials then ask themselves how best they can use their limited resources to improve the health and well-being of all persons for whom they are responsible.

Health authorities in East Africa have found that 80 to 90 percent of the illnesses contracted by persons in a community can be taken care of by auxiliary medical personnel. They have also found that the majority of these illnesses can be taken care of in the patient's home or in a small health clinic close to the patient's home.

A study in Kenya, Africa, has shown that illnesses treated in a dispensary cost 23 cents while the same illnesses treated in a primary health center cost 56 cents. If the patient has been taken to a district hospital the cost advances to $11.80 per illness. If the patient is treated in a regional hospital, the cost jumps to $24 per illness and a central hospitalization case increases the cost to $52. The point is that patients should be taken care of as close to their homes as possible in the smallest, least expensive, most humbly staffed, and most simply equipped unit that is capable of looking after them. That is, if we are to learn anything from the African studies.

When the World Ministries Commission and its staff began to read and digest such surveys and when they began to think of the implications this might have for medical program of the Church of the Brethren General Board in Nigeria, "Lafiya" was born. The trauma of the birth has not been easy. Someone said that the changing of the medical program direction was similar to attempting to change a tire going down the road in your car at 50 miles an hour. However, through careful planning and through determined leadership by World Ministries Commission field

# TEST YOURSELF ON LAFIYA

*Can you answer these questions about this life-giving medical program? Answers are on next page*

## 1. Lafiya

This innovative million-dollar program is planned by the Church of the Brethren in coordination with Nigeria's North Eastern State. The meaning of the title, Lafiya, is:

A. Mission
B. Health
C. Service
D. Gift

## 2. Doctors

Today in the Lardin Gabas area of the North Eastern State of Nigeria there is one doctor for every 200,000 people. In the United States the average doctor-patient ratio is one doctor for every:

A. 659
B. 1,000
C. 250
D. 5,600

## 3. Lardin Gabas

With a membership composed of a dozen different tribes, scattered over 10,000 square miles, the Lardin Gabas Church has a membership of 18,000. It traces its beginning back to:

A. 1923
B. 1897
C. 1942
D. 1912

## 4. Garkida Hospital

In 1970 this hospital had an average daily in-patient population of 106, delivered 530 babies, performed 938 minor and 416 major operations, and cared for 93,000. Along with a 35-member staff, how many doctors serve this facility:

A. 20
B. None
C. 5
D. 1

## 5. Community care

The Nigeria Medical Program (Lafiya) will give increased attention to urgent community health needs. These will include:

A. Under-five clinics
B. Insect control
C. Sanitation
D. Health education

## 6. Training personnel

Through Lafiya, major resources will go for the training of Nigerian doctors, nurses, midwives, lab technicians, and other professional medical workers. How many *Nigerian* doctors currently are at work in the Lardin Gabas area:

A. 10
B. None
C. 50
D. 5

## 7. Facilities

Among recommendations for redesigning present Garkida Hospital and dispensary facilities are the construction of:

A. Clinic
B. Warehouse
C. Men's and women's wards
D. Living facilities

## 8. Personnel

While professionally trained personnel being recruited for Lafiya include a lab technician, business manager, medical anthropologist, and others, the top priority is for:

A. Nigerian supervisor of dispensaries
B. Three teaching nurses
C. Another doctor for Garkida Hospital
D. Doctor for Lassa Hospital

## 9. [illegible]

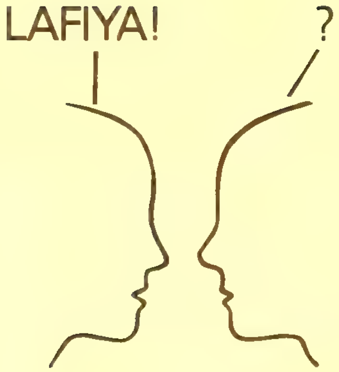
Lafiya is setting up clinics in the Nigerian villages to combat the high mortality rate among children five and under. So far, through the services of missionaries Lena Wirth and Grayce Brumbaugh, how many children have been treated:

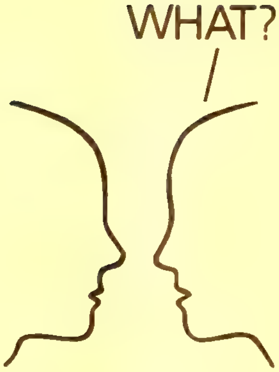
A. 1400
B. 725
C. 300
D. 2,000

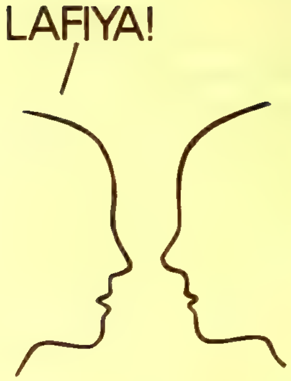
## [illegible]

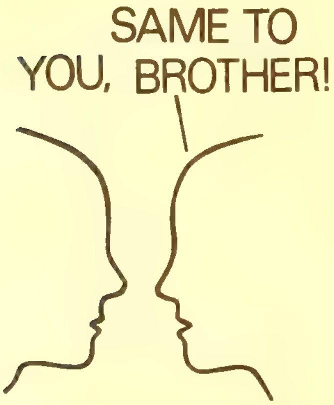
In a community "peoples' participation" program missionary Von Hall helps the Nigerian villagers to begin to understand their part in improving themselves. Some of the projects they have engaged in are:

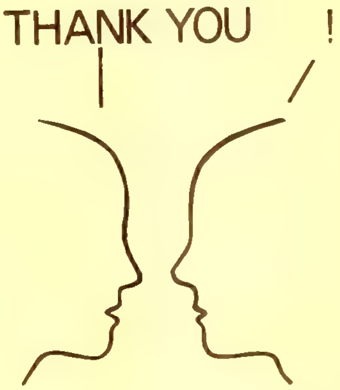
A. Digging wells
B. Literacy classes
C. Youth clubs
D. Cutting grass








SAME TO YOU, BROTHER!



* Lafiya is a commonly used Nigerian expression of interest in one another's health and well-being

## ANSWERS

1. *Lafiya.* B. Health. In Nigeria the common word of greeting is "Lafiya" translated "Are you well?" The response is also "Lafiya" meaning "I am quite well." The Nigeria Medical Program, called Lafiya, means wholeness, well-being, and hope to countless people for whom disease and malnutrition are a daily concern.

2. *Doctors.* A. 659. We become impatient when we are asked to wait an hour to see our neighborhood doctor. What if we had to walk fifty miles and wait two days to see a doctor who might not even know our language! Lafiya will train Nigerians to treat Nigerians.

3. *Lardin Gabas.* A. 1923. The Lardin Gabas Church has a very special relationship to the Church of the Brethren. It traces its beginning to March 17, 1923, when H. Stover Kulp and Albert Helser, together with 32 workers, first broke ground for the first mission residence. Since that beginning, the Church of the Brethren has sent more than 300 persons to serve in the evangelistic, medical, educational, and developmental programs of the Lardin Gabas Church.

4. *Garkida Hospital.* D. 1. This is remarkable, but more doctors are urgently needed. Lafiya will help to provide them. Already Mr. Hyedima Bwala, a 1971 Manchester College graduate who is enrolled at Ahmadu Bello University Medical School, has received a medical scholarship under this new program. Others will follow.

5. *Community care.* All of them! Dr. Wolf F. Bulle, a specialist in Nigerian health needs says, "It is generally assumed that about 85 to 90 percent of all diseases occuring in Africa, many of which if left untreated might lead to prolonged illness, if not death, can be treated successfully by rural health facilities staffed with auxiliary personnel (locally trained workers)."

6. *Training personnel.* B. None.

7. *Facilities.* All of them again! Also medical auxiliaries training facilities.

8. *Personnel.* C and D. Both will need to be qualified for training medical auxiliary personnel.

9. *Under-five clinics.* D. 2,000. These children have received DPT and measles injections. Thousands more will be saved through Lafiya.

10. *Development program.* You guessed it. All of them. One of the earliest projects was cutting the grass along the footpaths to the schools. All of the projects have been done at the people's initiative and without any outside financial help.

Here is my gift of $__________ toward Lafiya, the special, extra-budget $300,000 Nigeria Medical Program. I am pleased to be able to share in this ministry through my financial support. I look forward to making a further contribution of:

$__________ in __________ 1972
month

$__________ in __________ 1973
month

Please send a reminder: ☐ yes ☐ no

☐ I am considering making a gift of securites/real estate and would welcome a conference.

Name of person to receive receipt ____________________

Street/rural route ____________________

City ____________________ State __________ Zip __________

*Please check:*
☐ This is a personal gift (please identify) ____________________
(Name and address)

☐ This gift is from a group (please identify) ____________________

☐ Please credit to ____________________
(Congregation) (District)

*Checks should be payable to:* Church of the Brethren General Board

NO ENVELOPE REQUIRED
FOLD FLAPS TO CENTER, THEN FOLD UP, SEAL, AND MAIL
Checks or money orders may be enclosed with safety

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**LAFiYA**
Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120

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FOLD IN

## *LAFiYA BRINGS HEALTH AND HOPE*

- *through community care programs*
- *through training Nigerian doctors*
- *through improved medical facilities*
- *through dedicated professional personnel*
- *through YOU!*

staff, a new program that focuses on giving high priority to community care has been established.

"Lafiya," the Hausa word meaning health and well-being, is a courageous and exciting program of finding a proper balance between the "curative" and the "preventative" approaches to medical care. Thus the majority of patients in the years to come will be treated in village health centers rather than in a centralized, more expensively equipped surgical facility.

In 1971 the Lafiya program was launched at the Church of the Brethren Annual Conference in St. Petersburg, Florida. Now, some 16 months later, it is right and proper that we examine that program. What is the health of Lafiya?

First. A cooperative, community approach has become a reality! The report of the Whiting Associates International, a consultant firm of Rome, Italy, which evaluated the existing health care facilities and services and made specific recommendations for their upgrading, has been shared with appropriate Nigerian state government officials as well as with sister missions who work with us in Nigeria and other agencies in Europe. The government officials have given the Nigerian medical board their support by appointing key officials to the medical board and by extending permission to proceed with site plans at the Garkida Hospital, Lassa Hospital, and Ngoshie Hospital and the Adamawa Provincial Leprosarium. They have also indicated that a prototype health center is to be erected at Gulak, in the Basel Mission area; ground breaking was scheduled earlier this fall.

Sister missions and other agencies who are interested in the Lafiya program becoming a model for other countries of the world have given a preliminary indication that they are willing to support the program with the cash gifts of between $450,000 to $500,000. Church World Service has already presented the Lafiya program with a $40,000 cash grant.

Since the launching of the Lafiya program cash contributions have amounted to $147,000 from members of the Church of the Brethren. Pledges will increase that amount $46,070. Another $106,930 is needed to reach the $300,000 goal.

Second. There have been major accomplishments in the program in Nigeria. Last June, J. Roger Schrock was appointed medical coordinator of the program and is functioning to train business managers for all of the medical institutions.

A Board of Health and Welfare Services for the Lardin Gabas area has been established and held its first meeting in July 1972. It is made up of primarily Nigerians who will give leadership to the Lafiya program as it develops.

Last year it had been hoped that within 12 or 13 months a Nigerian supervisor of dispensers could be found and placed in a position of responsibility. Yusufu Wawaka was named to that post in July 1971, almost a year ahead of schedule!

A class of dispensers has been trained at the Garkida Hospital. Also three missionary nurses have been given special training in "under-five clinics" and have continued to develop this critical area of preventive health care in various communities.

*Ali Ali, chief dispenser at Shafa, where patients number 100 to 200 per day*

A Nigerian senior nurse has been granted a scholarship for a three and a half month course at the Institute of Child Health, University of Lagos. Another nurse is also in training on a scholarship of $152 per year. In addition Hyedima Bwala is on a $1,500 a year medical scholarship which is to extend for five years during his training to become a medical doctor at Ahmadu Bello University in Nigeria.

A school for Nigerian drivers has been established in order that eight to ten drivers will be available for the mobile clinic programs which are being projected in the Lafiya program.

Finally, while a year ago World Ministries was having difficulty in recruiting adequate medical staff for the Lafiya program it now seems as if we will have a very capable medical team on the field if visas can be obtained.

Dr. Roy Pfaltzgraff Sr. remains at the Adamawa Provincial Leprosarium while Dr. Wilfred Derksen continues his work at the Garkida General Hospital. Dr. John Horning is awaiting visa clearance to begin work in preventive health program in the Uba area while Dr. Daniel Zinn and Dr. Dale Nash hope to be in Nigeria by early 1973 to round out the program. Dr. Daryl Parker and Dr. D. Stanley Houser continue to plan for a short-term service in 1972 and 1973 to allow coverage while new doctors are obtaining language skills needed for their program.

The renovation and rebuilding of the hospitals at Lassa and Garkida have been a cherished dream for more than ten years. But exciting as this development may be, the exhilaration of the moment is the invitation to young Nigerians to become trained to participate in a Christian medical ministry to their own people.

What is the health of Lafiya? It is sound! It is robust and vigorous! And in its strength it will continue to move ahead in the years to come. ☐

# AMNESTY, YES!

## by Leland Wilson

POLLSTER: *Tell me, sir, do you favor amnesty for draft resisters?*

MAN ON THE STREET: *Certainly. I not only favor amnesty for draft desisters, I favor amnesty for Robert McNamara, Dean Rusk, Walt Rostow, McGeorge Bundy, Lyndon Johnson, Richard Nixon. . . .*

POLLSTER: *Now, that's a strong amnesty program!*

There are today an estimated 80,000 young men who are in violation of the Selective Service laws of our nation. Most of these young men, perhaps as many as 70,000, have fled to Canada, Sweden, and other countries. They are young men who were inducted into the military, but have since refused to go to war or have become absent without leave. Some 500 of these young men are now in federal prisons.

Among them are Brethren and others who established a claim to conscientious objection, accepted alternative service assignments, but left their projects because they came to feel they could not cooperate with the whole process.

Among them are men who accepted the classic "just war theory" that sets forth guidelines to determine whether a Christian should participate in the war, and they have concluded that the Vietnam War is an unjust war; hence, they will not participate. Some 9,000 of these young men are currently in military stockades, convicted or awaiting trial by courts-martial. Among them are men who became conscientious objectors after entering the military.

The nation is now engaged in a public debate over whether amnesty should be granted to these men. *Time* magazine calls it a question that "transcends politics and comes down to a basic moral question." Indeed, it is a political question. It is a legal question. It is an historical question. But it is first and primarily a moral question, and, therefore, a perspective on it dare not be left to the whim and manipulation of political candidates, to the debating of the halls of Congress and the inner circle of the White House, to the tabulation of pollsters or the pleadings of editorialists. Surely the churches and synagogues of the nation must be in the forefront in giving shape to such a moral judgment. The response to William Sloan Coffin's speech on amnesty and the discussion on the floor at Annual Conference indicate some readiness in the Church of the Brethren to relate to the issue.

The present question of amnesty concerns only those men who willfully and illegally have refused to be a part of the war in Southeast Asia. This does not concern conscientious objectors who have been recognized by the government as such and have fulfilled the legal requirements of the draft through alternative service. It does concern conscientious objectors whose draft boards would not recognize their position and who, rather than be inducted in the military, have remained at their regular activity, hidden within this country or in a foreign nation.

This does not concern men who have made a decision to take up citizenship in a foreign country. Emigration from this country is legal, and people have always moved to new lands, new places, in search of freedom and new conditions conducive to conscience. So it was with the Brethren who left Europe to come to William Penn's colony. This does concern US citizens in other countries when their induction notices come, or persons AWOL from the armed forces, who do not intend to become citizens of the new country but wish to return to the United States.

This does not concern military personnel who are in prison for other reasons such as theft or destruction of government property or disrespect to an officer. It does concern military personnel whose consciences have been awakened against the war and who have deserted or taken other illegal steps to be free from the military.

Should amnesty be granted to these men? A *Newsweek* poll indicates that 58 percent of the people oppose the granting of amnesty. Those results are moderated a bit, however, when the same poll shows that as many as 71 percent would favor amnesty if certain conditions were attached. The Pomona (California) *Progress-Bulletin* says editorially, "Amnesty? No, Let the Evaders Stew!" Senator Henry Jackson, campaigning for president earlier this year, spoke in opposition to amnesty, saying it should be prison for these men.

President Nixon has been surprisingly open to the idea of amnesty. In a CBS interview he said, "We always, under our system, provide amnesty. . . . I for one would be very liberal with regard to amnesty, but not while there are Americans in Vietnam fighting to serve their country . . . and not while POWs are held by the enemy. After that, we would consider it. . . ." Senator Edmund Muskie has said that the matter should not even be discussed until after the war. Senator George McGovern has announced that if he is elected, he will grant amnesty to all draft resisters, but not to military deserters.

Two bills related to amnesty have been introduced in Congress, one by Senator Taft of Ohio and one by Representative Koch of New York. They would offer amnesty to draft resisters, on the condition that they undertake three years of alternative service in work of national importance. Other developments in the national public debate include the formation of a national voluntary organization working for amnesty, and church groups beginning to explore the problem.

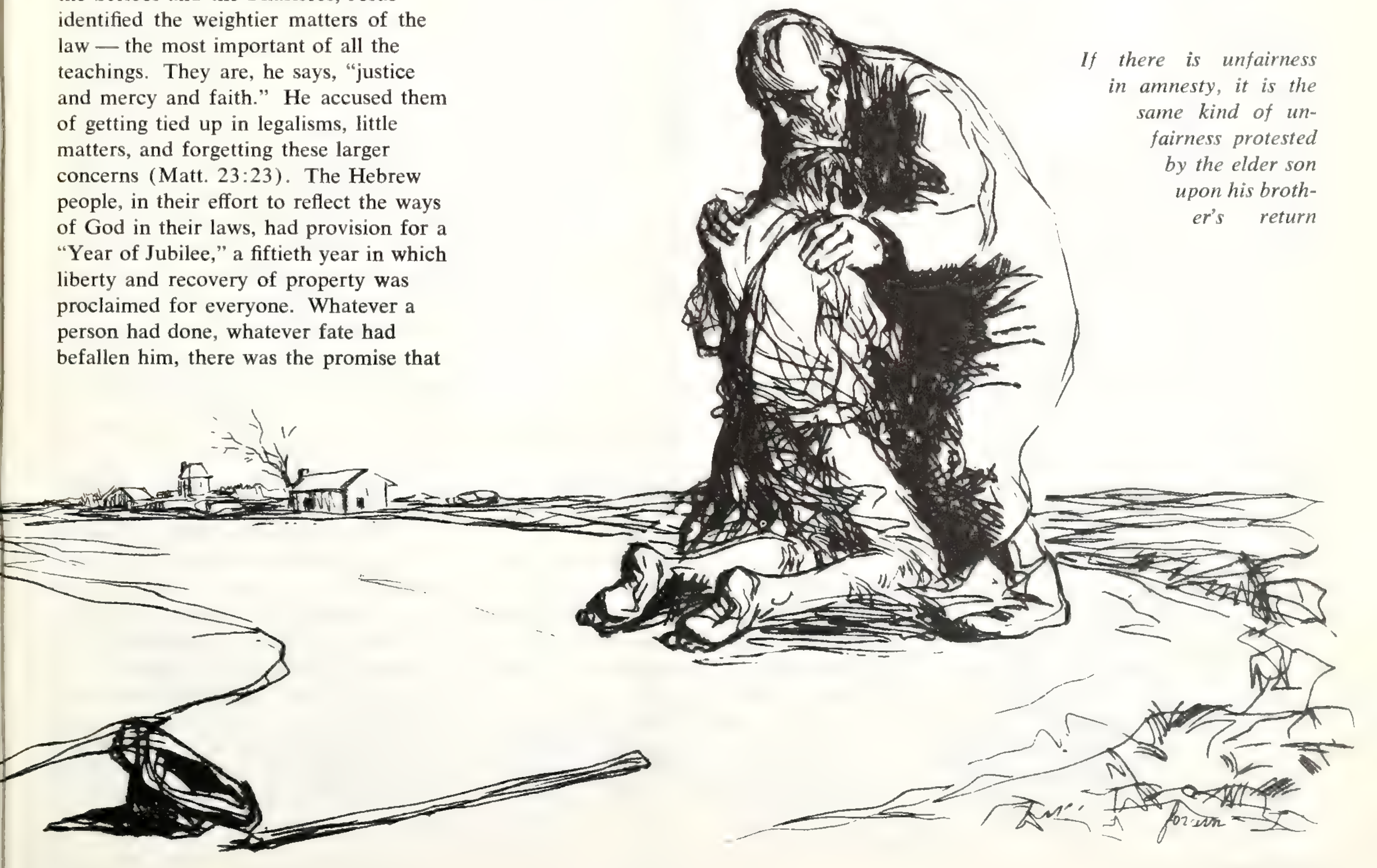
As a church, how do we approach the issue? Neither from scripture nor from church tradition is there clear guidance on amnesty. There are some guideposts from which to work, however. One of the clearest is from the prophet Micah: "What does the Lord require of you but to do justice and love kindness [KJV — mercy] and to walk humbly with your God?" (Micah 6:8). In his warning to the Scribes and the Pharisees, Jesus identified the weightier matters of the law — the most important of all the teachings. They are, he says, "justice and mercy and faith." He accused them of getting tied up in legalisms, little matters, and forgetting these larger concerns (Matt. 23:23). The Hebrew people, in their effort to reflect the ways of God in their laws, had provision for a "Year of Jubilee," a fiftieth year in which liberty and recovery of property was proclaimed for everyone. Whatever a person had done, whatever fate had befallen him, there was the promise that in the Year of the Jubilee, a new start could be made (Lev. 25:8-43). Jesus moved beyond law to love, and while law might require forgiveness at a certain level, the message of Jesus to Peter was that forgiveness must be without end, not seven times, but seventy times seven times (Matt. 18:21, 22). In summation, as the church seeks light on amnesty, it must be sensitive to both *justice and mercy.*

Our word amnesty has a Greek background. It has the same root meaning as *amnesia.* It means forgetting. It is the intentional overlooking of certain criminal acts against the state — almost always amnesty is related to political acts or crimes.

Amnesty is different from *pardon,* though in everyday usage they become mixed and confused. Pardon assumes a proven guilt and punishment. The crime is not necessarily related to political life, and usually is not. Pardon is given to one person and it is an act of forgiveness. Amnesty, on the oher hand, is granted not to specific individuals, but to a whole class of people who *may* be guilty. Giving amnesty is not to forgive; it is to abolish or to totally forget the offense — as with amnesia. The Constitution of the United States vests the power to pardon in the office of the President; states give it to the governors. There is now a legal debate whether the power of amnesty rests with the Executive or the Congress. In practical terms, probably either could act.

Historically, amnesty can be traced to the Greeks as early as the fifth century before Christ. When Spartan conquerors were expelled, those who had collaborated were freed from prosecution. The Romans used amnesty to secure recon-

*If there is unfairness in amnesty, it is the same kind of unfairness protested by the elder son upon his brother's return*



ciliation after attempts at political overthrow or after periods of internal strife. France, a country which has had more experience with war than most, has a history of granting amnesty after almost every major civil conflict. The latest came in 1968, when right wing opponents of de Gaulle's Algerian policy were granted amnesty to cover their earlier acts of terror.

In the United States, President Washington granted a general pardon to all who participated in the so-called Whiskey Rebellion. President Adams was also involved in granting amnesty to some who were involved in a tax insurrection. Perhaps the most frequently cited amnesty comes from the Civil War period. President Lincoln acted twice and his successor Andrew Johnson acted four times to grant amnesty to those who participated in the rebellion against the Union. Just weeks before the war ended, Lincoln granted amnesty to all Union deserters with the provision that they return to their units within 60 days and serve out their enlistment periods. After World War I, President Wilson pardoned a few opponents of the war, but refused to do so with others. On Christmas Day 1933, Franklin D. Roosevelt granted amnesty (called "full pardon") to all violators of the World War I draft laws and the 1917 espionage law.

After World War II, President Truman formed a President's Amnesty Board, but though there was considerable popular support for a general amnesty, the President's board became, in effect, a parole board and considered Selective Service violators on an individual basis. Of more than 15,000 cases considered, only about 1,500 were pardoned. The board at that time declared that "intellectual, political, or sociological convictions" against the war were not acceptable as excuses and clemency was not granted to those who, in the board's words, "set themselves up as wiser and more competent than society to determine their duty to come to the defense of their country."

Surely, in any general historical assessment, it must be acknowledged that the United States, while sometimes granting amnesty, has not been inclined generously in that direction.

What do justice and mercy now call from us?

First, the Christian's decision can never be based on how it will appear to others. The *Los Angeles Times*, editorially, has raised that problem. The *Times* says the amnesty answer must be responsive:

— to the 2.5 million Americans who went and did what they and the nation judged to be their duty in Vietnam.

— to the next-of-kin of the 55,600 who went and did not return. Among these are parents who remain convinced that their sons died in the cause of freedom as well as families embittered by a fear that the sacrifice was in vain.

— to Lt. William Calley, whose crimes were his own, but whose action cannot be separated from the action of the nation.

— to those who refused arms but stayed to face sometimes unjust consequences: not all were recognized as conscientious objectors and some asserted a selective opposition to just one war that afforded them no escape from prison.

In short, some oppose amnesty because it does not appear fair to those who were drafted, either serving in the military or doing alternative service as conscientious objectors and to those who have already served in prison. That is, it looks "too easy." They get off "free."

But we cannot resolve the question of amnesty by fearing the attitude of those who have no need for amnesty. If there be unfairness, it is the same kind of unfairness protested by the elder son in the story of the Prodigal Son. The older son was obedient and stayed at work with his father, but was outraged when his younger brother, who had wasted his money, could come home to such a warm and loving welcome. "It isn't fair!" he screamed.

Potential resentment did not turn the father aside. And potential resentment must not turn us aside from amnesty. If the 2.5 million men who served in the military and alternative service in this time were doing what seemed right to them, they have no basis to be resentful should a society feel led to grant amnesty to those who chose another way. Injustice is not involved to the larger number because amnesty does not take anything from them.

For the 80,000 men under condemnation, it must be said that justice cannot be approached by avoiding stands that appear to be unpopular to certain segments. We must ask ourselves not what are the risks of resentment, but what is the right act related to these men.

Second, the Christian cannot delay doing and advocating what is moral until it becomes acceptable. Even a MESSENGER report (April 15, 1972) seems content with a time delay. It says, "Granting amnesty while the war goes on seems undesirable and un-

## Majority in poll oppose unconditional amnesty

Both the Harris and Gallup polls have indicated that the majority of the US population oppose unconditional amnesty. Both polls were taken in August.

Only when the sampling is broken down into age, sex, and locale is the general opinion reversed.

Gallup asked: "Do you think young men who have left the United States to avoid the draft should or should not be allowed to return to the country without some form of punishment?"

Of the 1,554 persons polled in more than 300 areas, 60 percent said "no," 36 percent said "yes" and 4 percent had no opinion.

Among men, 66 percent opposed amnesty. Of women, 55 percent endorsed it.

In the Harris poll, the question was: "Do you favor or oppose giving amnesty after the war in Vietnam is over to young men who left the US rather than be drafted?"

Of this total, 38 percent indicated that they favored amnesty, but when broken down into various segments, favorable response was 50 percent for those in cities and 27 percent for those in rural areas. Of voters under 30, 55 percent were in favor; of those 50 and over, 28 percent, and of those in between, 36 percent.

likely. But public debate on the issue is in place." Jules Feiffer, in the cartoon accompanying the MESSENGER report, had one of his figures refer to amnesty now as "premature morality." That is precisely how Christians are called. They are to walk beside and be bruised with blacks *before* national television becomes interested. It is their sweat and blood that focuses the attention of the nation. They are to be creating a new world *before* the ecological crisis becomes a national concern. It is their creating that leads to the concern. They are to be visiting the prisoner and calling for reform *before* prison reform is written into legislation. It is their interest that leads to legislation.

Those who believe in amnesty cannot wait until Mr. Gallup or Mr. Harris reports to us that it is safe. They cannot wait until the war is finished (who knows when that will be). They cannot wait until all the prisoners of war are released. The Christian is called to stand with courage, often against the times, but in the time of Almighty God, often against the nation, but with the kingdom of God.

There are many questions to place in determining when amnesty should be granted. It is true that amnesty must be considered in the context of the larger community. Since amnesty generally deals with political offenses, the political climate of the times in which the offense was committed becomes an important factor. In this case, it will be helpful to ask what kind of offense these men have committed. How have they proceeded against society? And what is society's attitude toward the cause which they represent?

These men are not thieves. They are not rapists. They are not murderers. They are men who have refused to go to war. They have refused to fight in a war considered "morally wrong" by 65 percent of our nation, according to a November 1971 Harris poll. They have refused to fight in a war that a prosecutor of the Nürnberg trials says should give any American citizen the right to prove its legality in court. They have refused to fight in a war that has been characterized this way by *Business and Society*, a publication whose clientele includes major American businesses: "Our adventure in Southeast Asia has been a senseless exercise in destruction and utter futility. The most socially responsible action a corporation could have taken was to refuse to participate." They have refused to fight in a war that President Nixon promised four years ago, if elected, to end, and that every major presidential candidate has acknowledged either explicitly or implicitly as a mistake. They have refused to fight in a war that the Council of Roman Catholic Bishops has condemned as totally immoral. They have refused to fight in a war denounced from its beginning by the Church of the Brethren. Illustrative of those statements was "A Call for Peace in Vietnam" made by the 1967 Annual Conference, saying in part: "Out of a heritage of peacemaking and reconcilation, we must and shall continue to make our dissent against our unjust and sinful involvements in Vietnam."

Given the judgment about the war by our society, given the judgment and the teaching of our church about the war, what answer can we give but *AMNESTY, YES?* These young men need to be restored to our nation, restored to our communities, restored with all the dignity and rights that are due to any person. They and their families must be relieved of the emotional and economic suffering that has been put upon them. Their action reflects the deep recesses of the nation's conscience more than it does a political crime.

And on behalf of our nation, *AMNESTY, YES.* Perhaps the need for our nation is greater than it is for the men themselves. It could be a healthy and clearing act of repentance of our warmaking. Even for those who are not ready to repent for Vietnam, it could be an act of reconciliation. It could help to bring this nation together in pursuit of goals that stand noble and true. It could make possible the productive citizenship of persons now barred by legal restrictions.

The Lord of history weeps over America as he wept over Jerusalem, "Would that even today you knew the things that make for peace!" (Luke 19:42). ☐

# turning points

## Wedding anniversaries

Mr. and Mrs. Rex Aldridge, Roanoke, Va., 50

Mr. and Mrs. Raymond Hartman, Ashley, Ind., 50

Mr. and Mrs. Dennis Jamison, Quinter, Kans., 50

Mr. and Mrs. Christ Koehler, Lititz, Pa., 50

Mr. and Mrs. Clayton Prugh, Trotwood, Ohio, 50

Mr. and Mrs. Paul Yoder, Huntington, Ind., 50

Mr. and Mrs. Harvey Starner, Glendora, Calif., 62

Mr. and Mrs. Jess Barnhart, Wenatchee, Wash., 64

## Pastoral placements

Samuel L. Barnhart, from Sacramento, Larchmont, Pacific Southwest to Oakland, Pacific Southwest

Harlan J. Brooks, from Miami Community, Florida, to retirement

William Faw, from Los Angeles, Imperial Heights, Pacific Southwest, to Roanoke, Central, Virlina

John I. Masterson, from Yellow Creek, Illinois and Wisconsin, to chaplain at Pinecrest Manor, Illinois and Wisconsin

Galen L. Miller, from Bethany Theological Seminary staff to Sunnyslope, Oregon-Washington

William A. Miller, from Cabool, Southern Missouri and Arkansas, to Prairie City/Morgan City, Iowa-Minnesota

John Schmidt, from Bartlesville, Southern Plains, to Antelope Valley, Southern Plains

William Stovall, from Hopewell, Virlina, to Basset, Virlina

John O. Wagner, from Mt. Etna/Salem, Iowa-Minnesota, to Iowa River, Iowa-Minnesota

Dale F. Watson, from secular position to New Hope, Virlina

Elmer West, from Garrison/Robins, Iowa-Minnesota, to Mt. Etna/Salem, Iowa-Minnesota

## Deaths

Ellsworth Baxter, Laurens, Iowa, in July 1972

Mary Faulders Betts, Boonsboro, Md., on July 18, 1972, aged 48

Margaret Bollinger, North Manchester, Ind., on June 26, 1972

Daisy Callane, Flora, Ind., on June 27, 1972, aged 90

Malinda Clapper, Boonsboro, Md., on June 22, 1972, aged 91

Gordon Crawford, Cloverdale, Va., in July 1972, aged 73

Aura Davidson, Golden Valley, Minn., on May 27, 1972, aged 90

Floyd E. DeWitt, Liberty, Ill., on June 21, 1972, aged 83

Retta Dinnes, Eldora, Iowa, on May 6, 1972, aged 87

Casper M. Driver, Maitland, Mo., on July 19, 1972, aged 85

Bessie C. Garner, Boonsboro, Md., on June 30, 1972

Ralph Gibble, Manheim, Pa., on Feb. 17, 1972, aged 64

Moritz O. Gockenour, Woodstock, Va., on May 30, 1972, aged 53

Esther Harper, La Verne, Calif., on June 21, 1972, aged 70

Beulah Harter, Flora, Ind., on July 3, 1972, aged 69

Margaret R. Hawk, New Carlisle, Ohio, on June 15, 1972, aged 76

Adrian L. Hull, Kansas City, Kans., on April 4, 1972

Dixie Lee Jewell, Strasburg, Va., on May 5, 1972, aged 62

Bertha Bowman Liebno, Boonsboro, Md., on June 20, 1972, aged 83

John R. Luther, Ligonier, Pa., in July 1972

# take it from here!

## For eyes that are dim

"Would I wish to be young again? No, for I have learned too much to wish to lose it. . . . I am a far more valuable person today than I was 50 years ago, or 40 years ago, or 30, or 20 or even 10. I have learned so much since I was 70!" These are the words of Pearl Buck, now 79, who is at work on three major novels.

In "Essay on Life" in *Modern Maturity*, Miss Buck explains her reasoning. In earlier years one has to spend so much time learning the techniques of how to live happily. A newborn child has to learn to breathe, to cry, to eat, to sit up, to reach for, to walk, to talk.

Year by year each of us has to work for techniques in order to master ourselves and reach a growing understanding of ourselves and others. Happiness, Miss Buck believes, is based on this primary understanding. We must understand ourselves before we can respect ourselves. We must respect ourselves before we can win the respect of others. We need both self-respect and the respect of others to achieve happiness. "It has been a wonderful experience," writes Miss Buck, "to learn to know myself — my capacities, my weaknesses, my likes and dislikes, the strengths and weaknesses of my body in which I am presently housed. It has been an absorbing study, a lifetime process which of course goes on endlessly."

## For eyes with frames around them

"Where did you go?" "OUT" "What did you do?" "NOTHING" is the title of a book written by Robert Paul Smith in 1957. The antics described in it lead me to suspect that he was in that stage of life called middle-age. I chuckled my way through much of the book because it recalled many familiar experiences.

In the summer, there were long evenings under the street lamps to "talk to girls, to watch the big kids talking to girls, to tease the big kids talking to girls, to be hit by the big kids talking to girls, to play Red Rover, to sit on the porch steps and listen to your father tell Mister Fenyvessey what he thinks of the Republicans. . . ." It was the time to find a jelly glass and to fill it full of lightning bugs and to see, when it got very dark, that your finger, where you touched the lightning bug, glowed too.

Seasons also determined what you you played. There was a time you played immies if you were a boy and skip the rope if you were a girl. Girls didn't play marbles and boys didn't jump rope, except maybe the boys would play "higher and higher" until they fell flat on their faces by tripping over the rope. There was a time you played stoop ball. There was a time when you built kites. There was a time you played Red Rover and statues. Everybody did did it. As Mr. Smith explains it, "There was something that clicked and gears shifted and we all got up in the morning and put our immies in our pockets because that was the day everybody started to play immies."

Spring always meant radishes and green onions from the garden. The Fourth of July, fried chicken. Corn on the cob came later in the summer. Some things were not eaten together like pickles and milk. You believed, but really knew better, that grasshoppers spit tobacco and that if you stepped on a crack you would break your mother's back. Dad watched the newly-sprouted corn, hoping it would be knee high by the 4th and Mom's decision to hang out the weekly wash was determined by "Rain before seven; quit before eleven."

When nothing more exciting was going, you sucked water through a licorice stick, caught tadpoles, played in the mud, learned to whistle and snap your fingers, looked at the sky which was full of animals that seemed to float, swoop, and swim in the air, or you just stretched out in the backyard and chewed grass, made clover bracelets, or curled dandelion stems with your tongue. There seemed to be nothing wrong about doing nothing.

"These days," writes Mr. Smith, "you see a kid lying on his back and looking blank and you begin to wonder what's wrong with him. There's nothing wrong with him, except he's thinking. He's trying to find out whether he breathes differently when he's thinking about it than when he's just breathing. He's seeing how long he can sit there without blinking. He is considering whether his father is meaner than Carl's father, he is wondering who he would be if his father hadn't married his mother, whether there is somewhere in the world somebody who is exactly like him in every detail. . . ."

Robert Smith admits that his kids are bored. And that he was bored. But "There is a difference between doing nothing and being bored. Being bored is a judgment you make on yourself. Doing nothing is a state of being. Kids know about this, if you'll let them be."

How long has it been since your wrists were red from playing scissors-paper-stone? Have you played Ant-Ante-Over lately? Do you remember how to play "Wire, briar, limber locks — ten geese in one flock?" Gossip? Have you taught your kids how to play Button, Button or Hide the Thimble? When did you last pop corn, eat cold, crisp, juicy delicious apples, or pull taffy? Have you taken time to look at the flowers, trees, insects, and people with the same awe you did when you were 6 or 8? Have you played Fox and Geese in the snow? Statues?

Where did you say you were going? Out? What are you going to do? Just sit on the back steps and watch the grass grow!

# For eyes that dance with anticipation

Before days of do-it-yourself kits and when the ready-made toys were very expensive, you used the things around you, applied your imagination and skill, and made your own toys. Here are directions for three funny little things I enjoyed as a kid. I hope you will enjoy them, too. They are toys which your father or grandfather may remember making.

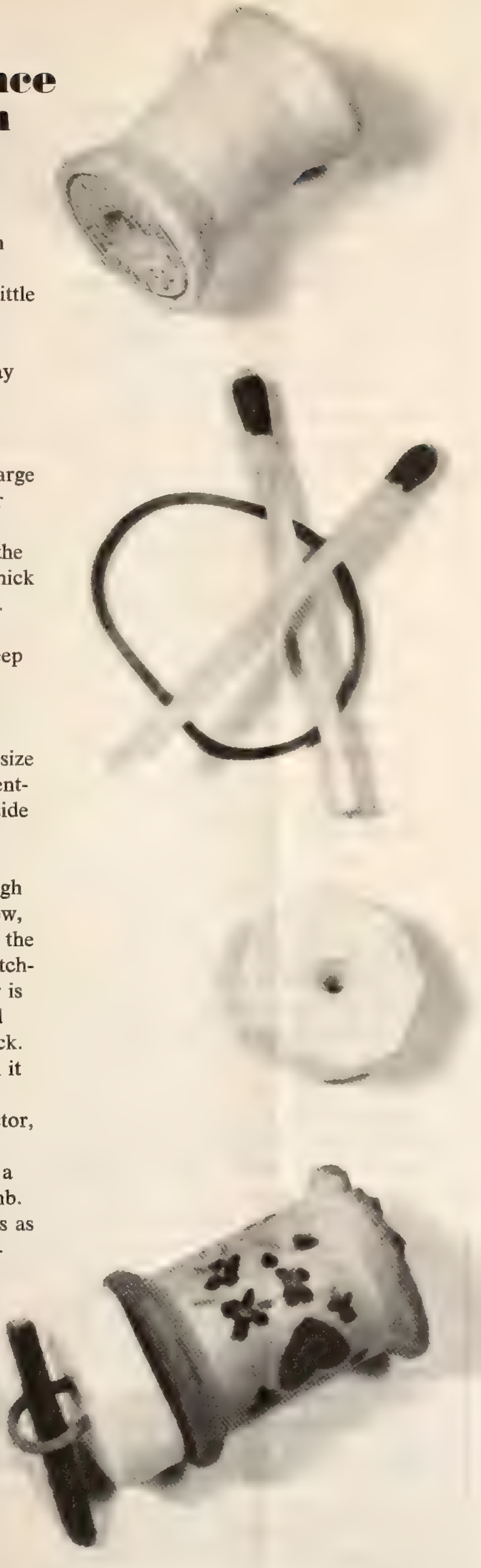
**A spool tractor**

You will need a thread spool (a large one is best but any will do), a rubber band, a candle or soft soap (such as Ivory), two kitchen matches. From the soap or candle cut a disc about ¼″ thick and smaller than the end of the spool. Make a small hole in the center. (It takes a bit of patience and skill to keep from breaking the soap or candle.)

Break off the ends of the matches, making one about 2″ long; the other about 1″. (These will vary with the size of the spool, a part of your experimenting.) Cut a small groove on either side of the hole on one end of the spool. Thread the rubber band through the hole, insert the smallest match through the loop and slip into the groove. Now, thread the disc onto the other end of the rubber band and insert the larger matchstick in that loop. Your spool tractor is ready to go. Wind up its rubber-band motor by turning the longer matchstick. Place on a smooth surface and watch it go!

To make a climber out of the tractor, notch the wheels (ends of the spool) with tiny grooves. Make a hump in a scatter rug and up the hill it will climb. Experiment with your tractor until it's as efficient as you can make it, then suggest a race with another tractor. Or, place two tractors together (head on) and see which is the stronger.

A small nail or two small nails may be used instead of the small matchstick, and a bead may be substituted for the disc of soap or candle, but some of the fun is in the experimenting. The "sophistication" takes away part of this experience.



*Here are components for making a spool tractor. For fun, we decorated ours with flowers in bright tempera colors*

**Buzz-saw buttons**

These little hummers are made by passing a nylon string through two holes of a very large button. (Hope you can find one in these days of the zipper!) Tie the ends of the thread together. Wind up the string by twirling the two ends in your hands — round and round. Now, pull the string out and the button will look and sound like a buzz-saw. After pulling the hands apart, relax them and let the string rewind itself before stretching it out again. It works on the same principle as a yo-yo. There's an art to it — so keep experimenting until you're an expert "buzz-saw operator."

For a more sophisticated toy, cut a ⅛″ hardboard disc with a jig saw, 3, 2½ or 2″ in diameter. Drill two holes in the disc about ½-1″ apart. Drill two holes in two ⅜″ dowel pins for handles. Thread string through handles and disc. Pull the handles and the disc spins and hums.

**A handkerchief parachute**

Tie four one-foot lengths of string to the corners of a handkerchief. Gather the free string ends and tie in a knot about 4″ from bottom. For the weight, use a stone or some metal washers. Add the amount of weight to make the parachute float gently to the ground after its toss into the air. A parachute has to be "packed" just right for its descent to be smooth and strings remain untangled. Happy landing! ☐

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# For Study and Action on Mission

A wide selection of new resources is available this season on two crucial mission themes: India, as the overseas topic, and Faith and Justice, as a universal but close-to-home concern.

In the treatment of India, examination is given to the role of that nation's Christian community, a community which comprises two percent of the population in a land inhabited by one sixth of the world's people. A focal concern is, how can the church elsewhere understand and reinforce so tiny a leaven in so large a lump?

Particularly informing is the film, *The Cross in the Lotus* (23 minutes, color, sound, rental $12), which employs authentic music and dance of India to give rhythm and color to the centuries-old history of the church. In visualizing the evolvement of the indigenous church, the film speaks to the question, "Is there still reason to send missionaries to India?"

A basic reading book for youth and adults is *Ask an Indian About India*, by Blaise Levai ($1.75). In interviewing Prime Minister Indira Ghandi, sitarist Ravi Shankar, and the unknown and unheralded as well, the author offers inside views on sensitive concerns.

Another insightful work is *Mother India's Children*, by Edward Rice ($2.95), a photo-essay book about 20 Indian teen-agers. The work has been listed by the *New York Times Book Review* as one of the "outstanding books of the year."

A record lending itself to imaginative use with all ages is *Listening In on India* (33⅓ rpm, $3.95), composed of interviews, a folktale, a sound montage offering something of the flavor of Indian life, descriptions of musical instruments, and the sound track of the film, *The Cross in the Lotus.*

Among other items are *The Guide on India for Adult and Youth Groups,* by Marilyn Hill ($1.35); books for primaries and juniors, including Marion Van Horne's delightful A to Z story book for juniors, *Come Inside India* ($2.25); photographic sets, maps, a book of poems and prayers, and teaching guides for junior and primary leaders.

On the theme Faith and Justice, various study resources strive to bridge the "either-or" impulse — either you cultivate the life of the spirit or you become enmeshed in social reform. The onus in this material is on faith *and* justice, belief and action.

For adults and youth, *Grace at Zero Point,* by Loren E. Halvorson ($1.75), points to the premise that there is more creative response to America's problems than the public realizes. The setting is a retreat of volunteers occurring in 1986.

In the scripturally centered *To Set Things Right,* by Justin Vander Folk ($1.25), the prophets are interpreted as challenging the distinctions commonly made between personal and social, mystical and ethical.

Also issued for the Faith and Justice series are a local study-action manual on *Get Out There and Do Something About Injustice,* by Margaret Kuehn ($1.95; a book for early teens, *See It! Do It!* by David Ng ($2.50), geared to promoting justice in one's hometown; and other study guides, audiovisuals, and drama.

Three walk-on dramas, *Confronted!* by Myra Scovel and others ($1.35), present discussion starters on both themes, Faith and Justice and India.

The 1972-73 mission study resources have been developed from Friendship Press and the film on India through the Broadcasting and Film Commission, both units of the National Council of Churches. The items are geared especially for mission study schools, special study classes, congregational, and individual use.

To order most items listed above or to obtain a currrent catalog of mission study materials, write Marketing, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Ill. 60120. The film is to be ordered directly from Hollis Melton, Broadcasting and Film Commission, 475 Riverside Drive, New York, N.Y. 10027.

## LETTERS / *continued from 1*

wounded, or rendered homeless in Nixon's years in office as Jews were killed by Hitler — six million? Are not Vietnamese, Laotians, and Cambodians "casualties"? Are they not human beings? Are we not all children of God? Or are they less than we — Communists, Aggressors, International Outlaws, Gooks? Where does one find a "foundation for a lasting peace in Southeast Asia" — in the Thieu dictatorship's newly-built, American financed Tiger Cages on Con Son Island, in the devastated and defoliated countryside of South Vietnam, in the villages "destroyed in order to save them," in the bombed-out hospitals and churches, the cratered dikes and sluice gates of North Vietnam?

The simple truth, for those who take the time to learn it, is that in the interests of keeping in power one of the most unpopular and oppressive regimes in existence today — the Thieu regime — the Nixon administration has unleashed massive technological death on the people of Indochina. . . . Four and one half million Indochinese civilians have been killed, wounded, or made homeless and one and one half million soldiers on all sides have lost their lives or been injured. Clearly, for the people who live in Indochina the war is worse than ever. . . .

I have been working, acting, and risking to end this war for almost four years. . . . I am now fasting. I have lost forty pounds in thirty-three days and am very often quite weak physically. Yet spiritually I remain strong, convinced that such an action is not only consistent with the life I have led the past four years, not only much in the religious tradition out of which I come and with which I identify, but also wholly appropriate for the massive suffering of the war. . . .

Much has been written about the people of Nazi Germany, good people who became, knowingly or unknowingly, for whatever historical or personal reasons, "good Germans." Believing that many people do not want to be "good Americans" I began and continue this fast to help awaken them to the realities which I perceive and the responsibilities we all have toward one another. My urgent cry: Do not give your support or your silent consent to this war and to those who carry it out. Use your vote, your voice, and your life now. We cannot be silent and unwitting accomplices in what must be one of the most terrible and heart-rending agonies of our time — the continuing war upon the people of Indochina.

Ted Glick

New York City

**WHOSE CHURCH?**

There are two articles in the Sept. 15 Messenger on which I wish to comment.

First, a sincere Amen!!! to "Those in Need of Healing," by Arden Ball. He expressed a faith and trust which is the real approach toward healing. His position needs to be kept before all of us.

Second, "Wrestling With Disturbing Words," by Harold Z. Bomberger, leaves me feeling that the "disturbing words" are not those of Jesus' Sermon on the Mount, but are "Believers' Church." I have always been happy to be a part of Christ's church. When others begin to be enthused about Believers' Church, "Bible Believing Christians," and "Born Again Christians," I always feel that those who glibly use these terms are sure that they are in, but at the same time they have serious doubts about me.

I am more concerned about living to the best of my ability the teachings of Jesus' Sermon on the Mount than in the formation, however loosely put together, of a Believers' Church.

Fred J. Miller

North Manchester, Ind.

**BROADENING VISTAS**

A year ago I was visiting friends in Virginia and I noticed a copy of Messenger in their home. I was not only impressed by an article "Look Who's Coming to Dinner!" but the whole magazine is fantastic!

Having read that issue (Oct. 1, 1971) several times, I am writing you to ask for permission to do the above mentioned article (in whole or in part) in braille for the blind and in large print for the visually handicapped. Also please enter my subscription for one year to Messenger.

I have become very aware of the word Christian in the past five years despite the fact I am a Methodist, attend Episcopal services, work for the Lutherans two days a week, and feel quite comfortable in the Roman Catholic Church, the Presbyterian Church, or the Church of the Brethren.

Mrs. Robert Smith

San Rafael, Calif.

**A WINNER**

Congratulations on the awards you received for Messenger. I didn't need to read about that to know that your paper far surpasses some other publications I read in the course of duty. I passed the Messenger on to the pastor from which he gleaned many ideas.

Your magazine is one we aren't going to be without in our home.

Lorene Moore

Winfield, Kans.

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# Paul: Envoy, Exile, Brother

**PAUL, ENVOY EXTRAORDINARY,** by Malcolm Muggeridge and Alec Vidler. Harper and Row, 1972. 159 pages, $5.95

**PAUL: MESSENGER AND EXILE,** by John J. Gunther. Judson, 1972. 190 pages, $6.95

**MY BROTHER PAUL,** by Richard L. Rubenstein. Harper and Row, 1972. 209 pages, $5.95

*Paul, Envoy Extraordinary* consists of the tv text of a dialogue between Malcolm Muggeridge, a famous, controversial journalist, and Alec Vidler, dean of King's College, Cambridge, England. The British Broadcasting Company videotape was shot as the two traversed the path of Paul from Jerusalem to Rome. The idea of two famous men, the one a somewhat agnostic reporter and the other a Bible scholar and educator, following the footsteps of Paul across the Mediterranean world certainly sounds intriguing.

And one suspects the television show was just that, if the pictures in this book are any indication of the television photography. Seldom have I seen such beautiful prints of the biblical world. This is partly due to the high quality paper and printing used for this book. It is an extraordinary publication.

Unfortunately the accolades must stop at this point. The printed conversation between Muggeridge and Vidler is neither interesting nor informative. Paul's fame does not consist in his travels but his dynamic faith. The background information does little to inform that faith and in itself is insufficient to constitute an adequate historical introduction to Paul.

The study by John Gunther, *Paul: Messenger and Exile,* stands in sharp contrast to the above study. It is not a beautiful book and it lacks the style which a journalist like Muggeridge can provide. But every paragraph is loaded with information and controversial opinions which could affect our understanding of the message of Paul. The work is essentially a chronology of the life of Paul which develops in great detail arguments regarding absolute dating (chronology in terms of events of the time) and relative dating (the order of events in the life of Paul). Such a full-scale study has not been done for some thirty years, so Gunther's book fills a need for teachers and students in search of detailed explanations. The author provides a wealth of information needed to decide the dating and order of the Jerusalem visits, the missionary journey, and the dates of the letters.

How to characterize the position of the author is not an easy task. I am tempted to say he is radically conservative. He does not purport to defend the traditional picture of Paul, and indeed, does not at all times (for example, he favors Caesarea as the origin of the prison epistles rather than Rome), yet the net effect of his arguments will be readily accepted by those who tend to be traditional. Most notable of these would be the argument that Paul accepted an exile to Spain during A.D. 62-64 before returning to Rome to be martyred in 65.

Gunther's theses will need to be studied and answered. In general I have two objections to his work. First, his documentation of certain arguments is not satisfying. A shocking aspect of his argument for the Caesarean imprisonment is the use of fragments from the Pastoral Epistles (2 Tim. 4:9-22a; Titus 3:12-15). Tradition places these letters later and scholarship doubts the authenticity. Gunther (who undoubtedly has faced this problem) does not provide a rationale for this radical departure from the "accepted." A second, even more serious, problem is the conflict of theological development with chronological order. While I would not care to insist that the letters of Paul be dated and ordered according to the progression of thought apparent in them, I believe Gunther has the obligation to defend his theses in terms of such progression. Normally, we would think of the Thessalonian correspondence as proto-Paul; Romans, Galatians, Philippians, Philemon, and the Corinthian correspondence as mature Paul; Colossians and Ephesians would be late Paul or possibly secondary; the Pastorals would be very late Paul and probably secondary. Gunther, however, leaves out the Thessalonian period, places the prison epistles immediately (2 years) after the writing of the major letters (pp. 120-121), and includes among the prison epistles letters or fragments from all the stages except the first.

Despite these objections the book is a gold mine of information and argumentation. It will be a resource book that should not be outdated for several years.

*My Brother Paul* and the two previous books contrast vividly. Written by the Jewish "Death of God" theologian Richard Rubenstein, it stands as a very moving exposition of Paul's basic understanding of Law and Gospel. Rubenstein describes himself as a fairly loyal, even legalistic Jew, who at the death of his son, came to see that the Law cannot deal with death. In those moments, he turned to the letters of Paul and saw a victory there which hitherto had been hidden from him in Judaism. Rubenstein's first chapter, in which he describes this odyssey, is one of the most moving testimonies about Paul that I have ever read. Many of us mouth the Gospel from lecterns and pulpits and soap boxes, but others understand it in the deepest sense. Though still a Jew, Rubenstein clearly understands Paul.

After such an auspicious beginning the book takes a fascinating but questionable turn. Rubenstein then seeks to understand Paul by means of Freudian psychoanalytic categories. I do not mean to say such an enterprise is not useful. To the contrary, I felt it very helpful to understand Paul in terms of some basic human emotions. All too often, we avoid attaching our faith to our libidian (emotional or interrelational) life so that the practice of faith becomes detached from everyday reality. For example, Rubenstein understands the importance of Paradise or Eden in Jewish thought as the Freudian-perceived desire to return to the womb and its constant nourishment. He understands that the Jew cannot earn his way back by means of the Law, but that in the water of Christian baptism, that old man who could not return is changed to a new man who does.

The other major libidinal dynamic is the desire to kill off the father (in order to achieve one's own maturity) and yet to emulate the father (because he is the standard of maturity). Rubenstein sees this acted out in the Abraham-Isaac story which, indeed, has become the Jewish counterpart to the Passion of Jesus. This terrible dialectic between wanting to continue the past and yet wanting to start a new thing is handled in the Christian Eucharist where the body is broken (a new start), yet the body is eaten (the past assimilated).

The importance of such observations cannot be dismissed. By treating baptism and the eucharist as historical events to be repeated or as rites of the church to be performed, we emasculate the basic dynamics of our church life which then becomes useless except as an exercise in the keeping of historic traditions. Rubenstein himself says he would wish to be a Roman Catholic if he converted to Christianity because there the libidinal dynamics are still taken seriously.

Despite the helpfulness of these insights and many others in a mind-boggling book, I have at least two basic admonitions to both Rubenstein and the reader. While it may be beneficial to read Paul with Freudian insights, I believe it would do damage to Paul if his insights are limited to those which fortunately parallel Freud. There are sacrificial elements in Paul's understanding of God's gift in Jesus Christ, but there are also strong elements of eschatology (he is the first among many; 1 Cor. 15:23) or release from captivity (1 Cor. 6:20). These should not be discarded. Actually this leads to the second admonition. Paul is not all that sacrificial in his structure. I am persuaded his eucharistic formulations refer to the breaking of bread among the body of Christ rather than to the breaking of the body of Christ (1 Cor. 10:17; 11:24). Possibly the only reference to eating Christ is that of 1 Cor. 5:7. For more to the liking of Rubenstein would be the gospel of John, where baptism is explicitly tied to a return to the womb (3:5) and the followers of Jesus are invited to eat him in a literal sense (6:56). Yet John shows none of the theological conflict dynamics which are so obvious in Paul. In other words, Rubenstein has picked the correct author in which to see the problem, but the wrong writer for his solution. Perhaps he should have written a book entitled *My Brother John.* — GRAYDON F. SNYDER

St. Paul: Detail of mosaic from Battistero degli Ariani, Ravenna, Italy. Courtesy of Harper and Row

editorial

# More than a classroom affair

*Only the doer of the word is its real hearer.*
Karl Barth

One of the more intriguing parables of 1972 comes from the University of Alabama, from Donald Noble, about a course he taught on Henry Thoreau. Never, he wrote, did he sense the writings of Thoreau coming alive as they did this spring when he conducted 20 interim term students in a travel course on Literary New England.

Gathering the students near Concord, Mass., walking with them halfway around Walden Pond to a steep grassy slope, pointing to the site of the cabin, the beanfield, and the railroad tracks Thoreau described, and treating in turn the cycles and seasons and symbolism set forth in "Walden," the professor communicated from a vastly new perspective. The enthusiasm, harmony, trust discerned both from the students and within himself was something he had never before known.

Back in summer school at the university, Mr. Noble tried to engender some of the same spirit in his lectures. But on mounting the platform, gripping the lectern and fixing his gaze on students aligned in rigid rows, the most he could muster was occasional eye contact with a student or two who had been at Walden and knew what learning *can* be like.

A change of setting . . . all that dramatic? Not of itself. But given the investment in getting to where Thoreau lived and wrote, in sitting where he sat and reflecting as he reflected, the impact was major.

As a church school teacher, I need be reminded of the story by the University of Alabama professor. For in my unit and weekly planning too infrequently do I take note of the settings and opportunities for communicating the Christian faith with my class outside the classroom. Yet if leading critics of education are to be taken seriously, it is mostly outside the classroom or formalized schooling that real learning takes place.

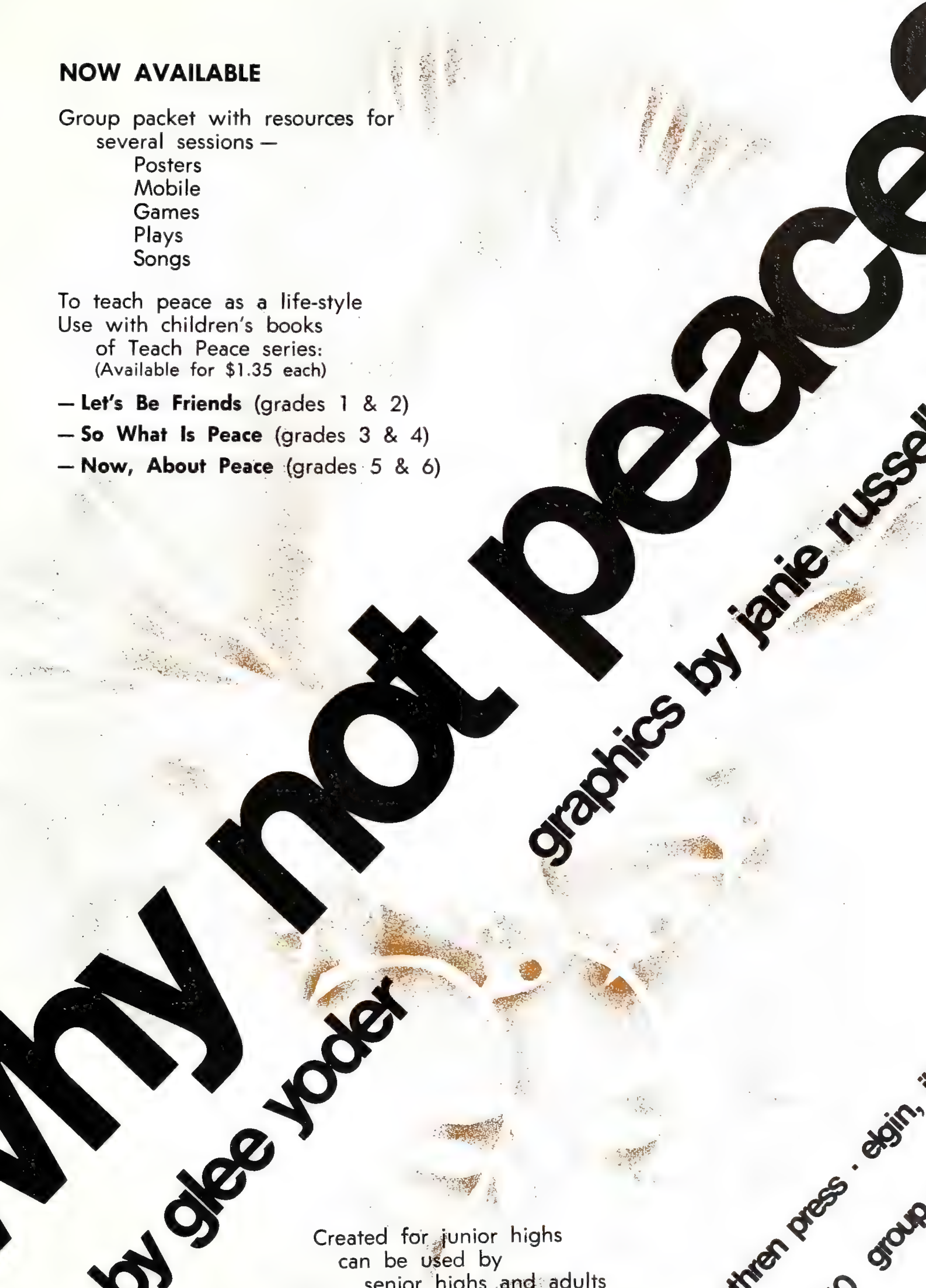
Consider how meaningful it must have been for a hundred Brethren to participate this June in a peace pilgrimage at Wissahickon Creek and Germantown, reenacting the first baptism and love feast of the Church of the Brethren in America. How appropriate it must have been at Staunton, Va., for youth training in church membership — preparing for baptism in the Christian community — to do so in overnight retreats rather than in conventional classes. How moving it must have been for many members of First Church, York, Pa., at Easter to break bread not only with other communicants in the pew but later with friends and neighbors at home.

To act out as well as to talk out; to center experiences of learning where the members are and not merely where the curriculum and the teacher are; to regard education not as the imparting of information in an isolated classroom but as the application of faith in the midst of life situations: These are clues to more vital teaching in the church.

"Be doers of the word, and not hearers only, deceiving yourselves," instructed the book of James. "Only the doer of the word is its real hearer," stressed Karl Barth. "We shall never know what we do not do," declared Dietrich Bonhoeffer.

In virtually all parishes, Christian education planners need to reassess where learning takes place. The learning environment centers around the learner, around his world of feeling, acting, thinking. The teacher is an enabler to help the individual do his own learning; the faith community offers him a frame of reference. To experience reconciliation as well as to study and share the Word: This is what Christian nurture is about.

And this is a great deal more than a classroom affair. — H.E.R.



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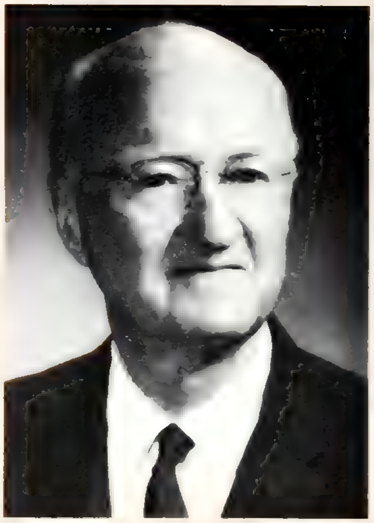
# The Hunger of the Heart



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A generation of college students learned to know and love Dr. Miller as a teacher of Bible and religion. Then several congregations discovered his gifts as pastor and preacher. Now it is possible for many more Brethren to be instructed and guided by him as they add this volume to their devotional library. It will be a treasure and resource for many years to come. 96 pages. $2.95 paper.

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## Prayers to pray in person by ROBERT H. MILLER

**The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120**

messenger

CHURCH OF THE BRETHREN NOVEMBER 15, 1972

"More than anything it became clear that with churches so small
the best form of ministry came
from the members themselves.
We'd seen the alternative
wherever religion existed
in Ecuador:
a lordly caretaker
with ignorant sheep.
A new approach made
more sense:
educated sheep from
which many
temporary caretakers
might emerge."

René Tufiño

# A CHURCH THAT MAKES MORE SENSE EVERY DAY

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**10** **An Inside Look at a Man Afraid.** A Camden, New Jersey, free-lance writer, Paul Monroe, retells the story of Jacob and his night of wrestling

**12** **A Church That Makes More Sense Every Day.** René Tufiño, the thirty-one-year-old head of the United Evangelical Church in Ecuador, talks with the intensity of a person who is participating in an exciting adventure. Free-lancer Gordon L. Burgett went to Ecuador for the story

**16** **A Thanksgiving Sampler.** How can a congregation express thankfulness in a very concrete way? A Gettysburg, Ohio, church tells its story, with appropriate (tongue-in-cheek) reminders of the history of the Thanksgiving event from Richard N. Miller

Outlook previews the National Council of Churches Dallas assembly that begins next month, notes National Bible Week, reports on the formation of an ecumenical peace group, and reviews Church of the Brethren response to flood clean-up in Pennsylvania (beginning on 2). . . . Church of India bishop Eric S. Nasir, who was one of three fraternal delegates to Annual Conference in June, reflects on "Discovering the Brethren" (9). . . . Cultural Information Service calls the film *Patton* a "Reflection of Civil Religion" (20). . . . Turning Points lists BVSers, anniversaries, pastoral changes, and deaths (22). . . . A Thanksgiving editorial comments on a way "To Regain a Sense of Ourselves" (24)

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VOL. 121, NO. 20 NOVEMBER 15, 1972

CREDITS: Cover, 12, 14 (bottom) Gordon L. Burgett; 1 Don Honick; 2 National Bible Week; 3 Religious News Service; 4 Henry Rist; 6 courtesy of the Boise, Idaho, *Statesman;* 9 Edward J. Buzinski; 11 "Man With Forsythia," wood engraving by Leonard Baskin, reproduced by permission; 14 (top) Ronald E. Keener

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1972. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Nov. 15, 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## THANK YOU

This note is written to say thank you for the comments of L. Byron Miller in the August issue of MESSENGER, concerning "New Songs for New Times" (April 1).

The Miller letter expresses my exact feelings.

THELMA L. ROWLAND
Greencastle, Pa.

## GO TO THE ROOTS

We were given a gift subscription to your magazine several months ago. Lately I've read with a continuing interest the letters to the editors concerning the Brethren corporate holdings in the war producing industries. Some folks seemed shocked that the body politic of the church owned stock in the producers of napalm, builders of fighter planes, and other war related firms. Other letters expressed a degree of pride in their church membership when the corporate executives decided to sell the war holdings and purchase stocks in medicine and food industries. I cannot recall any letters expressing a reluctance to sell. I do remember, however, an editorial that was rather shy in its attempt to defend the church's past in this situation.

The reasons these letters were written seemed to center upon what the authors felt was their understanding of Brethren philosophy. And, how the purity of that philosophy was being affected as long as the corporation held warring stocks.

We live in a society whose economic policies (which is to say all policies) are dictated by a corrupt system of capital and profit. Any consumer participation in the economies of this state destroys all semblance of philosophical purity. How many of the letter writers own a car built by General Motors, or the Ford Company, or the Chrysler Corporation? or American Motors? How many appliances carry the name General Electric, Philco, or Frigidaire? How many homes use the chemistry of Dupont, Union Carbide, 3M, Monsanto, Dow Chemical? How many people can live a day without touching an ITT malignancy? How many, after all, paid their federal income tax which provides the government with the capital to enter and maintain war?

If, indeed, the corporate body of the church wishes to take a stand, go to the roots. Bandaids can't hide cancer gulch. If the church wants to speak out, scream about the 55% rise in corporation profits Ford reported recently. Where else is cancer gulch if not the gap between the $90 billion total US corporate profits and the millions of women and men that are unemployed, oppressed, imprisoned, and hungry?

Wait! There's more. What else is our system of capitalism at bottom but a malignancy grown out of profits sucked from the laborer? If, indeed, the church wishes to speak, talk of a democratic socialism in which corporations are owned by the public rather than by a few major stockholders. Pulpits need the works of Marx and Lenin as much as the teachings of Jesus.

Capitalism depends on new and renewed markets to expand, just as cancer needs new cell life for its continual destructive growth. Capitalism, like cancer, if allowed to expand and grow means death. The newest mutations in the gulch is the Nixon administration's spread of the malignancy to Russia and China. The most powerful socialist countries in the world chose to let the US play a little longer at squashing a socialist liberation movement in Indochina. In return this country will leave Russia and China alone to feed their own cancers.

So sell your stocks to buy other stocks to keep your worthwhile programs funded. But know that your corporate holding are no cleaner than before. The dividends you receive have been paid for by the blood and sweat of underpaid labor, planned obsolescence, production speed up, and the highest price at the lowest quality.

Steve Hersch
DuVall, Wash.

**NEITHER HARSH NOR COMPROMISING**

The editorial "Is Open-Mindedness Out of Date?" (Sept. 15) raises questions that deserve our serious attention.

I believe it is possible for a group to hold to strict standards for themselves and yet have a good relationship with others who do not share those values.

We live in a society which indulges in many things that can rightly be called in question. One need not be harsh in judgment — at least, not always. Jesus himself spoke harshly to those who were completely satisfied with their lives and unaware that they needed God's help. But he was very gentle with the woman caught in adultery. *However,* we need to note that, even in this case, he said, *"Sin no more."*

Non-Christians have convinced some who should know better that restrictions such as the ten commandments are hindrances to a full life. On the contrary, they are signposts to the only satisfying way of life. We sometimes chafe at the necessity

*Continued on 22*

## page one

New approaches in the communications program of the Church of the Brethren General Board for 1973 will have a direct effect upon MESSENGER and its readers. Frequency, number of pages, subscription rates, staff, and subsidy all will undergo change.

To begin, production subsidies from the General Board available to MESSENGER in the past ($35,000 this year, $57,000 last year) are being diverted elsewhere in communications. Also, because of General Board staff reductions in June, which meant the loss of two associate editors, the director of news and the director of graphic design, the staff time available for producing the publication is substantially reduced.

These are prime factors in the decision by the General Services Commission for MESSENGER to be issued on a monthly schedule beginning January 1, 1973. In effect, the change begins with the next issue since the December MESSENGERS were to be combined as were issues for the months of July and August 1972 and December 1971.

On a monthly basis, MESSENGER will be enlarged, carrying from 32 to 36 pages plus cover. In terms of content and format, it will provide news, features, letters, commentary, and reviews much as in the present pattern.

Staff for the publication are Howard E. Royer, editor, and Linda K. Beher, assistant editor, both on a full-time basis, and Kenneth I. Morse, features editor, on a half-time basis. Circulation will be handled by the marketing department, of which Clyde E. Weaver is the director.

Subscription rates for MESSENGER will be $5 per individual subscription, $4 per subscription on a group plan, the details of which are to be announced. The increase in rates, under study for more than a year, is to be effective March 1.

Elsewhere in the communications regrouping, Agenda, an information/resource mailing to pastors, will be continued and expanded to include key committee chairmen in the local church. Richard N. Miller will devote full time to Agenda.

In electronic media, John G. Fike will be engaged full time in Mediascope productions and in educational thrusts utilizing film, tape, television, and exhibits.

Kenneth Morse will give an additional half time to the production of books, bulletins, and other special print materials.

*H. Royer, L. Beher, K. Morse, R. Miller, J. Fike, C. Weaver*

Though the communication shifts entail a degree of retrenchment for MESSENGER, the staff recognizes the diverse audiences within the church and the need to draw on a variety of media for reaching those audiences. In this task MESSENGER's role, as outlined by General Services executive Galen B. Ogden, remains pivotal: " . . . To promote understanding among us, to build support and loyalty, to interpret the direction of the denomination, to serve as a forum for varying viewpoints, to minister to our spiritual lives."

Still, for MESSENGER to operate without production subsidy is a formidable departure, a challenge not only to the staff but to the entire denomination.

In planning the 1973 issues, the editors pledge to MESSENGER readers an all-out effort to produce a publication that is informative, inspirational, open, vital. In turn, we invite your suggestions and support in making MESSENGER a growing, maturing medium of sharing in the life of the church.

The Editors

## Dallas assembly: The thrust is openness, flexibility

The opening processional for the ninth National Council of Churches General Assembly in Dallas on Dec. 3 is to take a new turn. Instead of robed dignitaries marching behind denominational banners down a center aisle, delegates will walk to a local church for the opening service, with happenings promised along the way.

The reason behind the change, explains the Assembly Worship Committee, is simply this: "Jesus' ministry was in the streets."

In an effort to improve the communication flow, the assembly planners are hopeful of reducing speech making and accenting multimedia presentations and small group discussions.

Among the 850 delegates and several hundred consultants involved in the proceedings will be a dozen representatives of the Church of the Brethren. In delegate capacity will be Charles M. Bieber, Brodbecks, Pa.; John H. Eberly, Westminster, Md.; Harold B. Statler, York, Pa.; E. Paul Weaver, Nappanee, Ind.; William G. Willoughby, La Verne, Calif.; and S. Loren Bowman, Earle W. Fike Jr., Ralph G. McFadden, and Joel K. Thompson of the General Board staff. Alternate is Dean M. Miller, Annual Conference moderator, Lombard, Ill. Staff consultants will include Hazel M. Peters, Thomas Wilson, and Howard E. Royer, also of the General Board staff.

The three themes around which the assembly business is clustered are evangelism and renewal; the stewardship of creation; and justice, liberation, and human fulfillment. The intent of the deliberations, states Sterling Cary, assembly chairman and executive head of the New York Conference of the United Church of Christ, is to reach decisions resulting in actions rather than statements.

The themes and issues will be dealt with in part by denominational and regional caucuses, Mr. Cary added, "because the power to change is in the hands of local people."

Among the more internal items on the agenda is approval by delegates of a plan for restructuring the NCC.

The concerns of women, youth, racial minorities, and third world interests which tended to dominate the last General Assembly in Detroit in 1969 are being integrated in the planning for Dallas rather than being dependent upon introduction from the outside.

In describing the concerted thrust toward openness and flexibility in the proceedings, Mr. Cary declared, "A new age and hopefully a new NCC structure call for new ways of relating to each other and accomplishing the hopes we share in common."

The possibility of new relationships, new actions by the churches: This is the dream for Dallas.

## Peace unit changes name, broadens scope

Brethren are much involved in Christians Associated for Relations with Eastern Europe (CAREE), a new ecumenical association growing out of a former organization but with broadened scope and a new address.

Formerly called the US Association for the Christian Peace Conference, started in 1965, the new group will continue to maintain ties with the often controversial Prague-based Christian Peace Conference (CPC).

But it will also seek other channels for relations between Christians of the United States and Communist countries of Eastern Europe.

The revamped US organization has about 120 individual members, mostly seminary professors and middle-echelon Protestant church executives. It does not have the official backing of any church, although the Church of the Brethren has had a major investment during the past

## The Bible is a Book for now, not just forever

The above reminder is among appeals to be broadcast in conjunction with National Bible Week, Nov. 19-26.

At the same time, appearing in mass media magazines is an advertisement bearing the illustration at the right, accompanied by the following text:

"We know a book that can guide you through the drug problem. It's also got a lot to say about race. And the generation gap. Riches. Poverty. Violence. And justice. Not to mention war and peace.

"We'd like to send you a copy for a dollar. And not a paperback copy. But one you'll keep. The name of the book is the Bible."

Sponsored by the Interfaith Laymen's National Bible Committee, the offer on Bibles last year brought requests for 25,000 copies.

In calling for the week's observance President Nixon urged Americans to make the teachings of the scriptures "the touchstone of their lives." He further encouraged young people "to grow in appreciation of the Word of God" so they can be better equipped "to do His work on earth for the good of all mankind."

The Bible Week campaign is nonsectarian and involves leaders of business and industry.

seven years, with staff time and leadership and a budget item of $1,000-2,000 annually.

H. Lamar Gibble, peace and international affairs consultant with the General Board's World Ministries Commission staff, is the new secretary-treasurer of CAREE, succeeding former Brethren minister, Kurtis F. Naylor, an international affairs officer for the National Council of Churches and former executive secretary of the US Association for the CPC.

Mr. Gibble reports that the new address of CAREE's secretariat is 1451 Dundee Ave., Elgin, Ill. 60120, the address of the Church of the Brethren international headquarters.

Dr. Paul Peachy, a Mennonite sociologist from Washington, D.C., is chairman of the organization.

Mr. Gibble indicated that in the changes taking place, that the group is not withdrawing from CPC and still considers itself the channel "through which the churches in the US continue to participate in the life of the conference.

Though our work remains modest in scope," he said, "we remain prepared to designate participants, to assist in the development of CPC agenda, and to contribute financially to its program."

However, in an official announcement from CAREE, two paragraphs point out that the new efforts will not be confined to the CPC. "If in specific instances we must withhold our support of particular (CPC) actions . . . such dissent in its own way witnesses to the calling of reconciliation which we share as Christians."

In 1971, the US group boycotted the CPC Assembly in Prague and, in effect, several formal CPC ties for a time. It was displeased with the manner in which the meeting was planned, and with the CPC's treatment of the late Dr. Josef Hromadka, founder of the organization who was forced out when he protested the Soviet invasion of his country in 1968.

Russian Orthodox Metropolitan Nicodim of Leningrad and Novgorod, who led the opposition to Dr. Hromadka, is the present head of CPC. He continues in that role despite his recent resignation for health reasons as director of foreign affairs for his church.

Metropolitan Nicodim visited the US in November 1967 as part of the Church of the Brethren-Russian Orthodox exchange, no small part of which was an outgrowth of Brethren/Christian Peace Conference relations.

At the death of W. Harold Row in 1971 the *Christian Century* pointed to the role the former Brethren Service executive had both formally and informally in extending Christian efforts for peace across the Iron Curtain. "For a long time he bore the heaviest burdens of US representation in the Christian Peace Conference and with ecumenical exchanges with the Russian Orthodox Church," the *Century* stated.

Mr. Gibble stressed the importance of an ongoing organization like CAREE in order to facilitate relations between the "significant numbers of Christians in East Europe and the US."

He pointed to the official statement of the new ecumenical association, indicating that CAREE has "a broader mandate on behalf of the churches in this country to study the issues pertaining to relations among the churches in differing social systems, to provide information, to promote contacts, and to propose common action in the whole of the church of Jesus Christ, East and West."

## Brethren responses to hurricane lauded

The response of the Brethren to Hurricane Agnes was hardly singular. The tropical storm that swept through five states in June demanded multiple responses. The variety of Brethren gifts and the variety of service can be seen in this roundup of commendations:

✓ H. McKinley Coffman, director of disaster services for the Church of the Brethren, noted in mid-August the "tremendous response" to clean-up operations in the Wilkes-Barre area of Pennsylvania where major denominational efforts are being directed.

The response, he went on to say, shows "that Brethren are still mobile and able to respond."

More than 1,675 persons contributed 3,372 workdays through Aug. 17 in the Wilkes-Barre area alone under the supervision of the Brethren program.

**MEETS POWs: Yale University chaplain William Sloan Coffin greets captured American pilots in Hanoi. Coffin made an appearance at the 1972 Conference**

As one might expect, more than half came from congregations in Pennsylvania, but 300 came from neighboring states and as far away as Indiana. Some 430 persons from ten other denominations, including some Mennonites when their program closed out a week earlier, worked under Brethren direction there.

By mid-September, the number of volunteers was nearing 2,000. Persons are still needed there. Phone co-directors George and Romelle Million at 717-288-8304 for the latest information on skills and services needed. Work will continue there through January.

✓ The Coventry congregation was lauded by neighboring pastor Fred Swartz of Harrisburg. Writing in *The Growing Edge,* he observed that they "almost single--handedly managed relief efforts in the Pottstown, Pa., area."

In addition to lifting offerings totaling more than $2,500, the women of Coventry prepared 4,323 sandwiches for the evacuation centers in Pottstown and added to that donations of 40 dozen eggs, 110 pints of milk, 60 dozen rolls, 9 roast turkeys, and 33 pounds of ham.

Moreover, 15 church families housed flood victims and some 30 families volunteered to wash dishes and clothing for a two-week period.

The Coventry congregation was without a pastor at the time. Mr. Swartz reflected that when their new pastor arrived in September he would find persons who are "alert to need and responsibility."

✓ Pennsylvania was not the only state where service was happening for the Brethren. In Mid-July, a letter came to Joel Thompson, executive of the World Ministries Commission, commending the work of H. McKinley Coffman in the state of Maryland.

Although Mac was officially the liaison officer for coordinating the Church of the Brethren and Mennonite Disaster Service efforts in Maryland, he became involved in what was called "a unique situation in the history of the Office of Emergency Preparedness management of the Federal Disaster Assistance Program" by regional director Frances X. Carney. Mac was assigned as the deputy to the federal individual assistance officer.

Mr. Carney said that "the difficulties inherent in this position are significant for a federal official, but even more so for a 'volunteer.' The job required directing and coordinating the efforts of federal and state agencies in a positive yet tactful manner."

Referring to the work of Mr. Coffman, the regional director went on to say, "His untiring volunteer efforts in assisting in the management of the Maryland disaster relief effort have been an unparalleled bonus to the federal government and to the President's Office of Emergency Preparedness."

✓ Back in Pennsylvania, John R. Nantz coordinated volunteer efforts for the Brethren in Harrisburg. Even in the relatively early days of clean-up he noted that volunteers were on hand from as far away as Johnstown, and Dayton, Ohio.

✓ In Ephrata, a used furniture bank operated by the Brethren there proved to be "exceptionally beneficial to the victims of the flood," according to one news report. A shed on the farm of Reuben Weaver was fully restocked twice. In the process, at least 60 mattresses were donated and distributed.

✓ In other locations, Harold Z. Bomberger, district executive secretary of the Atlantic Northeast District, noted that some churches held very brief Sunday morning worship services. Members came in work clothes. After a prayer, a hymn, and a commissioning service, the "true service" began as members picked up buckets, brushes, shovels, rags, and pumps and went out to help their neighbors along what were for Mr. Bomberger "the watery Jericho roads."

"Almost every Brethren in the Atlantic Northeast District was involved in one way or another or is related to or knows someone intimately who experienced serious loss," said Mr. Bomberger.

But they responded, nevertheless, in what Mr. Bomberger calls "an incredible, a fantastic outpouring of love, concern, money, and labor."

## Wilkes-Barre, Forty Fort, & Kingston, 1972

*First, the waters of the Susquehanna*
*Then, a flood of love.*

*The sand houses, of course, were washed away*
*scooped out by bulldozers*
*or gently swept away by hose and broom.*

*But the rock houses — ah, yes, the rock houses!*
*All they really needed, bless them,*
*was a back bent to help*
*an ear bent to listen*
*and a word of encouragement*
*Not only to stand —*
*but sometimes stronger than ever,*
*lending strength to the helper!*

*Praise God from whom all blessings flow!*

*— Mary Sue Rosenberger*

There's something of Brethren identity in all this, something of who the Brethren are and hope to be when a neighbor is in need.

## Foot-washing ordinance lives in Wilkes-Barre

What the Brethren are doing in the Wilkes-Barre area has something to do with foot-washing is the claim of the Rev. Harold F. Mante, pastor of the Forty-Fort Presbyterian Church.

Writing about the Church of the Brethren in the *Sunday Independent,* an area weekly, Mr. Mante reported that as he talked with the Brethren coming to help clean up, he concluded "in part that it must be their tradition of 'foot-washing' at the communion service."

In an Aug. 20 article he retells the account in the Gospel of John and explains the practice as the Brethren attempt "to fulfill the role of being a servant."

The passage began to live for him as he tried to "feel" the why of their dedication, he said, referring to the Brethren he met since the flood.

He goes on to suggest that it might well make a difference "to have been taught from your youth to bow down and do the humble task of a servant."

It might be the "only way we might be (motivated) to clean the mud out of the home of someone" in some other state, he writes.

The foot-washing requirement, he mused, might make persons "willing to ride miles and miles to clean out the mud of someone's cellar."

The Brethren and even some of their ordinances are known in Wilkes-Barre today. Neither had been known by many there before the flood.

## Thanks for a "one in a million" brother/sister

A Presbyterian minister in Forty-Fort, Pa., playing on the name of George and Romelle Million, calls them "one in a million."

"We have all made new friends through the flood experiences," writes Pastor Harold F. Mante in an area weekly, the *Sunday Independent,* and George and Romelle are among them.

The Millions serve as co-directors of Brethren restoration work in the area, working out of a project house located at 18 Wesley St. in Forty-Fort. (Phone 717-288-8304 for the latest information on skills and services needed there.)

Instead of being "one in a million," however, Mr. Mante goes on to write the Millions are, " 'one' in 200,000 members of the Church of the Brethren found in 36 of the states."

Judging, however, from letters received, a servant is "one in a million" regardless of last name or size of denomination represented. Two cases in point:

A woman in Kingston, in the Wilkes-Barre, Pa., area, writes how "discouraged and disheartened" she was but that "his help was forthcoming" when 21 young people came to her "devastated castle."

"The tasks assigned to them were arduous and most unpleasant," she said. "They cleaned my cellar which was covered with mud and they came up covered with slippery, shiny mud, looking like creatures from outer space."

"I'll tell you," she continued, "they are the grandest group of folks I've ever met. At all times they were courteous, jovial, and most willing to help in whatever area they were needed."

The writer is a 64-year-old diabetic who lives alone. She called those who came "a gift from above" and sent a small donation in gratitude for what these unnamed "one in a million" did.

Another woman from Forty-Fort wrote a thank you for the men who came to her home to help with the cleaning.

"The physical help was needed, but you will never realize," she said, "what a morale boost it is to have total strangers travel miles to give a hand."

Servants are "one in a million" and perhaps so are these statements of thanks.

PEOPLE YOU KNOW ... Musician and writer Martha Bowman died in August 1972 at La Verne, Calif. Author of Brethren Press book *Ebony Madonna*, she was associated with the Church of the Brethren in many capacities.

In Puerto Rico on special assignment with the Mennonite Central Committee are Oswald and Elaine Goering. He is chairman of Illinois-Wisconsin district board and on sabbatical leave from his teaching post at Northern Illinois University.

Carl Hilbert, for more than fifty years a minister in the Church of the Brethren, was honored guest at Nov. 5 services at the White Branch church, South/Central Indiana.

AFTER TWENTY-SEVEN YEARS ... Since 1945 no person has been licensed to the ministry by the Frederick, Md., Church of the Brethren in the Mid-Atlantic District. So John Harpold, pastor of the Thurmont congregation, participated in a significant happening when he was licensed this fall. At the ceremony John's father, a Methodist minister, had the sermon, and Roberta Nelson, of the district's ministry commission, conducted the service, assisted by pastor Merlin Garber.

ON THE ROAD ... Two Akron, Ohio, pastors are hosting a ten-day tour of Geneva and the Holy Land, departing Feb. 19, 1973. The Byron Millers and the Raymon Ellers invite the travel-minded to join them. Write L. Byron Miller, 563 Darrow Rd., Akron, Ohio 44305, for details.

POTPOURRI ... Lancaster, Pa., Council of Churches wound up a six-week leadership education school this month. Lancaster Church of the Brethren provided one of two campuses, and Pennsylvania Brethren participated widely as leaders.

Sisters in the Church of the Brethren Women's Caucus are enlisting women from the twenty-four districts to work at obtaining equality for all persons in Christ's church, as well as to focus on issues specifically related to women. Interested in participating? Write Women's Caucus, 219 Fifth St., N.E., Washington, D.C. 20002.

Southern Ohio District Conference named its first woman moderator-elect at its September gathering. Joy Dull, Brookville, will assume the moderatorship next year.

West Milton, Ohio, youth spent an October weekend work-camping at Flat Creek, Ky. The twenty-two young folk worked on several projects in the community.

The Anderson, Ind., congregation is worshiping in a school building after a fire destroyed the church sanctuary and damaged the educational wing in September. Plans are already under way for rebuilding or relocating.

In Illinois the York Center congregation has voted to "instruct the church treasurer not to pay the federal excise tax on the church telephone as an act of conscience against the Indo-China War, and that the Internal Revenue Service be informed of the decision." Pastor Dean Miller noted, "We felt we've tried all [other] channels open to us."

# Cairo Encounter for an Idahoan

## or Why They Put the Preacher in Prison in Egypt

It was in Cairo, Egypt, last July 18, the day that Egypt's President Sadat announced the expulsion of all Russian troops from that country.

I was one of three tour hosts in a group of 49 people traveling in Bible lands. Coming from Rome and Athens, we managed two days in Cairo before visiting Israel.

An obvious warlike atmosphere prevails in the land of the Pharaohs. As our plane taxied to the terminal, it was met by an armored truck, complete with manned mounted machine gun and eight soldiers with automatic rifles. The sandbagged terminal itself, with the spotter's machine gun nests, made one a bit uneasy about reaching into one's pocket too rapidly.

It had seemed wise to me before leaving the USA to arm myself with Gospel literature printed in Arabic for Egypt, and some printed in Hebrew for Israel.

Not wanting to offend anyone, I very secretively proceeded to leave this Christian literature in prominent places about the city. The Egyptian Museum received a couple; the Sphinx gained one; Republic Square, the Citadel, some oriental bazaar shops, the Pyramid of Cheops, and other places were left with a Christian message for whoever discovered the Good News. I felt good about this clandestine witnessing until that evening when it was pointed out to me by a young Egyptian Christian with whom a couple in our group were visiting, that the brochures I was distributing were the ones in Hebrew.

It does seem as though I would know the difference between Arabic and Hebrew, but alas, I did not. Feeling somewhat disenchanted about providing Christian reading printed in hated Hebrew lying about the city, I panicked to think that I was stuck with all the undistributed Arabic material still in my bag. And it was heavy.

It was midnight and our departure was for 8 a.m. that morning. Now, in Cairo, as in many warm climate cites, the traffic maintains its bumper-to-bumper, horn-honking, madcap frolic until all hours of the morning. Just envision rush hour traffic in any American city.

I took my Arabic brochures in hand and approached a policeman directing traffic at a main Nile river bridge intersection near our hotel.

In my best Arabic (I had learned five words) I asked his permission to distribute the literature to cars as they stopped at the signal. He said okay, I think (he knew three words in English). Thank goodness for sign language.

The people in the cars eagerly gobbled up the material in five minutes and I was down to the last 10 or 12 pieces. I handed one to a cab driver, who looked at it, stopped his car on the "go" light, jumped out of the cab, and proceeded in Arabic to "button hole" me with the-finger-in-the-chest approach. He was mad, to say the least.

The policeman rushed over, car doors flew open in all lanes of the boulevard, a crowd quickly surrounded us, and the battle was on. The irate driver and the policeman had it out. Fists were shaking in the air (most of them in my direction). Everyone was shouting and yelling in their loudest Arabic, and I understood nothing.

So I said nothing, just stood there looking stupid. Some of the crowd were obviously on my side and were arguing in my behalf. People were thumbing through the literature like it was the most important material in the world. It made a big hit, but I was in trouble.

A police lieutenant and his five attendants somehow managed to drive through the tangled mass of cars, and soon I was in the nearest police station, accompanied by the cab driver.

For two hours I was interrogated by a crew of 15 Muslim policemen. "Are you really an American?" Yes, I really am.

"Do you know that it is illegal to pass out literature without a permit signed by

### by Glenn Stanford

the Secretary of the Interior?" No, I didn't.

"Do you know that this material mentions 'Israel' "? No, I didn't, but it figures.

"Do you know that there are Israeli spies all over Egypt distributing propaganda?" No, I didn't. "Have you ever been to Israel?" No, not yet.

"Why were you giving away this material?" Because I'm a Christian. "Who told you to do it?" Only God (Allah).

"How do we know you are a Christian minister, you don't look like one?" Oh, great.

"Do you know that the American embassy in Cairo is closed and you cannot have asylum there?" Oh, fine.

They wanted my passport, of course. I didn't have it because the local tour guide had taken all 49 of them that night so that he could get us through the airport red tape more quickly next morning. There were many, many questions, half of them I didn't understand. The most frequently used term was "Israeli spy."

The district police captain spoke no English, but I was told that he was the only Christian policeman in an entire precinct of Muslims.

He read the literature. They all sat around reading the material. I waited.

A paper was brought to me to sign. "It is simply a report of the incident" I was told. I didn't sign it. They were not happy with me.

Finally, I was placed in the back seat of a Russian-made jeep next to my armed guard who carried what looked like an M-1 rifle with bayonet. With three policemen (they all look like soldiers to me) in the front seat, we drove about two miles to a residential street. It was 4 a.m. Through steel gates and into a courtyard I was walked by the four men.

The thought that they looked a little like a firing squad did bother me slightly.

There was a building at one end of the yard that looked like a villa with barred windows. An eight-foot high wall enclosed the yard on three sides, with rolled barbed wire staked to the top of the wall. There was one wooden bench next to one wall where I was directed to sit.

They grilled me intensively, I think, although they spoke no English. I refused a smoke, a glass of wine. They went back inside the building.

So there I sat, with the guard in the chair on the opposite side of the courtyard, rifle in his lap, sound asleep.

He was in worse shape than I was.

I lay down on the bench and considered sleeping, but alas it was 4:18 a.m. and the nearby minaret (tall tower of Muslim mosques) launched forth with its first of 5-times-a-day recorded calls to prayer. That indeed is an eerie sound to stay awake by. The guard didn't budge. At least it was warm outside.

At last, approximately an eternity later, three policemen roared up in their jeep, dashed through the iron gates, cuffed the sleeping guard, and informed me that I could leave with them if I wanted to. I wanted to.

The English speaker was polite and cordial as we drove back to the hotel. He returned my remaining brochures with an apology. The policemen were all smiles, and they all wanted to talk.

They wanted to know all about Islam in America. I didn't know much (there aren't many Muslims in Boise). They wanted to know about Christianity in America. Is most every American a Christian?

They wanted to know if I would turn my cheek if they hit me. I said I'd try. They wanted to know why we "are on the Jew's side." They wanted to know why, if we are Christian, we fight in Vietnam.

They did their best to try to convince me that Egyptians do not want to fight Israelis. The half million Jews in Egypt are "legal" and so are 5 million Christians; 20 million Muslims guarantee safety to Jews and Christians.

They told me that the war there is strictly a "family feud" into which Egypt has been drawn. Land is the key factor in Egyptian retaliation against the Jews. (And it's true . . . as we were later told in Israel.) Jews can learn to love Egyptians, but it's difficult to love the Jordanians and Syrians, especially, because Jews are more related to them. We have but to check on Lot, Ishmael, and Esau and others in the Bible to prove it. Egyptians are outside the clan.

They wanted to know about Christ; about the Church of the Brethren; about what we thought of Muhammed; about how we say we love peace yet are so aggressive in Vietnam.

These men asked me questions I could not answer.

They equated Christianity and America. If one is an American, he is a Christian. Had to set them straight on that issue immediately. We talked until broad daylight.

Through the haze of my sleepy mind, I could see the Apostle Paul being imprisoned and witnessing to the jailer and other prisoners. It was a simple matter to identify with Paul.

It was with a sense of pride (I confess) that I was able to tell them what Jesus meant to me. It was quite apparent that for them the only real problem with Christ was the Christian. They had not seen Jesus in the lives of the Christians they knew and especially not in the lives of American Christians they knew about.

The conversation ended. I felt as though these men were my friends. Such eager inquiries concerning the faith is something I've seldom experienced. The highlight experience of a 17,000-mile journey was behind me.

Not though, without a couple postscripts. First, while eating a hurried breakfast after quickly packing my bag, a waiter saw my remaining brochures on the table next to me. He asked if I were Christian and rejoiced to say that he too belonged to Jesus. He asked for the Arabic literature for his church, but since I had told the police I would not distribute them "ever again in Egypt," I couldn't give them to him. Being forgetful, however, I neglected to pick up the literature when I left the table, and upon leaving the dining room I observed that the waiter quickly found them.

Second, unbeknown to me, the other tour leaders were awakened about 4:30 a.m., along with the tour guide, airlines representative, and a panic-stricken hotel manager who had envisioned all tour groups being sent packing back to the States. They were all questioned about me. So while hoping the incident might be kept quiet, I had a few questions to answer that morning on the flight from Cairo. ☐

# BRF: Have We Been Divinely Disturbed?

The annual meeting of the Brethren Revival Fellowship, usually held in Pennsylvania (Conemaugh, 1970; White Oak, 1971), was held this year Sept. 9 in the beautiful Shenandoah Valley of Virginia. In addition to words of welcome from Pastor S. Earl Mitchell, the splendid facilities and the warm hospitality of the Mill Creek church combined to provide a very satisfactory setting for the 250 persons participating from 67 congregations in Pennsylvania, Virginia, West Virginia, Maryland, and Ohio.

At the morning session the spotlight was on youth, with active participation by a group of young people from the Atlantic Northeast District, including a group of young men who presented several hymns a cappella and additional young people who extemporaneously expressed appreciation for the goodness of God, witnessed to a love for Jesus Christ and the scriptures, and thanked God for those teaching them more about the Bible.

"Youth are not the church of tomorrow but they are the church of today," said W. Hartman Rice, Columbia City, Ind., using 1 Tim. 4:12 as a text for a sermon on "The Place of Youth in the Church." Many persons involved in the current Jesus movement, he stated, have come from churches which have neglected to teach the scripture and the language of faith to their youth. The member of the Brethren Revival Fellowship Steering Committee went on to say that, in spite of risks involved, there should be a wider use of youth (and other laity) in the life of the church in the areas of worship, committee membership, and decision making, declaring, "The life of the church does not need to revolve around the minister."

The second message of the day shifted to another emphasis with Wilbur G. Lehman, Manheim, Pa., speaking on "The Ministry of the Holy Spirit." His question was, "Have we been divinely disturbed since the Holy Spirit came into our lives?" This speaker urged his hearers to be open to the power, presence, and blessing of the Holy Spirit. Stating that "the Holy Spirit came on Pentecost and has been here ever since," Lehamn said some people avoid the Spirit because of "fear of fanaticism, a preoccupation with worldliness, or a prevalence of sin in their lives." He urged that the fruit of the Spirit (Gal. 5:22, 23) be the means of tempering and balancing the gifts of the Spirit (1 Cor. 12:4-11).

Included in the day's activities was a report by Harold S. Martin, York, Pa., chairman of the group, who alluded to the "warm feeling and good atmosphere" of the meeting. Brother Martin reiterated that "the Brethren Revival Fellowship is a movement within the Church of the Brethren to call the church back to respect for the authority of the scripture." Even though there is no official way by which one becomes a member of the Brethren Revival Fellowship, membership is a spiritual unity among those who share similar concerns. He reported that there are persons in 270 congregations of the Brotherhood who serve as local representatives for the distribution of the quarterly publication of the group, "The BRF Witness."

Chairman Martin also indicated that though there are still concerns regarding curriculum and other materials available from our Brotherhood, there are some signs of hope and encouragement. These are found in a greater openness by Annual Conference and the Brotherhood staff to the concerns which have been expressed. He announced that at least two of the items contained in a resolution (adopted in Conemaugh in 1970) have been dealt with by study committees of Annual Conference (FAUS and noncooperation with the draft).

Numerous questions were raised during a question-answer period to which Harold Martin, Linford Rotenberger, and James Myer provided answers. Some statements and criticisms of the denomination and of Annual Conference were met defensively by Chairman Martin who said that "though we do not always agree with many of the decisions of Annual Conference, we feel that the conduct of the business has always been done in a fair and impartial manner."

He reminded persons also that it is possible to find, even in the midst of unsatisfactory conditions, "a nucleus of people everywhere who are faithful."

There were requests from the floor for meetings "of this type" to be held more frequently than once a year to provide for the needs for fellowship, inspiration, and sharing. One of the younger members present asked whether it would be possible to have "a BRF-sponsored youth conference or retreat," contending that the current youth program at Annual Conference does not meet the needs of this segment of the church.

Dean M. Miller, moderator of Annual Conference, was present for most of the day and was called upon to address the assembly. He expressed appreciation for the opportunity to share in the meeting and brought greetings from the Annual Conference, the General Board, and the Brotherhood staff. In his remarks he said there is a need in the church to bring the Nicodemus story (John 3) and the Ephesus story (Acts 16) together. "There is need," he said, "for regeneration and conversion because Jesus Christ is our Savior, but there is need also for social, political, and economic expressions of the faith, because Jesus Christ is Lord."

No plans were announced for the next meeting of the Brethren Revival Fellowship, but it was stated that members of the committee will meet Thanksgiving week with representatives of several Bible schools to discuss matters related to the operation of such schools. The BRF has hopes and some funds for starting its own Bible school in the future. — J. STANLEY EARHART

# Discovering the Brethren

To the Church of the Brethren in the USA:

My beloved Brethren in Jesus Christ, grace and peace.

In this letter I shall try to recapitulate my experience of joy and fellowship which was my privilege from June 24 to July 19, 1972. It was your kind invitation that brought me to you, and I was in your midst as the representative of the Church of North India. Being conscious of my many limitations, I did try to present CNI, its work, mission, and priorities as best as I was able to. From the time that I reached Cincinnati I felt absolutely relaxed and at home, and for this you all are to be thanked.

My past experience in visiting various countries has been somewhat different! To reach a new place, to be in a new setting does cause tension and therefore the problem of adjustment stares one in the face. This was not so when I came to you. I felt one with you, and that was mainly due to the spirit of brotherhood and cordiality which in a natural way eased my mind, and in spite of the flight from New Delhi to New York and to Cincinnati, I was able to attend meetings after a night's rest.

It is strange indeed that in order to know the Brethren intimately I had to go to the USA. In India I had heard of the Brethren in a vague way and never made an attempt to know them better. To a great extent this advertent ignorance was due to "denominational superiority" on my part. I am therefore very happy that I was at your Conference, in your homes, in your churches for three and a half weeks. For all this I am the gainer; I am richer in experience; I am blessed by the fellowship.

I found your church members unsophisticated, friendly, dedicated, and disciplined. Thus you impressed me as most businesslike, serious in purpose and committed to a Mission. This was evident everywhere, at your Conference, in your General Offices, in various homes, and in your pastorates.

I cannot easily forget the uplifting worship meetings and Bible study sessions at Cincinnati; the singing was superb and most inspiring. Naturally I could not take any intelligent interest in business sessions as most of the items dealt with were domestic. In spite of the large number of people that came to the Conference there was never any confusion or noise; everyone moved about in a quiet, natural, and relaxed way. There was a definite atmosphere pervading the conference: The presence of the Spirit was evident.

Within your denomination I found a rational laxity. Some churches even had liturgical colours (green stoles and altar frontols). In every church I found at least two candles on the altar, but in one I found 16 candles, so when asked I said I was feeling eight times more "at home" as I am only used to two candles!

In spite of the fact that there are about 200,000 members in the USA Church of the Brethren, I found the habit of giving well established and budgets well planned and balanced.

Some of the pastors in remote hill-areas are real shepherds to their flocks. They can lay hands to any ordinary work that demands their attention — repairing cars and punctured tyres, making furniture and other routine tools. City pastors must be, I am sure, having the same resourcefulness for their people. What I mean to say is that pastors in the Church of the Brethren are not merely concerned with Sunday morning worship, but also with daily duties for the people, an order of the day.

I had an opportunity of spending some hours at two youth camps in different areas. I felt the young boys and girls were natural, yet with a difference for the better.

My visit to the Manchester College, my three days' stay at a home for the aged, and a short visit to an ultramodern farm were most rewarding. The laying on of hands ceremony when the new moderator of your church was set aside for service was indeed moving.

And so, I have come back to my own church full of happy and blessed memories. I thank God upon every remembrance of you and your Mission. Let us all keep the flame of the Spirit alive, so that we could pass on something solid to those youngsters who will become pillars of the church tomorrow.

Your Mission has now become our church in the Church of North India, and so we thank God for this maturity and fruitfulness in our relationships together. You and we are now integrated in the CNI. What better fruit could be expected than this achievement? "It is the Lord's doing and is marvelous in our eyes!"

With renewed thanks, affectionate greetings, and Christian love to all in the Church of the Brethren in the U.S.A.

Yours in His service,

+Eric Nasir

*Until this summer Eric S. Nasir was a virtual stranger to the Church of the Brethren, yet he became at once a warm and spirited brother among us. Currently moderator of the Church of North India and the Bishop of Delhi, Mr. Nasir in June was a fraternal delegate to Annual Conference; in July he visited Brethren families, churches, and institutions in several states; in August he participated in the meeting of the World Council of Churches' Central Committee, of which he is a member, in the Netherlands. Upon return home in September, and at the invitation of* MESSENGER, *he shared these reflections of his visit with the Brethren.*

# an inside look at a man

### by Paul Monroe

To be haunted by your past and to be afraid of the future makes for a difficult life. To feel guilty about what you've done and to fear that you may yet have to pay for it is painful.

Jacob was born into a family with a destiny. His grandfather Abraham had God's promise that he would be the father of a great people. This made Jacob a descendant of the promised blessing, but this didn't make life good or easy or painless for Jacob, or for any of us. It seemed Jacob was in conflict and struggle from before he was born. He seemed to fight with his twin brother Esau even in his mother's womb, and when the twins were born Jacob had a grip on Esau's heel. Born to struggle.

Jacob was the favorite son of his mother, but being the favorite one isn't always easy either. It makes for conflict and suspicion, for when somebody is the favorite, it means there is one who is rejected, is not favored. And somehow the favored seems to be the target of the rejected's bitterness, if not in fact, at least in the secret fears of the favored.

The mother of these twins connived to get the blessing of her husband for her favorite son Jacob, when it belonged to Esau, the first twin born. Mothers have a way of teaching their sons how to get ahead in life, and Jacob must have learned Rachel's tricks, for Jacob became like her, a clever, crafty, tricky operator. He tricked his brother out of his inheritance. He tricked his uncle out of some sheep. He learned how to get ahead, all right, but living with the consequences of his prowess proved to be difficult.

How does a man feel who has been crafty and clever, who is where he is by hook and by crook, albeit well-covered with the cloak of "good business"? Maybe he feels guilty, guilty in having what is not his by rights, guilty in disappointing his father, guilty for cheating his brother. Maybe he's afraid, afraid of losing what he got by devious means, afraid of someday when he would have to pay for his shrewdness, afraid of his bigger and stronger brother Esau, afraid of the future. Maybe he can't sleep at night, can't sleep because he hears voices telling him how awful he is, can't sleep because he's afraid somebody he has tricked will get him in his sleep, can't sleep because he keeps having bad dreams. Maybe he can't forget some things he'd like to forget, wanting to start over in a new way but not being able to forget the past, not able to forget his father's disappointment in him, not able to forget his brother's anger toward him. Maybe he is torn up inside all the time, always in a struggle with himself about the past, always anxious about what to do next.

A man with all that going on inside him has to find some ways to protect himself from all the pain. And all Jacob knew how to do was to be clever and scheme, so he did. And the more he schemed the worse it must have felt.

"Where will it all end?" he must have thought to himself in his restless hours before sleep, sleep that was a tardy and temporary respite. "Will I never know an end of this pain inside? Will I never be reconciled with my dead father?" Death ends a life but it does not end a relationship. His father was still there haunting him. "Oh, how to be free of the terrible burden of this life?" And yet God had special plans for him. A strange and yet perhaps not so unique a burden did he carry.

It was in that condition, twenty years since he had seen his brother Esau, that Jacob heard God call him to go back home, to go back to the land where he was raised. That was scary. It meant he would have to face his brother Esau, face his shameful past. It could mean an end of his prosperity and being the top dog, or it might even mean an end to his life. He didn't know. When life's great crossroads face us, and we decide to take one of those unmarked paths, we don't know what lies around the bend. And that's scary, being on the road into the future without a roadmap.

Clever as he was, Jacob sent some messengers ahead to learn what he might expect. They came back, having found Esau out there ahead, coming this way, and Esau had four hundred men with him. In his fear and guilt Jacob could only think the worst. "Esau is coming after me with an army of four hundred men carrying swords and spears." Jacob feared the worst.

Now what? Clever Jacob got at it again and planned a scheme to get out of another mess. He was employing his best weapons again. He would send out ahead of him five groups of people with gifts for Esau. He would send them one by one, then come himself to meet Esau after all the gifts had gotten to him. He couldn't face his brother honestly, openly, personally. He had to substitute things for himself. "Esau won't accept me, but maybe he will accept and love the things I send."

It was the night before meeting Esau. He had to be alone that night. He slept across the creek from his family, or rather he tried to sleep. He was alone. He was afraid. And in his loneliness and fear someone came and struggled with him, wrestled with him, fought with him. It was like some strange power gripping him and not letting go. It was like fighting with the voice of his conscience. It was like wrestling for his life.

Jacob was a lot of things — crafty and tricky, sneaky and cheating, not to be trusted — but one thing good could be said for Jacob. He was a man of courage. He might have run away, and he thought about that. He might have committed suicide, but he couldn't think of that. He might have murdered the one who wrestled with him, or his brother, for that matter. Escape and violence were possible, but not his choice. He stayed to face the struggle with the man in the night, and he wrestled all night.

In the night of soul wrestling he prevailed. He came out limping, with a hip out of joint and a leg muscle in spasm, but even if limping, he faced the sunrise on his own two feet. And from the man who wrestled with him he got a blessing and a new name, Israel, meaning courageous struggler, one who struggles with God and prevails. The Bible says it was a man who wrestled with him, but Jacob felt he had met God face to face in the

# afraid

night of struggle. In his struggle he met God. Not peacefully, not with answers, but with a struggling presence did God seem to come.

The next day he went out limping in the daylight. Limping, but on his own two feet; coming out of a terrible struggle, but coming out into the daylight with courage.

He met Esau. He expected the worst, to be killed, to lose his family and possessions, to be made a slave. Again the man of guilt and fear expected the worst, as though that is what he feels like doing to himself sometimes.

And much to his surprise, unbelievable even to one who reads the story, Esau ran to meet him, threw his arms around his neck, and kissed him. And there they stood, brothers at odds with each other for a bitter lifetime, arms around each other, weeping. Not saying anything, not apologizing for anything, doing nothing but weeping in each other's arms and beards. Weeping, pouring the healing ointment of the heart from their eyes, sealing with salt water a relationship of caring and loving and accepting, in spite of everything.

Exhausted from the emotional drain, Jacob shared with his twin brother, "To see your face is like seeing the face of God, with such favor you have received me." From his brother he had every right to get punishment and revenge, but he got grace. It was his brother this time, but again for Jacob it was like meeting God.

In less than twenty-four hours this man of fear met God twice in the form of a man. One man struggled with him, the other man forgave him. One man wrestled with his conscience, the other accepted him without questions; and in both Jacob saw the face of God.

The Bible doesn't say so, but it would seem some kind of poetic justice that Jacob would limp the rest of his life. Limping, but with a smile on his face. Limping because he struggled, smiling because he was loved, knowing whether struggling or being loved, God was with him. □

IGLESIA EVANGELICA JESUS DE NAZARETH

# A Church Th

*Below, Rene Tufino, 31-year-old head of the United Evangelical Church in Ecuador; above, one of the church's 16 permanent congregations, the Church of Jesus of Nazareth in Santo Domingo de los Colorados*

# at Makes More Sense Every Day

## by Gordon L. Burgett

The long alley-like entrance to the headquarters of the United Evangelical Church of Ecuador is deceptive. Its severe, aging buildings with quiet pastel surfaces suggest a tired faith with an unmovable hierarchy and steadfast dogma.

Then you meet René Tufiño, national president and director of the Center for Theological Studies, and the illusion disappears. His long dark hair and black mustache contrast with the bright yellow turtleneck shirt. Heads pop into the office to joke, ask advice, offer a cup of coffee. For three hours he gestures, laughs, explains, and shares the joy of being the 31-year-old "blindly chosen" head of a church "that makes sense — and makes more sense every day."

"They picked me because they wanted a change and didn't have anybody else. And also because I'd been at a Mexican seminary for five years! Kind of a desperate grab really, and a real gamble — but I think it's paying off."

Indeed it is. A month before his election by the National Assembly the then directorate of the church had reached an impasse with the US mission boards upon whom the church depended for much of its financial support. The local leaders threatened to disband the United Evangelical Church of Ecuador if the North Americans reduced pastoral support. Still the sponsoring groups insisted upon just such a reduction to assure the long-range emergence of a truly autonomous Ecuadorian church. Worse yet, when he was chosen Tufiño had no knowledge of this seemingly insoluble stalemate.

A quick retracing of the history of Protestantism in Ecuador helps explain both the nature of the conflict and the unique position of the United Evangelicals today.

Among Latin American nations Ecuador was the last to break the colonial Catholic religious monopoly. The first Protestant group didn't arrive on its Pacific shores until 1895, when a liberal revolution guaranteed them freedom of action. The Christian Missionary Alliance and the Gospel Missionary Union were the first to establish roots. Thus a conservative Protestant model was formed that still predominates today, with at least 85 percent of the 15,000 Protestants estimated to live in Ecuador in 1971 belonging to the "fundamentalist" classification.

In July 1965 two events signaled a turning point for the "nonfundamentalist" Protestants. Five US denominations, including the Church of the Brethren, culminated several years' discussion which centered on encouraging the formation of the United Evangelical Church of Ecuador. And the Rev. and Mrs. Ulises Hernandez arrived in Ecuador under the auspices of the Latin American Evangelical Mission Board, supported entirely by Methodists from Latin America and Waldensians from Argentina and Uruguay.

At the end of World War II the Church of the Brethren sent its first representatives to Ecuador. Likewise in 1945 the United Andean Indian Mission was organized to coordinate the activities of the mission boards of the United Church of Christ, the United Presbyterians, the Presbyterian Church, US, and the Evangelical United Brethren, now the United Methodists. By 1965 the two North American missionary programs led to the joint creation of a national church. Such was the birth of the United Evangelical Church.

From the outset the United Evangelicals sailed against the prevailing religious wind in Ecuador. Catholicism in 1965 remained traditionally ultraconservative, even in the face of a striking reformation elsewhere in the world. The dominant conservative Protestants maintained an authoritarianism of a different stripe, the moralistic piousness defined in everyday terms as "don't smoke, drink, dance, or swear."

The United Evangelicals spoke a curious tongue. They stressed the inseparability of religion from life's social and economic realities. Somehow they proposed accomplishing biblical commands through freedom of thought and acts of conscience. They emphasized the importance of education — religious *and* secular — and the necessity of dialogue between all Christians, including — heretical as it sounded in that setting — Catholics! They were quickly branded as radicals and dismissed as a noisy, misguided fringe numbering but 300 in eleven tiny rural congregations.

Within the church, however, their public image was less important those first five years than an internal crisis that threatened the institution's continuity.

A comment made in 1966 by the first president, Rev. Gonzalo Carvajal, suggests the mode of thought the first years: "A critical need of the church is for more trained ministers." By 1970, though, the concept of a full-time ministry, and ordination, had divided the struggling body into two clearly defined camps, the pastors versus the laymen.

Part of the problem could be traced to the earlier merging of divergent philosophies. The Church of the Brethren had always encouraged a pastor to receive as much of his support from the local church as possible, while the Methodists and Presbyterians of the Andean Mission group gave its greatest support to the notion of a full-time ministry.

But the real heart of the problem was economic. The parent mission boards reduced pastoral support almost 50 percent from 1966 to 1972, to force the Ecuadorian Church to establish its own economic and religious autonomy. In 1971, for example, if a local congregation wanted to have a full-time pastor it had to provide a minimum of 20 percent of his income — an income that was, and still is, pitifully low. This year it rose to 30 percent, and by 1975 all of the pastor's income would have to come from the local church.

Rafael Sarabia is the pastor of the Church of Jesus of Nazareth in Santo Domingo de los Colorados, where he also shares administrative responsibilities with Ulises Hernandez for the entire western part of the country. Sarabia comments on what the new percentage system means to a minister now serving full time in the field: "The burden this places on the congregation depends upon where it lives. In Santo Domingo our church members are from the poorest classes. As much as they may want to, they simply can't contribute much and still survive. In fact I'm not sure that any of our churches will be able to afford a pastor much longer. Here we can barely manage the 30 percent this year, and I'm sure that 40 percent is far too much. There just isn't that much money available. I'll have to get a second job, and let some of my pastoral duties go, to help with the salary. Frankly, I don't know what I'll do."

Ulises Hernandez asked to transfer to Santo Domingo two years ago so he could work more closely with the rural followers. Like Sarabia, Hernandez thinks the economic shift is taking place too quickly. "Nonetheless, we are forced to accept the change. The churches in the United States that formerly supported the idea of a full-time pastor, and introduced it to Ecuador, now tell us that it's a thing of the past and that they will eliminate their support of such personnel, as they are now doing by ten percent a year. It's hard to accept so total a change because the full-time pastor was the model we have used since our inception. It would have been a lot easier to have just begun like the Pentecostals who from the outset have felt that the pastor should support himself financially."

A few years back there were nine ordained ministers in the U.E.C. Today there are seven, including Tufiño and Sarabia. Two have left. Likewise the control of the National Assembly has switched from ministerial to lay hands. The election of Tufiño signified the change, and in the past two years the trend toward lay direction at the local level has become irreversible.

We asked Tufiño if the sole cause of the change was the mission board's reduction in pastoral support.

"Not really — they've just forced us to accept an inevitable problem sooner than might otherwise have been the case. The full-time pastors haven't been all that effective anyway. They clashed with the natural leaders among their 'followers,' if that word is appropriate. Others resorted to heavyhanded ruling or a patronizing attitude we've tried so hard to eliminate. More than anything it became clear that with churches so small the best form of ministry came from the members themselves. We'd seen the alternative wherever religion existed in Ecuador: a lordly caretaker with ignorant sheep. A new approach made more sense: educated sheep from which many temporary caretakers might emerge. That's where the Center for Theological Studies fits in, and a new program that will start in October to bring students with leadership ability to Quito to help finance their secular and religious education."

"When the missionaries first arrived," continued Tufiño, "they went into the field and planted the first seeds. Now that crop is coming to bloom. In six years we've grown from 300 to 1,090 members and 16 permanent churches. It's time for the faith to spread at the local level with well-educated Ecuadorians in the lead. One of the best examples was an Indian boy in Pijal, near Otavalo, who was attracted to the church by the first missionaries. Today he's a man who's highly respected in the community. He speaks Quechua, he knows his people's needs, and he particularly wants to teach the youngsters to read and write. He's the kind of leader that we're counting on. It's easy to predict a following of 2,000 people in that zone in ten years. The key is our providing the stimulus and training to the leader; it all gets back to education."

*Above, Emmanuel church board; below, Rafael Sarabia (l.), with Ulises Hernandez*

A conflict arises when present-day missionaries are placed in rural assignments with co-workers who can dedicate only part of their time to pastoral activities. Ulises Hernandez, himself a missionary, notes, "There should actually be no missionaries sent unless they are requested by the national church, and then only the number and kind needed. And the request should be to fill only local needs, not to satisfy consciences abroad. Nor should they fill positions that can be handled by Ecuadorians. Missionaries from other lands can't help but bring other values and other cul-

*J. Roy Valencourt (l.), Church of the Brethren missionary at the Center for Theological Studies, confers with U.E.C. head Rene Tufino*

*Top, marketplace at Otavalo, Quechua village; below, Quito United Evangelical congregation Emmanuel at worship*

tural forms, and the result is a foreign church on Ecuadorian soil. And naturally if the local pastors must seek financial support outside the church to survive, then the missionaries should do the same."

Yet there are four missionaries working with the Center for Theological Studies, all invited by the national church. They are Günter Schultz from the Mennonite Church of Germany, Augustín Batlle, a Presbyterian from Spain, Robert Armistead, a Presbyterian from the United States, and Roy Valencourt of the Church of the Brethren. Tufiño takes issue with Hernandez, praising the overseas missionaries and welcoming them to the church's cause. "Missionaries are better educated today, they bring a new mentality. As long as we are going somewhere and our church has established its own identity, they will work with us to help determine its new path. We're past the point of fearing that missionaries will 'take over.' "

Two years ago the National Assembly took an unequivocal stand in favor of part-time pastors and lay ministers, and it took a gamble on a young, untried president who could only promise to lead them on a new road. By November of 1971 the Assembly overwhelmingly approved of the new direction, and in response to a call for placing social change at the top of the church's priorities, reaffirmed the conviction that Christianity doesn't live in conflict with reality.

What's along this road in the future? Again we defer to René Tufiño, who indicated explorations have been under way to sponsor an institute with outspoken Catholic prelate Dom Helder Camara, of Recife, Brazil, as leader.

"Then next summer — your winter — we will sponsor youth camps during the school vacation where every aspect of life and religion will be discussed or explored," he added. "The mission boards made this possible by consigning 40,000 sucres for the Christian education program.

"In the meantime the Center is being relocated. Normally buildings are low on our list of priorities but the present Center is far too small and beginning to fall apart. We've so much work to do and so many classes and seminars to be given a bigger location will be a godsend."

There's a pervasive feeling of excitement inside the narrow walls of the Center for Theological Studies. Things are happening; students and teachers smile and work with an infectious conviction. There are still anxious days for the full-time pastors, but a mountain that seemed unscalable two years back has been crossed and the unavoidable bruises are healing. Dynamic, intense, dedicated, are the words that come to mind when you talk to René Tufiño. Serious, logical, and practical describe Ulises Hernandez. They work together in the United Evangelical Church of Ecuador. The church is going somewhere. If an outsider's opinion counts, Tufiño is right, what the U.E.C. is doing does "make sense — and makes more sense every day." ☐

# A Thanksgiving Sampler

### from Richard N. Miller's ALMANAC

*One Year Ago*

## Holy Cow!

*Gettysburg, Ohio, Nov. 29, 1971 — Something unique happened in the Oakland Church of the Brethren's Thanksgiving Service. Gettysburg's Beulah M. Maurer tells it this way:*

Did you ever see your preacher "out on a limb"? We did — last Sunday morning. He was also walking very gingerly on that limb because it was completely covered with slick plastic. The "limb" in this case was our nicely carpeted rostrum. Why "limb"? And why the plastic? Well, I'll have to go back several Sundays.

The Witness Commission was saying, "We need some positive ways to show our witness." A group of 25 or more of us went forward in church one Sunday morning to indicate we meant to somehow "show our faith." There followed a series of Sunday night meetings of enrichening discussion — still searching.

Sunday morning about five weeks ago, our preacher shared with us the story that he had awakened in the night with an idea, he woke his wife and shared it with her, gained her approval and support, so decided to go ahead with it. That is *all* he shared with us, except for the admonition to "put your hands where your mouth is," and the balance of his nocturnal idea would be revealed to all of us on the Sunday of our Thanksgiving celebration and dinner at church.

Maybe you can guess the speculation that began going on. What kind of crazy scheme can Fred have in his head to be so mysterious about? Clever posters began appearing in the vestibule repeating Fred's slogan — "put your hands where your mouth is," another indicating the dates of the upcoming Sundays with a huge question mark after the 28th.

As the time drew nearer, there were some that began to guess much closer to the truth. Seeing the carpet covered with plastic on that Sunday morning confirmed those guesses. But none of us (including Fred) would in our wildest guesses have foretold just what was in store for our congregation.

After our usual introductory stages of worship and Thanksgiving specials by the choir, Fred reviewed the events of the past month that had permitted the revelation of the rest of his "dream" this Thanksgiving morning. It was incredible how pieces of the puzzle fell together.

It seems that the week before, our pastor had been pretty busy. To begin with, he borrowed a truck from a farmer in a neighboring congregation so that he would not have to reveal reasons to any of our members. In this truck he made a quick trip to Somerset County in Pennsylvania, looked up some good friends with dairy herds of known quality, and when he shared his scheme with them, they offered their wholehearted support in a very positive way by not only selling stock at a very reasonable rate, but also donating some to the project.

At this point in the story, a door to the rostrum opened and out came 4 overall-clad farmers leading 3 little, sweet-faced Holstein heifers. The other 8 remained outside for obvious reasons. Needless to say the response was electric. All the children wanted to feel the animals — and they did, freely.

Fred, our pastor, had bought 11 registered heifers aged 2 to 6 months in the name of the Oakland Church with absolutely nothing to back him but faith and belief that he would come through with a true spirit of Thanks-sharing at our Thanksgiving celebration. Donors and feeders were asked for. Slowly at first and then with growing enthusiasm, voices spoke out over the congregation — "This family will donate one," "I'll donate one and buy the feed if someone else will raise it," or "I'll go in with another family (or 2 or 3) and raise one." Soon a line formed in the front of the church and one bewildered church clerk was attempting to record all offers.

God moved in our midst at Oakland on November 28th. We felt him there and we all saw faith in action.

When all the pledges were tallied up, there were enough pledges to buy 32 heifers. Now we have the happy problem of having to find a source from which to buy 21 more animals.

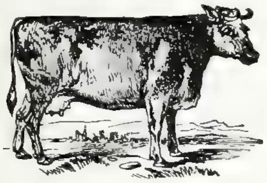
But we'll get them, and what's more this idea may spread and grow until . . . who knows how far it will reach.

It was Thanksgiving — and Fred didn't even preach a sermon — or maybe it was the best sermon he ever preached.

*This Year*

# To St. Kitts with love

St. Kitts Island, Caribbean, Nov. 1972 — Thirty-eight heifers have been distributed on the island, thanks to work begun by Oakland Church of the Brethren, Gettysburg, Ohio, last November.



Pastor H. Fred Bernhard and Don Dull, both of Gettysburg, took the heifers by truck to Miami, Florida, the last week in September. Four other Oakland members, serving as "cowboys," accompanied the shipment in the plane trip to this Caribbean island.

Leading up to delivery, Mr. Bernhard said that "at least 65 families were involved in buying, caring for, and providing food for the 33 heifers sent by the Oakland congregation." The additional five heifers were raised by a member of another Southern Ohio congregation, Beech Grove.

Along with the 38 heifers were two bulls, six Nubian goats, and six Yorkshire pigs. The Ministry of Agriculture in St. Kitts dispersed the animals to needy families throughout the island.

A spokesman for the Ministry of Agriculture explained the working philosophy of Heifer Project International under whose auspices the Oakland congregation worked:

"A family receiving a heifer must donate the first female offspring to another family, thus insuring the eventual continuance of the entire project.

"The original animal provides dairy products and meat as well as a source of income for the involved household.

"Income alone from just one heifer can often be as much as the breadwinner would ordinarily make in twelve to eighteen months," he said.

(Stateside, Pastor Bernhard was in a reflective mood. Thinking back, he recalled that it took just twenty minutes one Sunday morning to enlist the more than fifty original families involved.)

("It was as real and true showing of sustained faith," he said, "as I believe I've ever seen.")

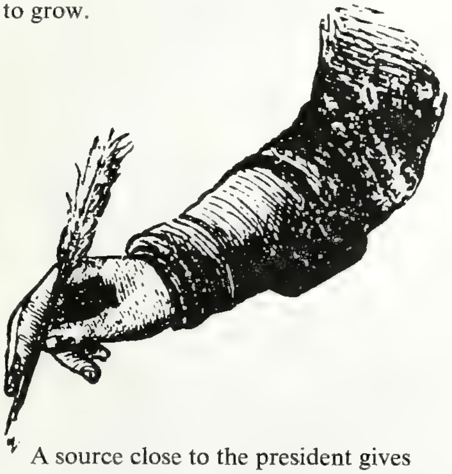
(And the faith goes on.)

*109 years ago*

# President proclaims day of thanks

Washington, Oct. 3, 1863 — President Abraham Lincoln today by presidential proclamation appointed the last Thursday of November as Thanksgiving Day.

In the proclamation, the president called citizens to celebrate the completion of the harvest and to render homage to the spirit who caused the fruits and crops to grow.



A source close to the president gives special credit for the president's action to Mrs. Sarah J. Hale, editor of *Godey's Lady's Book,* a noted periodical.

The Washington source indicates that the proclamation came as a result of the "unremitting efforts" of Mrs. Hale.

The proclamation may cause problems in some states. Following the example of New England states, a growing number of states, each appointing its own date, had chosen a day of religious observance to give thanks for blessings of the past year.

In those states, the date has proved to be an occasion for family reunions, bountiful dinners and festivities in the home.

A citizen in a state where thanksgiving was already a tradition was somewhat resentful of the proclamation.

"'Now the president thinks he can tell us when we can and when we cannot give thanks," he said.

(One of the Washington seers, adept at making predictions, suggests that by 1941 the Congress of the United States by joint resolution approved by the President will set the fourth Thursday of November as Thangsgiving Day, a national public holiday.)

In response to the president's proclamation, some global leaders indicated that their countries, too, had days of thanks. Jewish leaders pointed to ancient traditions of thanks, including the Feast of Ingathering.

In the United States, the day of thanksgiving dates back to a festival held by the Plymouth colony in December 1621.

The immediate response of some of the members of Congress is that "we probably have not heard the last of this one," referring to the proclamation.

*351 years ago*

# Plymouth colonists celebrate life

Plymouth Colony, Dec. 1621 — The survivors in this British colony celebrated one year in the new world today.

A few more than 100 of the so-called "pilgrims" had landed near here on December 21 last year, after a 63-day trip on the ship Mayflower.

During the day of special thanks, those remaining reviewed the events of the year, gave thanks for the mercies of God, and joined with their Indian friends in celebrating life.

Although referred to as "wanderers" and "pilgrims," their determination made them appear to be well on their way to becoming the first permanent settlement by Europeans in New England, observed one British commentator.

Joining the colonists in their celebration was Massasoit, chief of the Wampanoags who controls all of southeast Massachusetts, and many of his people. Massasoit had proven to be a friend and protector of the tiny new settlement, said a spokesman for the colonists.

Singled out for special recognition in the celebration was Squanto, a member of the Massachusetts tribe, who lived with the settlers.

(It is alleged that Squanto had been one of 24 Indians lured on board an English vessel under friendly pretext and then carried away to England many years earlier; that he had been sold, then ransomed by sympathetic monks; that he had learned the English language and finally made his way back to his homeland.)

In the recognition, Squanto was called "a special instrument sent by God for our good beyond our expectation."

It could not be ascertained whether Samoset was part of the celebration. He was the first native American to have welcomed the settlers. He had told them of the nature of the country and had been instrumental in bringing about friendly relations with neighboring tribes. He had learned to speak English from fishermen that had come into the country some years before. It was he who is reported to have introduced the Plymouth group to Squanto.

(It is rumored, however, that when Samoset had noted the determination of the strangers to move into the area permanently that he said to a fellow resident, "Well, there goes the neighborhood!")

As the colonists celebrated, they were not far from the granite boulder on which they had stepped the previous December, and from which the Mayflower had sailed back to England in the spring with only the sailors aboard.

Nor were they far from Cole's hill where during their terrible first winter they had buried half of their number, leveling the graves and sowing them with grain in the spring to conceal their losses from unfriendly tribes of Indians.

It is reported that during the first winter that the food was so depleted that only five grains of corn were rationed to each individual at a time.

It is said, too, that at one point in the winter, only seven healthy colonists remained to nurse the sick.

The Plymouth colonists were Separatists from the Church of England, having established independent (congregational) churches in England and having fled to Amsterdam in 1608 to avoid persecution, before setting off to a new land.

Some commentators saw in this celebrative event the establishment of a nation of thankful people, living under God, with liberty and justice for all.

Others saw seeds sown for the development of two Americas, separate and unequal, in spite of the apparent friendliness exhibited by the first Americans and their neighbors.

*Today 1972*

# Heifer Project aids Indian tribes

New Town, N.D., Nov. 15, 1972 — In a cooperative venture between Heifer Project International and Three Affiliated Indian Tribes, an ambitious cattle development program has been undertaken on the Ft. Berthold Reservation in this North Dakota community.

The Three Affiliated Tribes include the Mandan, Arikara and Hidatsa tribal councils. They received the first of their foundation stock in late May. Added to these 22 Angus heifers and 7 bulls have been an additional 25 head of cattle shipped to the reservation from HPI's ranch this fall.

"This history of the Mt. Berthold reservation and its resident Indian tribes has not always been a happy one," explained Shantilal Bhagat, Church of the Brethren World Ministries representative on the HPI Board of Directors.

He said that in 1837 more than 40 percent of the tribes were wiped out in a massive smallpox epidemic. The original reservation lands established in 1880 were three times the size of their present land holdings.

Today the remaining people on the reservation eke out a living on the land. Per capita annual income barely reaches $2,500, well below fixed government standards for "poverty level" incomes. Unemployment, illiteracy and infant mortality rates on the reservation all run well above the national average.

"This cattle development program," says Mr. Bhagat, "is a self-help attempt to raise the overall standard of living on the reservation, while providing training in cattle and pasture management."

Mr. Bhagat serves as secretary of the HPI board. He says that HPI is currently assisting many livestock programs on reservations throughout the US. To date, programs are operative with the Pima and Papago Reservations in Arizona, the Cherokee of Oklahoma, the Sioux of South Dakota, and the Cattaragus Indian Reservation of Buffalo, New York.

The Brethren, instrumental in founding this organization 28 years ago, continue to give visible support in many ways, including a $5,000 allocation in the WMC budget in each of the 1972 and 1973 years.

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# Patton: A Reflection of Civil Religion

*from Cultural Information Service*

On November 19, the ABC Television Network will air Franklin Schaffner's film *Patton: A Salute to a Rebel.* A re-creation of the World War II career of General George S. Patton Jr., this film offers alert Christians an opportunity to exchange ideas and explore themes — not only those evident in the movie but also broader concerns of our society. On one level, *Patton* is a portrait of a highly individualistic man of war. On another level, it is a reflection of America's "civil religion."

The questions and probes below are designed to help you, your family, and friends to bring your Christian faith to bear on the movie, the man, and the significant moral issues suggested by both.

*PATTON: A SALUTE*

General George S. Patton Jr. was truly a military "professional." Fighting was his career — the thing he did best. Unlike other generals whose talents were in diplomacy, administration, or even GI relations, Patton had one gift: he was a warrior. He once commented on battle: "I love it! God help me, I do love it so!"

The warrior's personality is given a multifaceted survey in this film. We follow Patton's career from his triumphs in Africa over Field Marshal Erwin Rommel through his successful invasion of Sicily in 1943, his gallop across Europe as commander of the Third Army, and finally his stint as military overlord in Bavaria after the war. During this journey with Patton, the viewer is offered vignettes that reveal the unusual personality of the man:

— who took the role of preacher to inspire a lust for war in the spirits of new recruits;

— who shot some mules that got in the way of his advance and tried to shoot down Nazi planes with his own ivory-handled pistol;

— who struck a GI suffering from nervous exhaustion because he believed that any man who could walk and didn't fight was a coward;

— who knew that he was one of the ablest war strategists in the Allied Forces and frequently compared himself to the great military leaders in history.

War lover, tyrant, preacher, strategist — Patton emerges as a complicated and often contradictory personality in this film. How would you evaluate the man?

1. React to several specific incidents in the film: the episodes revealing Patton's treatment of the GIs (including the famous Sicily slapping incident), the scenes depicting his competitive relationship with Field Marshal Sir Bernard Montgomery, the views of Patton's private life and agonies. Which incidents do you feel gave you the most insight into Patton's personality?

"I love it! God help me, I love it so!"

*George S. Patton*

2. What are your feelings about Patton in the first scene of the film? In the last? Were your attitudes toward the man changed during the film? How and why?

3. Some film analysts claim that this movie makes George S. Patton into a myth — that is, his life is glorified out of proportion to his accomplishments and he is made to seem "bigger than life." Other people claim that the movie has the opposite effect — that it takes a famous World War II legend and brings him down to size actually humanizing Patton by revealing the different sides to his personality. Do you think the film mythologizes or humanizes Patton?

*PATTON: A REBEL*

George C. Scott *is* Patton in the film. His Academy Award-winning performance is a study of American style individualism. In fact, it was this side of Patton — his individuality and eccentricity — that Scott found attractive about the man:

> There is no safety in numbers. You live and you die alone — he knew it and lived it. To me the most reprehensible thing about young people today is their herd instinct. To join together like cattle

> which means denying the beauty of the individual soul and personality. This, I think may be the only message this man gave to us.

Patton was the last of the red hot generals in an age moving toward mechanistic warfare and the cool killing techniques of technocrats, computers, and ABMs. His fierce devotion to his task often made him appear to be "out of step" with the times — a rebel. He sensed as perhaps few persons do what he was about, who the enemy was, what was his mission.

1. Does Patton's frontier ethic of individuality impress you or do you believe that it is an outmoded stance for our time?
2. How do you react to George C. Scott's comments on Patton's message and his personal feelings about young people today?
3. What is there in our lives about which we move with such zeal, such intentionality, such commitment as to say, "I love it! God help me, I do love it so!"

### *PATTON: A REFLECTION OF AMERICA'S CIVIL RELIGION*

Although we live in a pluralistic society with no one set of beliefs, symbols, or creeds, there are nonetheless certain ethical concerns integral to understanding and relating to the American way of life. Robert N. Bellah has called these beliefs a "civil religion."

> There actually exists alongside of and rather clearly differentiated from the church an elaborate and well institutionalized civil religion in America. . . . This religion — or perhaps better, this religious dimension — has its own seriousness and integrity and requires the same care in understanding that any other religion does.

*Patton*, the movie, and Patton, the man, reflect some of the basic aspirations and drives of our culture that could be classified as our civil religion: a fascination with competition and the reward of success, a belief in militarism, and a utilitarian understanding of God. Certainly this civil religion was evident during World War II. Some believe that it is still dominant today. Do you agree? Compare the tenets of civil religion displayed in the film with your Christian understanding of each topic:

1. On competition and the reward of success:

George S. Patton was a model American in his lust for victory and the exhilaration of the game. He played to win; his entire life was filled with rivalries. Although we lionize our winners, we also sympathize with the loser who gives it all he's got. Would you classify Patton as a winner or a loser?

2. On a belief in militarism:

"All Americans love the sting of battle . . . that's why we've never lost a war" (Patton). Has this feeling influenced public reactions to recent wars? How does this reflection measure against your attitude toward war?

3. On a utilitarian understanding of God:

Just before one of his most stunning victories, the relief of Bastogne, Patton calls for the military chaplain. His advance is threatened by bad weather, and he wants the chaplain to pray for fair weather. The chaplain responds: "May I say, General, that it usually isn't a customary thing among men of my profession to pray for clear weather to kill fellowmen." Yet he writes this prayer:

> Almighty and most merciful Father, we humbly beseech thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for battle. Graciously hearken to us as soldiers who call upon thee that, armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies, and establish Thy justice among men and nations. Amen.

How does Patton's request and the chaplain's compliance reveal our tendency to try to "use" God for our own purposes? Do you find anything offensive about this type of prayer? In what ways is this utilitarian view of God still evident in American culture? ☐

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This is another discussion guide in the Feedforward Series, a feature of the Cultural Information Service, 2900 Queen Lane, Philadelphia, Pa. 19129.

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HELP WANTED — Unique living and service opportunity for mature individuals and families: Live in (and help develop for new purposes) a manor-house by historic Shenandoah River near New Market, Va.; participate in "The Bridge," dedicated to Christian community and reconciling service. Need vision and varied work skills. Contact Willard Dulabaum, 303 Broad St., Bridgewater, Va. 22812.

ANNUAL CONFERENCE AND ALASKA —Air conditioned bus tour to Annual Conference in Fresno, Calif., and then to Alaska, returning via Canadian Rockies. A second bus will travel to Fresno and return directly after Conference. Both tours leave June 19, 1973. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

# turning points

## 98th BVS unit

Sandy Beeghly, of Oakland, Md., to Creative Child Care Center, Phoenix, Ariz.

Klaus Bloch, of Dusseldorf, Germany, to Washington City Church of the Brethren, Washington, D.C.

Franz Brochschneider, of Rietberg, Germany, to United Farm Workers, Los Angeles, Calif.

Ken Carberry, of Camp Hill, Pa., to BVS Training Staff, Elgin, Ill.

Steve Detwiler, of Nappanee, Ind., to Church of the Brethren Home, Neffsville, Pa.

Gary Frantz, of Beatrice, Neb., to Full Year Full Day Headstart, Lancaster, Pa.

Jeff and Debbie Hovis, of Waynesboro, Pa., to Martin Luther King Center, McComb, Miss.

Jim and Melinda Jones, of La Verne, Calif., to Europe

Richard Judy, of Canfield, Ohio, to Church of the Brethren Home, Windber, Pa.

James and Sarah Ann Leasure, of Culver City, Calif., to Europe

Georgann Lehman, of St. Charles, Ill., to Handi-Camp, Inc., Tucson, Ariz.

Janice Martin, of Annville, Pa., to Eastern State School and Hospital, Trevose, Pa.

Joe Myer, of Columbia, Pa., to Delta Ministry, Greenville, Miss.

Leah Oxley, of Onalaska, Wash., to Boulder Hill Church of the Brethren, Aurora, Ill.

Stephanie Polzin, of Saginaw, Mich., to the Glasier House, Denver, Colo.

Merlin Reish, of Harrisonburg, Va., to Church of the Brethren Home, Windber, Pa.

Vernon Rodes, of Columbia, Md., to Delta Housing Development Corporation, Indianola, Miss.

Steve Sayre, of Bridgewater, Va., to National Institutes of Health, Bethesda, Md.

Dale Shenk, of Lititz, Pa., to Marion County Juvenile Court and Center, Indianapolis, Ind.

Karen Simmons, of Harrisonburg, Va., to Bethany Brethren Hospital, Chicago, Ill.

Claudia Swandek, of Wolfsburg, Germany, to First Church of the Brethren, Harrisburg, Pa.

Judy Tidwell, of Hobart, Ind., to Better Way, Inc., Elyria, Ohio

Carol Tritt, of Carlisle, Pa., to Carroll County Committee for Day Care, Westminster, Md.

Carol Walbridge, of Easton, Md., to Darke County Migrant Ministry, Union City, Ohio

## Pastoral placements

W. Luke Brandt, from Mountville, Atlantic Northeast, to Indian Creek, Atlantic Northeast

Ronald Clark, to Muncie, South/Central Indiana

B. Wayne Crist, from Pomona, Pacific Southwest, to McPherson, Western Plains

C. Albert Guyer, from Denver, Prince of Peace, Western Plains, to Immanuel Paoli, Atlantic Northeast

E. Merrit Hulst Jr., to Cedar Grove, Southern Ohio

C. Leonard Lutz, from South Whitley, South/Central Indiana, to Clear Creek, South/Central Indiana

Norman Meyers, to Kingsley, Iowa-Minnesota

Nolan Porter, from African Methodist Episcopal Church to Los Angeles, Imperial Heights, Pacific Southwest

Arthur Scrogum, from retirement to Pasadena, Pacific Southwest

## Wedding anniversaries

Mr. and Mrs. Wayne Gerdes, Dixon, Ill. 50

Mr. and Mrs. Raymond Hartman, Ashley, Ind., 50

Mr. and Mrs. Harold Layman, Cloverdale, Va., 51

Mr. and Mrs. Ohmer Kreitzer, Richmond, Ind., 55

Mr. and Mrs. Charles Hickman, Akron, Ohio, 56

Mr. and Mrs. Harry Royer, Bradford, Ohio, 60

Mr. and Mrs. O. G. Whitmer, Dayton, Va., 60

## Deaths

Harold D. Adams, Modesto, Calif., on July 3, 1972, aged 66

Alice Aukerman, Greenville, Ohio, on Aug. 9, 1972, aged 79

George Berkley, Johnstown, Pa., on June 26, 1972

Minnie Blake, Dayton, Ohio, on July 7, 1972

Fern Bower, Ft. Wayne, Ind., on July 14, 1972

Glenn Bower, Ft. Wayne, Ind., on July 14, 1972

Karen Bower, Ft. Wayne, Ind., on July 14, 1972

Ormal Buell, Flint, Mich., on July 12, 1972

Fred Delk, North Manchester, Ind., on July 22, 1972

Jacob M. Kurtz, Leola, Pa., on July 8, 1972, aged 82

Minnie Landis, Dayton, Ohio, on Aug. 10, 1972, aged 85

Sarah Lenhart, Mountville, Pa., on July 23, 1972, aged 79

George Lewallen, New Paris, Ind., on Aug. 10, 1972

Flora Mae, Boones Mill, Va., on June 30, 1972, aged 78

Benjamin Manning, Mountville, Pa., on July 23, 1972, aged 92

Mary Baer Martin, Mt. Morris, Ill., aged 97

Flo K. McConnell, York, Pa., on July 2, 1972, aged 80

Chester Miller, Hutchinson, Kans., on July 23, 1972

Don Miller, Dayton, Ohio, on July 19, 1972

Irene Miller, Myersdale, Pa., on July 26, 1972

Floyd Mills, Akron, Ohio, on July 10, 1972

Phares M. Mohler, Leola, Pa., on July 17, 1972, aged 76

John O. Myers, Myersdale, Pa., on July 3, 1972

W. D. Pennington, Cabool, Mo., on July 13, 1972, aged 79

Albert Penrose, Ligonier, Pa., in July 1972

Gertrude H. Phillips, New Paris, Ind., on June 18, 1972, aged 78

Ethel Piper, North Manchester, Ind., on July 24, 1972

Etta Replogle, Johnstown, Pa., on June 15, 1972

Boyd Revis, Creekville, Ky., on July 6, 1972

Linda Russell, Hooversville, Pa., on June 30, 1972

LeRoy W. Shafer, Pontiac, Mich., in July 1972

Clyde Sheeps, Defiance, Ohio, on Aug. 13, 1972, aged 68

J. Wilbur Shepherd, Flint, Mich., on July 18, 1972

Robert A. Sipe, York, Pa., on July 22, 1972, aged 47

J. O. Smith, Conrad, Iowa, on June 14, 1972, aged 82

Gary S. Spitler, Luray, Va., on May 27, 1972, aged 32

Ella Berkley Stern, Franklin Grove, Ill., in July 1972, aged 83

Ruby Tucker, Hutchinson, Kans., on June 12, 1972

Edna Wheelock, Greenville, Ohio, on July 10, 1972, aged 89

Tessie Wolfe, Battle Creek, Mich., on July 5, 1972

Richard Workman, Roanoke, Va., on July 26, 1972

Luther Yingling, York, Pa., on July 9, 1972

of waiting for a traffic light to change, but how much worse would be the drive home without the traffic lights!

Thou shalt not kill, thou shalt not commit adultery, thou shalt not covet, are warnings of a way of life that produces bitterness and frustration.

In a similar way, our forefathers' admonitions against the use of certain stimulants were guides to a life that was fuller and freer than that of others who learned to depend upon these things and to be miserable without them. Medical findings in recent years have borne out the wisdom of abstinence. We do not condemn those who choose otherwise, but we find it hard to understand their choice.

I believe the Church of the Brethren should firmly maintain the high standards of honesty, modesty, fidelity, abstinence from all addictive substances, reverence for life, and emphasis upon a certain simplicity of life-style, which are all part of our heritage. I was appalled at the statements on divorce and on abortion which Annual Conference approved.

We have been created by a loving God who has shown us a way of life that is full of joy. He asks us to live in a world that seeks pleasure — desperately. A world that cries out that there is no lasting satisfaction anywhere. How foolish we would be to let that crazy mixed-up world tell us how to live!

Let us hold our standards high and be about our task of reconciling others to God's way, bringing them into the fellowship which we know to be rich and satisfying, but insisting that they accept those standards before becoming members of the church. . . . Keeping our eyes on Jesus, seeing how far short we fall in comparison with him, will help us to maintain a proper perspective. . . . God has given us a wonderful message. I pray that we may live his love, live it in purity and gentleness, that we be neither harsh nor compromising.

Dorothy N. Lloyd

Spring City, Pa.

### ANTIETAM REVISITED

As one who had the privilege of attending the Anniversary Service at the Antietam Dunker Church, I wish to commend you for the fine historical background given in Messenger (Sept. 15).

I came away from the service inspired but yet somewhat troubled by the differences between the witness of the nineteenth-century and twentieth-century Brethren. The Brethren of Antietam bravely said no to killing and yes to the sacredness of all human life, both Union and Confederate.

But what about the Brethren witness of today? Should we not be shouting for all the world to hear, our no to all killing and a resounding yes to the sacredness of all human life; North and South Vietnamese as well as American; Arab as well as Israeli?

Carol Cave
Martinsburg, W. Va.

### EXPOSING OUR GULLIBILITY

I wholeheartedly commend Messenger for its printing of Arthur Hoppe's article "The Games Global Leaders Play" (June 1). It certainly does put war in the proper perspective!

This article should be on the required reading list of every person who calls himself or herself a Christian, and professes to show forth the love of God in Christ. Sure it hurts to have our gullibility exposed, but in facing up to things as they are, perhaps we will be more willing to obey God rather than man.

Pearl Weaver
Fairborn, Ohio

### UNDERSTANDING THE ENEMY

I read incredulously Helen Forney's letter (Sept. 15) in which she urged that we support the President in his action toward better understanding our "enemy" in Red China. I will not get into the very possible greed and political motives. I would like instead to explain why words like "support and commend" which Ms. Forney uses in reference to President Nixon are beyond my ability to comprehend when mentioned in relation to that individual.

Every day 4,000 men, women, and children die as the result of our bombing of Vietnam. The dikes are in jeopardy due to our hitting at their foundations (the German responsible for bombing Holland's dikes was tried as a horrendous war criminal). If the dikes go, a million people could starve. Antipersonnel bombs —once cruel enough under previous administrations — have been refined by this one. These bombs, which in no way affect nonhuman targets such as weapons, factories, and roads, are dropped to blanket highly civilian areas. The bombs release thousands of spearlike darts which under Mr. Nixon are made of plastic and have barbed ends. You see, Ms. Forney, when these enter human beings — women and children — a doctor cannot remove them for, being plastic, they do not show on X rays. And any accidental or medical attempt to remove the ones not too far embedded causes hemorrhaging and ruptures. Children will be slowly dying or living in pain of movement all their lives due to this.

Children are born deformed there because of our defoliants. And surely you have seen the horrible pictures of children running from villages tearing at their napalmed clothing. We were spared seeing the final pictures. You see, our napalm has been refined too — it can't be removed. It finishes its trip through tissue and muscle to the bone. Does this help us understand our enemy? His children can be made to suffer unbearably and he can mourn just as we would!

Further — there is the brutal genocide conducted against the people of Bangladesh. We are giving aid now to Bangladesh. That's fine. We are not giving as much as India is and we're the top of the affluent world.

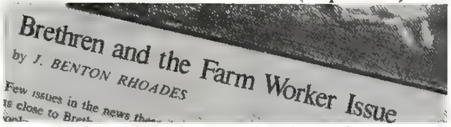
Do you know who supplied the Pakistani troops with their weapons? Do you know who the Pakistanis got electric chairs from, used to torture, not to execute? Do you know whose military advisers helped train Pakistani troops? The horrible raping, slaughtering, mutilating, maiming atrocity was conducted with our military aid despite Senate actions to stop it.

I am not at all sorry to say that I cannot commend Mr. Nixon for his Red China trip. I can't do much more at this point but protest and write and look at my fine healthy two-year-old son and weep for the mothers of Vietnam and Bangladesh. . . .

Liz Robinson
Carpentersville, Ill.

### WHO ARE THE EXPLOITERS?

Brother Benton Rhoades has called for "careful study, . . . frank discussion, and a continued search for the mind of Christ" regarding what he terms the "Brethren and the Farm Worker Issue" (Sept. 15). I agree with him that such discussion would be beneficial. I disagree with what I take to be his position on this issue.


Brethren and the Farm Worker Issue
by J. BENTON RHOADES
Few issues in the news

At the risk of putting words into Brother Benton's mouth, it seems to me that his position is essentially this:

1. Farm workers are poor.

2. Poverty exists only because there is exploitation.

3. The proximate (and apparently only source of exploitation of farm workers are the growers.

4. The workers have organized to press their just demands. To date they have been unsuccessful in winning justice because of the obstinance of the growers.

5. Growers could, if they only would, grant the workers' demands, thus achieving justice, ending exploitation, and consequently ending poverty.

6. Since justice is a Christian imperative, Brethren Christians should support the workers by boycott and resolution.

Such a formulation is too simple. While such oversimplifications may suit the selfish political purposes of a Kennedy, Christians if they seek justice ought not settle for inadequate solutions to complex problems.

Let us agree that there *are* a great number of very poor farm workers. Let us further agree that many of these individuals are exploited. Whether or not their poverty is solely due to exploitation is another matter and outside of what is properly part of this issue. I believe that the real considerations are (1) Who are the exploiters? and (2) What is possible ("can be done") to end the exploitation?

Are the growers the exploiters? Agriculture in general has been faced with reducing profits over the past twenty-five years. The family farm or ranch is a disappearing American phenomenon, largely due to spiraling production costs which have driven agriculture into larger and larger production units. To accuse the growers, many of whom are themselves on the verge of being driven off the land, of exploitation is not justice either.

Maybe the exploiters are folks like my family and me who live in the agricultural communities which are dependent upon "the crop" which must have low-cost labor for its harvest.

Maybe the exploiters are folks, like you, who are the consumers. Maybe it's the folks who are already unhappy about "high food costs" even though they spend less of their income dollar on food than in any other country in the world. One wonders if these same folks would pay the higher prices for produce necessary to pay for higher costs of production.

Maybe the exploiters are all of us in the larger community, not just the growers, who benefit from any economy which exploits certain of its members. Like Pogo, I suspect, "We have met the enemy and they is us."

So let us join Brother Benton's call for dialogue, study, and discussion. Let us do so with open minds. Let us involve experts within our own denomination . . . economists, sociologists, agriculturists, as well as farm workers. Let us not settle for simplistic rhetoric.

Robert M. Kintner, M.D.
Wenatchee, Wash.

## editorial

# To Regain a Sense of Ourselves

Thanksgiving is a time for individuals and families to take stock of matters spiritual and material. But given the tradition of the event as a national festival, Thanksgiving is something else as well: a time for reflection on the quality and direction of our life together as a nation.

Especially in the years from now up to 1976, when the USA observes the 200th anniversary of its founding. And especially for such a time as this, when so many of the principles upon which that founding took place have become obscured — recent political campaign oratory notwithstanding.

The situation of our country in the 70s, asserts one astute observer, Albert Szent-Gyorgyi, is like an atmospheric inversion in which pollution becomes unbearable. As cases in point, the professor/writer cites historic values which have been turned upside down. The USA champions democracy but makes allies of dictators and arms them against their own people. We affirm life, yet we and the Soviet Union have invested a trillion dollars in armaments while half the world's children lack enough protein to build stable bodies and sane minds. Our country has unleashed its technical superiority on an underdeveloped nation which never attacked us. To a large extent ours is a death oriented society spending its resources on self-destruction instead of self-elevation. The overriding concern, warns the Nobel laureate, must be how to get out of the situation before passing the point of no return. How to bring about a resurgence of the principles upon which the nation was founded. How, in sum, to Americanize America.

Another voice no less eloquent, poet, playwright, diplomat Archibald MacLeish has long lamented the loss of the American past. The American Thing, the American Idea, the American Proposition, he said last May on the occasion of his 80th birthday, is no longer a visible force in the lives of most of us: "We don't live together as a people with a common vision of ourselves and our destiny." He would have us return to a preoccupation with America as a land of unfolding democratic vistas and as a people respectful of humanity — their own and others.

But there are also abroad in the Republic reactionary elements as well as revolutionary ones, Jeremy Rifkin stressed last year in *The Progressive*. He outlined ruthless competition, material acquisition, the sacredness of private property, survival of the fittest, and war as reactionary claims which eclipse the principles that promise Americans a unique social identity.

Over against these are the revolutionary beliefs which derive from the principle of our inherent unity and fraternity, Rifkin adds. These aspirations include respect for the judgment of the common person, distrust of those who command positions of power and privilege; freedom of expression; right to self-determination; cooperative enterprise; government of the people, by the people, for the people; conscience above property and institutions; sympathetic interest in the new, the untried, the unexplored; equality of opportunity; confidence in the ability to create a more just world; and faith in the brotherhood of all mankind.

The appeal I hear from Rifkin and MacLeish and Szent-Gyorgyi is that the revolutionary elements of the American past need be sought for the American future. Structures will change, but the search for ultimate values must go on. The American Declaration that "all men are created equal, that they are endowed by their Creator with certain unalienable Rights," must be experienced anew.

Christians will not follow blindly values old or new, but neither will they ignore that of their nation's legacy which is consistent with their own peculiar values. Hence we need listen, reflect, respond to what Archibald MacLeish declares of our heritage: "No nation in history ever announced at its beginning so great a human purpose. That purpose, soiled and bedraggled perhaps, is still around us." — H.E.R.

# freaks

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Dean Kelley has presented much disturbing truth about the liberal churches. . . . This book is a painful blessing to us. One of my reactions is "thank God for the book."

But in addition to presenting truth, Mr. Kelley has also presented a distortion of truth. . . . I think Mr. Kelley's diagnosis related to the liberal churches is inaccurate. He speaks about "dying churches," "mortal decline," and states that the "process is irreversible." Mr. Kelley is prematurely announcing the death of liberal churches. At this point I am convinced he is ignoring all the new life and excitement that is stirring throughout the liberal churches.

After justifiably criticizing liberal churches for giving central importance to peripheral causes, the author falls into the same kind of mistake himself. He looks at flourishing conservative churches and then states that the key to success is "strictness." . . . The emphasis on strictness as a gate to success in terms of growth, financial commitment, and new life is a misappropriation of meaning and importance. The flourishing churches are strict, but their strictness is the result of their intense commitment to Christ and to truth as they see it, rather than strictness being the central key to success. There has to be something more central than strictness. Their strictness is not appealing, but their full commitment to Christ and their joyous excitement is.

I cannot appreciate the apparent advice of the book: "Be like those churches and you, too, will succeed." To adopt someone else's rules and patterns and especially someone else's concepts of truth necessitates surrendering our own integrity and in fact "selling our souls for a mess of pottage." The goal is not "success" in Mr. Kelley's terms, but *faithfulness* to God's spirit speaking to and through us! . . .

**Matthew Meyer**

Dean Kelley's *Why Conservative Churches Are Growing* is an unusual book. Kelley is a United Methodist who serves on the staff of the NCC. After giving ample statistics showing that liberal churches indeed are dying, he very frankly and pointedly shows that the churches which are growing are those that are "unreasonable," intolerant, and "otherworldly." A church that does not furnish its members with beliefs and practices that give meaning to the ultimate questions about life and death and the eternal world, will eventually die. The church (to grow) must serve distinctively "religious" purposes, and must not merely be a club devoted to solving current social problems. The author's discussion of the Anabaptist Movement is excellent (he is especially perceptive in distinguishing between pacifism and nonresistance). The book is written from a sociological (rather than a theological) viewpoint, and thus Kelley's "conservative" includes not only orthodox Protestant groups, but also some of the cult systems. I hope church leaders will read this book carefully.

**Harold S. Martin**

With careful study this popular book can be valuable. It can also be dangerous. It can be quoted or misquoted, used or misused, helpful or harmful by both liberals and conservatives who seek statistics, sociological proof-texts and appealing generalizations to fortify their strengths or weaknesses, their convictions or prejudices.

Brethren must read it. It can help us to assess who we are, where we are, where we are going (or not going) and why. Dean M. Kelley, a National Council of Churches executive, in this sociology of religion, documents what some of us have observed for quite awhile: denominations that have become deeply involved in social action and ecumenical movements are losing membership; those that have, chiefly been more exclusive, insisting that they alone and uniquely possess divine truth, held on to the old-time beliefs, and are strong on discipline, missionary zeal, absolutism, nonconformity and even fanaticism, are gaining members. Efforts to foster brotherhood, peace, justice, freedom and compassion, he suggests, do not draw crowds or add to membership rolls.

Brethren who have tried to understand, accept and practice values in both groups, who are currently in an identity crisis and losing members, and who are eager to be obedient to Jesus Christ in forms of radical discipleship, have much to ponder as they read this book. As we read, we must reflect upon this haunting question: Is not faithfulness to Jesus Christ as Lord and not a growing membership our primary responsibility?

**Harold Bomberger**

When I began reading *Why Conservative Churches Are Growing*, it was with a bias against it. . . . Since I identified more with "mainline" denominations than I did the "conservative" or "fundamentalist" groups, I did not *want* to accept the material offered.

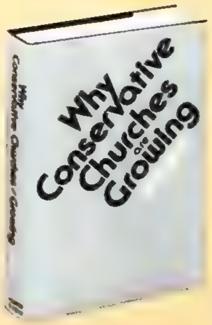
Having now read, *Why Conservative Churches Are Growing*, I consider it the strongest book on evangelism that I have read. It is not labeled evangelism. I am not even certain the word appears in the whole book. But that is the issue and it relates to the seriousness and expectancy in church membership. It speaks directly to the Church of the Brethren and to our congregation. Common sense would say that the lower the requirements for membership, the less expectation, the more the people will flock in. But that is not our experience. It is precisely in those churches that demand the most, who command an allegiance from all of life, that growth is taking place.

Kelley traces the pattern of the Anabaptists (of which we are part) and the Wesleyans in membership, saying it "can give us guidance in shaping and preserving the integrity of religious organization without violating the dignity or integrity of persons.". . .

In the early 1950's, the image of the Church that Brethren embraced was "downtown Presbyterian." Though Kelley helps us to see that it is a cadaver, whether we can embrace an image more alive is very much a question at this point.

The author traces membership and church school enrollment trends in the "mainline" denominations (as usual, in national studies, the Brethren do not rate a notice). From 1800 to 1960, there is a solid dramatic trend upward. Every one of them turns around and begins a decline in the decade of the 60's. One may note that Kelley has exaggerated the decline through the base and size of the graphs, with the last decade isolated and separate. Still, the decline is real. One need not accept the author's contention that the "mainline" denominations are dying and that there is no possibility of reversal. Still, the need to discover a vital option to authoritarianism and literalism in the church is very much on our agenda. . . .

**Leland Wilson**



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# ssenger

E BRETHREN DECEMBER 1972

the world was made through him,
yet the world knew him not.

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Brethren who have tried to understand, accept and practice values in both groups, who are currently in an identity crisis and losing members, and who are eager to be obedient to Jesus Christ in forms of radical discipleship, have much to ponder as they read this book. As we read, we must reflect upon this haunting question: Is not faithfulness to Jesus Christ as Lord and not a growing membership our primary responsibility?

**Harold Bomberger**

When I began reading *Why Conservative Churches Are Growing,* it was with a bias against it. . . . Since I identified more with "'mainline" denominations than I did the "conservative" or "fundamentalist" groups, I did not *want* to accept the material offered.

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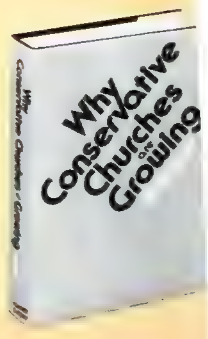
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Why Conservative Churches are Growing

**THE BRETHREN P**
**1451 Dundee Ave.**
**Elgin, Ill. 60120**

# messenger

CHURCH OF THE BRETHREN DECEMBER 1972

the world was made through him,
yet the world knew him not.

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WHITMER, MRS PEGGY
45 WOODLAND
ELGIN IL 60120

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VOL. 121, NO. 21 DECEMBER, 1972

CREDITS: Cover, 17-20 Wilbur E. Brumbaugh; 2 (left), 12 Don Honick; 2 (right) Lane's Studio, Hampton, Va.; 3 Young's Studio, Iowa City, Iowa; 4 (top, right) John Burns for *The* (Toronto) *Globe and Mail;* 6 Religious News Service; 8-11 Bill Herod; 14-16 "Adoration of the Shepherds (With the Lamp)" and detail, etching by Rembrandt van Ryn, from the National Gallery of Art, Rosenwald Collection; 20 photography by Edward Wallowitch; prose selection, from *Raids on the Unspeakable*, by Thomas Merton. Copyright © 1966 by the Abbey of Gethsemani, Inc. Reprinted by permission of New Directions Publishing Corporation; 27 artwork by Ken Stanley

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1972. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription, $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published twice monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., December 1972. Copyright 1972, Church of the Brethren General Board.

# letters

## FOR A MORE EXCELLENT WAY

I am deeply troubled over the caliber of many letters to MESSENGER in recent months. What bothers me is the acute issue of deep division widening its ugly, gaping jaws at an alarming rate, as some contagious disease might ravage the countryside or some monster might devour its prey.

It appears as if we are suffering from the same sin of "who shall be the greater in God's kingdom," as were the disciples of Jesus at the Last Supper (Luke 22:24-27). Somehow, too many of us have gotten the notion (Satan, perhaps?) that Christian fellowship and ministry and witness can only be one way or have one form alone. And so on the one hand, then, for example, this voice says that our witness is invalid because we haven't committed enough "treason" (whatever that means); but, another voice says our witness is invalid because we've committed too much "treason." It's very unlike what I read in the Acts of the Holy Spirit (Apostles) — that forgiven persons had different forms of ministry and witness in order to validly extend that same forgiveness to different groups or persons.

My understanding is that one's life-style and ministry, whether individually or corporately, are valid when tested over against the only true discipleship of Jesus Christ and what we know of it biblically. Therefore, in 1 Corinthians 12 the apostle Paul could describe the body of Christ as having many parts and functions, each of them being as valid and as necessary as any of the others. His whole argument there hinged on: " . . . and I will show a still more excellent way . . . " (1 Cor. 12:31).

The alarming thing for me in many of the recent letters is the glaring omission of *agape* love spoken of in 1 Corinthians 13, the "more excellent way." Of all the "accusers" who have written recently none has first said, "I love that person as a brother or sister in Christ," and then proceeded to go to that person, or persons, to settle an issue. No, I submit, we have instead succumbed to the evils of the world and now "sling mud," as it were, at one another as so many secular politicians.

Such guerrilla warfare is out of place in God's kingdom and the Lord's church, wrote Alexander Mack Sr. in his *Rights and Ordinances* in 1713 (see section "On Dissension"). It would appear that we have forgotten the lesson of Eph. 4:25 — 5:2 and to be subject to one another out of love for Christ (Eph. 5:21). Is there any wonder, then, that giving to the Brotherhood Fund primarily out of love for Christ is much lower than it should be?

Persons who love one another as Christ

loves all of us (John 13:34) have no need to be threatened or become hostile toward a Christian witness or ministry which is different from the ones into which we find ourselves called. Those kinds of believers instead rejoice and encourage and support one another, regardless if one of the fellowship is in jail as a result of discipleship or if another is called to preach in traditional, evangelical settings. What counts mostly to our Lord is when a "cup of cold water is given in his name" (Mark 9:41).

I would therefore invite all of my brothers and sisters in the Lord Jesus Christ to repent for aiding and abetting such sin to enter in among us as a dividing wedge, begnning with me . . . beginning with the reader perhaps. Who will join me in reconciling such tragedy? Who will help to bind up the wounds we have inflicted upon one another in the name of our Lord who, we may remember, loved all people, even the deadliest enemies of his nation, Roman soldiers (Matt. 8:5-13; Luke 7:1-10, 23:47; John 4:46-53)?

Patrick Chaffin

Flint, Mich.

### ON JUDGING PEACE ACTIVISTS

Who is this cold warrior, Mr. Saylor (Letters, Oct. 1), who keeps harping on Communism versus Godliness, Brethren traitors, etc.? I hope such neanderthals are in the minority, at least among Brethren.

Not that it would do any good, but I would like to tell him, "Judge not that you be not judged." Who are you to pronounce condemnation (your word) on communists in Vietnam or anywhere and then pass the same condemnation on to Brethren ministers, calling them supporters of criminals and conspirators! Such talk! Cast out the stone that is in your own eye first.

You mean to tell us you don't even know that the US government itself admits that the whole of Indochina, even the fraction of it called Vietnam, is not a threat to Big Uncle Sam? Everyone knows it is only to test out our new super computer/air war equipment now that we keep up this war. Where have you been?

I say more power to all like the Harrisburg 8 who strive to turn off the faucets of war and point up its wrongness. Orchids to all those courageous Brethren ministers including the past moderator-elect for supporting them with a statement. May some even have the faith to go as far as Daniel Berrigan and stand up for peace in a war torn world, even when it means prison.

Marie Ingerman

Nicasio, Calif.

### INFLUENCE OF THE COURT

Dorris Blough (Oct. 1) is a very naive person if she thinks one Supreme Court decision is going to bring black and white Americans together. For instance, it is a provable fact that there are more segregated schools in the country today than when the Supreme Court issued the 1954 school desegregation decision. So much for the Supreme Court and its ability to change the hearts and minds of individuals.

Melvin Gray

Chicago, Ill.

### OUR LIVES AND OTHERS

Two letters in the October 1 issue stir me to write: one by "A Michigan Reader," the other by Joseph Saylor. It may have shocked us to see the youth at the Cincinnati Conference simulate the death of the people of Vietnam. But the actual death and horror is a half a world away in a land and among a people we do not know. No, we do not condone the atrocities of the Viet Cong and North Vietnam. War is still hell, as General Sherman said over 100 years ago. We like to be confessors of other peoples' sins. Two wrongs never make a right.

War itself is the greatest atrocity. We try and sentence a Calley, the while our leaders and the military-industrial complex carry on the diabolical war. Some have said, "We must fight communism or it will come to America."

It does not seem to be consistent to have our President deal with China and Russia, while we bomb and destroy the small country of Vietnam. I fear we are fighting for commercial advantage, rather than to defeat communism, the while we support a very corrupt government in South Vietnam.

Is it not high time for all Christians to follow the teaching of Jesus, "They that take the sword shall perish with the sword" (Matt. 26:52). We love our country but we cannot say with Stephen Decatur, "Our country right or wrong."

Also I appreciated the article by Carroll Petry in the July issue of Messenger. Our salvation involves our lives with others. We cannot have it alone. A call to personal salvation as voiced by many leaders in great evangelistic campaigns is not enough unless we have a heart of compassion for our fellowmen in this great and awful world. A charismatic experience for our own uplift is not sanctioned by the Word of God. It is a crutch that will let you down. Let's try to be consistent as we follow Jesus.

Arthur L. Dodge

Lake Odessa, Mich.

*Farm worker issue: page 29*

## page one

"The Good News of Christmas is not a date in history," writes Harold S. Martin, Pennsylvania minister and a contributor to this issue. It is "a Person who menaces our way of life . . . a threat to our smug, self-centered living."

For some, Messenger's treatment of the Good News of Christmas may seem somewhat menacing.

This year's Advent/Christmas section, with its somber blue and gray tones only occasionally relieved with color, suggests a detachment from the frenetic gift buying, the crowds, the winking tree lights that grip us every December. It is not, however, without affirmation. The cover and the scriptural antiphon composed and designed by Wilbur E. Brumbaugh and the excerpt from Roman Catholic theologian Thomas Merton convey the poignant promise of the light that even darkness cannot overcome.

Other December offerings engage us in diverse ways of responding to the Christmas promise.

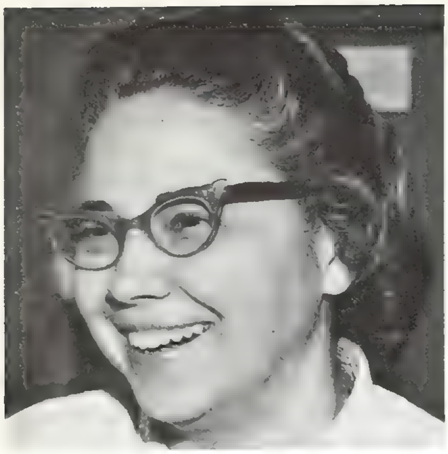
Bill Herod uses photographs as a medium. Bill, whose two volunteer service terms in Vietnam preceded his current assignment as a peace counselor with the Disciples Peace Fellowship in Indianapolis, wrote the accompanying haiku for "Portrait of a People."

Shantilal Bhagat affirms that making people whole is united with mission and God's actions. Shantilal is community development consultant for the World Ministries Commission.

And the promise shines through once again in words from readers and others all over the Brotherhood. In "Your Presence With Us," you'll find expressions of appreciation for half a dozen of the church's ministries.

In a season when One comes for whom there is no room, our wish is that the light he brings might break into all our lives, menacing our smugness and making us whole persons.

The Editors



# Hazel Peters: Personnel officer

To talk with Hazel Peters for half an hour is to receive a lively history lesson on postwar Brethren work in Europe.

Hazel was there, at 30 a BVSer from Roanoke, Va., working with Austrian refugees and administering the Brethren Service office in Geneva. Three and a half years later she returned to the States and denominational headquarters for assignments as administrative assistant to the late W. Harold Row and later to General Secretary S. Loren Bowman.

Now coordinator of the General Board's personnel office, developed a year ago, Hazel continues the style of relating to people that makes her stories about Europe so fascinating and her effectiveness with personnel prime: "Some things you can put in a desk drawer," she smiles. "But people you can't!"

It's the style that impelled Leland Wilson, California pastor and former staff colleague, to write, "No one is more ready to set aside an involved task to answer a co-worker's question, find a piece of material, or do a bit of research."

It's the style that lets Hazel stay way beyond quitting time to help another department get out a special mailing.

It's the style that helps her implement a flexible work week for General Offices employees, an idea that *Time* magazine in a recent essay on the work ethic called "productive and promising."

And it's the style that keeps Hazel worrying over passport and visa applications for field workers.

If there is a frustrating angle to her job, Hazel might point to that kind of worrying. "Will a visa come through so that this or that family can participate in the program they signed for?"

No sidestepper of human problems, Hazel; her soft-spoken manner can sometimes erupt in volatile, honest anger — a time when, Leland Wilson commented, "your agenda is best delayed until another time."

Hazel's nineteen years with the General Board have been exciting ones: In Brethren Volunteer Service involvements, exchanges with the Russian Orthodox Church, Heifer Project, reconciliation and rebuilding efforts around the world, and now in the centralized personnel placement office, Hazel has been there, in command of all the details inherent in work with an international "clientele."

And, of course, doing her best to keep people "out of the desk drawer."

intouch

# Joseph Whitacre: His pac

The news of the attack on Pearl Harbor that Sunday evening in 1941 shook the emotional stability of the world! And in geometry class the next day, when my teacher asked me a question I began softly crying. The teacher commented on the shock the attack had been for all of us.

But at that moment, I was caught up in concern for my father, Joseph E. Whitacre, who had met with an accident that same evening, and we were uncertain of the outcome. During a moment of consciousnes at the doctor's office, he asked that the church choir go on to the church where he was holding meetings, and sing to the glory of God. Then he told the eldest of us ten children to help Mother in the days to come as much as we could. Both our parents had tried to share a trust in God with us. Even the three-year-old comforted us by saying, "Don't cry! God will take care of all of us!"

At the hospital, when the doctors advised amputation of a leg, Dad claims that in a vision God told him to keep his limb and walk with him into his future ministry.

I was most proud of him the day they rolled his old-fashioned wheel chair onto the back of a truck and took him to his church at Pine Creek near North Liberty, Ind. They carried him up the steps and rolled him down the center aisle and onto the pulpit while tears of joy coursed down the faces of the congregation. Dad eventually would walk with a

## unhalted

completely stiff knee. But he refused to let it slow his pace or his spirit in the work he felt called by God to do.

"Two of the greatest thrills of my ministry," says Dad at 74, "occurred when I dedicated the sixth generation baby with all six generations present, and when I delivered a Sunday morning sermon in the presence of the 113-year-old father of 42 children!"

Dad's early education included no more than 50 days in any one year until age 12. At 21 he entered high school at New Windsor, Md., in what was then Blue Ridge College. He graduated in three and a half years and thus ended his formal education.

Dad and Mother, who was Bertha Ryan Fike of Eglon, W. Va., began their ministry at the Uniontown, Pa., church in 1921. In the 50 years that followed, they went to 11 pastorates, in Pennsylvania, Indiana, West Virginia, and Virginia. In one Dad delivered seven sermons each week with two regular prayer meetings plus training classes.

When the total of 51 attended Annual Conferences plus 53 district conferences is in print along with the 1,010 persons he baptized, the churches he moderated, the weddings, funerals, and counseling he did, and the 51 years of having Mother by his side and guiding us children, I look with extreme pride and thankfulness to Joseph and Bertha Whitacre, and I say, "Thank God, they're MY parents!" — OLIVE PETERS

## Paul Bechtold: A seeking expedition

Paul F. Bechtold does not believe literally in guardian angels. But he cherishes nonetheless the story of a small boy whose grandmother told him he need not be afraid to walk home in the dark; God would hold his hand and go with him all the way. The boy ventured forth. Next morning, when asked how he fared, the lad said, "Yes, grandma, I got there all right, but I made God run all the way."

In recounting the story in his recently published work, *A Simple Way of Life for All,* Mr. Bechtold commented, "If this book makes God run, I hope it will be in the right direction."

Doubtless some readers will think so, others will not. For in the book which the retired Des Moines, Iowa, educator and minister terms "a seeking expedition," he sallies forth with convictions both candid and controversial.

For example, he speaks of the American Dream not only for its "magnificent glory" but its "sordid selfishness." He warns of the "exaggerated authoritarianism" brought by overgrown militarism. He challenges the ethics of high business profits, acknowledging that some men may be better financiers than others but "not a million times better." He resents expenditures for liquor, cigarettes, and drugs as well as war and says, "I'm fighting for a better system of priorities. I want the priorities of life paid for first."

Yet more likely to stir the waters than these is his exploration of common Christian doctrines. "In our coming 'spiritual explosion' do we want entertaining and comforting fiction or truths?" he asks. And he goes on to share reservations about entrenched creedal beliefs — omnipotence, virgin birth, second coming, an infallible Bible among them. Convinced that "adults are often ready to fight for an outworn theology which is only the shadow of real life," the 75-year-old writer tunes a sensitive ear to the inquiries of youth.

Native of Girard, Ill., and holder of three degrees, Paul Bechtold has been a college professor and pastor of both rural and urban churches. He describes the recent volume as an effort to "recapture my early Brethren faith in all of its simplicity in the language and thought-forms of our current culture." But equally, it is one man's attempt to engender aspects of wide religious thought, to broaden the definition of religion, to affirm a universal God, and simply, to speak "plain, common sense where it is needed: in business, family, education, and religion."

## Survival of the church: Protestants in Peking

Contact between Christians in America and the Christian community in China has been virtually nil for a decade or two. Reports breaking this year indicate, however, that at least scattered bands of Christians meet together in China for services of worship.

One such meetingplace is Peking's Rice Market Street Church, described in a recent news report as the city's only functioning Protestant church. The pastor, according to the Toronto Globe and Mail, is Yin Chi-chen, who identified himself as having enrolled in 1938 "in a seminary run by the Church of the Brethren" in Shansi Province. There, he said, American missionaries tutored him for the ministry, into which he was ordained in 1944.

Filed October 13 from Peking, the Globe and Mail account stated that the Rice Market Street Church was opened "to all comers" last Easter Sunday, after being closed to foreigners since the outbreak of the Cultural Revolution. Since Easter, foreign visitors have been free to visit the church at any time.

The Rice Market Street Church belongs to the Three Self Movement, a national body coordinating Protestant activity. Pastor Yin was quoted as saying the Protestants in Peking number 500, not all of whom come to church.

Upon checking with Brethren missionary personnel who were in China in the 1940s, MESSENGER learned that Pastor Yin may be the son of the first elder of the Church of the Brethren in China, Yin Chi-tsung. Only minor discrepancies, such as the fact that the seminary attended by the younger Yin was not actually under Brethren auspices, need yet to be checked out.

Among Brethren workers who recall the Yin family are Dr. and Mrs. Daryl Parker of New Madison, Ohio, and Wendell Flory of Gaithersburg, Md. The latter, however, questioned the age (62) given for Mr. Yin in the Toronto article. Mr. Flory had grown up in China with the son of the elder Yin, remembered the son's ordination in 1944 and early pastoral assignments.

The Parkers and the Florys were among 99 Brethren missionaries who worked in North China's Shansi Province from 1908 to 1949. A few additional workers had served also in the Kwangtung Province in the South. At its height the program entailed 3,000 members, five organized churches, three hospitals, and 27 schools. In addition, Brethren in America gave more than $150,000 to famine relief in 1921-22, channeled through the International Red Cross, and staffed a Brethren Service Tractor Boys unit in 1946-47, in liason with the United Nations Relief and Rehabilitation Administration. In 1949 the Brethren work joined the union Church of Christ in China.

According to the Globe and Mail report, Peking today has many fine old churches that are boarded up or are used as community centers or workshops, but the Rice Market Street Church doesn't look like a church at all. Instead, the two-story high, porcelain tile roof structure is typically hybrid European-Chinese architecture.

The simple interior includes rows of wooden chairs facing a low platform and altar. On an old piano is an aging hymnal yellowed at the edges.

Without ceremony, the service on a recent Sunday included four hymns, a psalm, lessons from the Old and New Testaments, three prayers, an exhortation but no sermon and no collection. Mr. Yin, in a strong, measured voice,

*Clockwise from top: Pastor Yin Chi-chen offers communion to parishioners at the Rice Market Street church; the pastor in his study; the first elder of the Church of the Brethren in China, Yin Chi-tsung, likely Pastor Yin's father* led the service, and a half dozen Chinese and about an equal number of foreigners followed from the mimeographed sheets provided.

The Globe and Mail story further indicated the church's sole means of support, including salaries for Mr. Yin and for his assistant, 45-year-old Kan Hsuch-Ching, is through donations placed by members in a box at the rear of the church.

In the interview Mr. Yin said little about his experiences since ordination and the present. The writer, pointing up the disdain which both the traditionalist Marxists and the Chinese nationalists have for Christianity, surmised the period was one of hostility and adjustment.

"From the beginning, freedom of religion (religious beliefs) was guaranteed in the Constitution of the new republic," the Globe and Mail said. "Worship was to be permitted, but not proselytization, and if the churches were to survive, it would be on their own, cut off from their foreign connections."

The report stated further that while there were "trials and some executions, there was no bloodbath" in the nationalization of schools, orphanages, hospitals and other welfare activities of the churches.

"One change wrought by the Cultural Revolution was the abandonment of all services other than communion," the Globe and Mail report stated. "Baptisms, weddings and funerals became a thing of the past — not, says Mr. Yin, because they were proscribed, but 'because the people no longer had a desire for them.'

"What is the future of the church, cut off as it is from new recruits? Mr. Yin replies: 'If people believe in God, then there will continue to be churches. If not, then there won't be.' "

"This report of Pastor Yin along with other emerging stories regarding the activities of religious leaders in China and reports of visits to functioning churches, temples, mosques, and monasteries give evidence of religious life in China today," observed H. Lamar Gibble of the Church of the Brethren World Ministries staff. "There is real reason to rejoice in this and in the prospect that a new era of communication may open up."

## Brethren pensioners register appreciation

Surprise and appreciation were expressed by persons receiving special benefit checks from the Church of the Brethren Pension Plan this summer.

The Pension Board in its March meeting agreed to provide this special benefit for all who became pensioners after Sept. 1, 1968. A previous action had given an equivalent benefit to all those who became pensioners previous to that date.

"The situation which made this special benefit possible," explained Galen B. Ogden, pension executive, "came about when the board decided to change the 'assumption rate' from 3½ to 4 percent."

Mr. Ogden explained that when a member is ready to retire, the board estimates that his combined accumulation will earn a minimum of 4 percent interest per year thereafter. Therefore, this factor is taken into consideration as future benefits for each pensioner are computed.

The action taken by the board made it possible not only to increase the monthly pensions of those who have retired since September 1968 but also to send checks covering the retroactive amounts based on the new rate. As stated above, a similar benefit had already been given to those who retired prior to September 1968.

## New ABC leader takes office

Dr. Robert C. Cambell has taken office as the new general secretary of the American Baptist Convention headquartered in Valley Forge, Pa. He was elected in May to be the chief administrative officer of the 1.4-million member denomination.

Dr. Cambell is a former dean and pro-

## Site chosen for 1974 youth conference

Glorieta, N. Mex., is the location of the next National Youth Conference (NYC) of the Church of the Brethren, Aug. 20-24, 1974.

The announcement was made by Ralph G. McFadden, consultant for youth ministries on the denomination's Parish Ministries Commission staff.

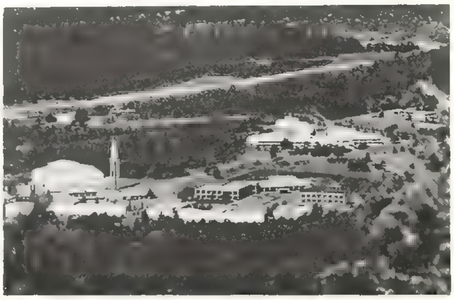
The site will be the 2,500-acre Glorieta Baptist Assembly grounds, a Christian conference center owned and operated by the Sunday School Board of the Southern Baptist Convention.

Located in the foothills of the Rocky Mountains, 18 miles east of Santa Fe on Interstate 25, the assembly grounds include the famous Glorieta Pass.

In other events in preparation for the 1974 NYC, a steering committee of approximately six youth and two adults is in process of being named, Mr. McFadden said. Plans are to call a BVSer early in 1973 to serve as full-time staff to the committee.

In projecting future conferences for youth, Mr. McFadden said that beginning in 1974, the denomination will hold a national conference once every four years. In addition, beginning in 1976, special arrangements are being made to append to Annual Conference several days especially for youth.

The last NYC was held in 1971 at Valparaiso, Ind. Earlier conferences had been held in Anderson, Ind., in 1954; Lake Junaluska, N.C., in 1958; Estes Park, Colo., in 1962, and Cornell University, Ithaca, N.Y., in 1966.



After the 1966 conference, PMC voted to terminate youth conferences nationally in favor of regional and theme-centered events. However, in response to requests from youth, that action was reversed in 1970.

fessor of New Testament at the American Baptist Seminary of the West in Covina, Calif. Earlier he served as a professor at Eastern Baptist College and Eastern Baptist Theological Seminary, both in Pennsylvania.

Under restructuring measures approved by the 1972 annual meeting of The ABC, the associate general secretaries for educational, home, and international ministries, ministers' and missionaries benefits, and field operations, are directly responsible to him.

The Church of the Brethren voted at its Annual Conference to enter an "associated relationship" with the ABC. The authorization aimed at deepening fellowship and cooperation, not merger.

The proposed relationship stresses the voluntary nature of the action and the desire to foster cooperation "at all levels of church life without losing identity as autonomous denominational bodies." A response to the invitation is anticipated from the American Baptists by May 1973.

## Peace breaks out in Sudan; aid sent

The breaking out of peace, not war, was the news emitting from Sudan six months ago, ending a 17-year war that most Americans, if they ever knew the war existed, had forgotten.

Southern Sudan had been in rebellion against the Sudanese government for nearly two decades. Yet most people had never heard of the war.

The country was not easily accessible to newsmen, and since the conflict was viewed by most outsiders as an "internal" affair of a sovereign nation, few countries, international organizations, or relief agencies, including the world's churches, had taken any steps to alleviate the suffering of the Sudanese people or to commit themselves on the issues involved.

Most groups, according to a Church World Service (CWS) report this summer, confined their efforts to helping the Sudanese refugees who thronged into neighboring African countries. However, in 1971, key church groups finally took a political risk and became peacemakers.

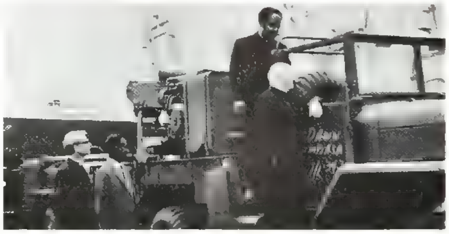
Sudan is one of the largest countries in Africa with a total population of more than 15 million. The culture and language and people of the northern section are different from that of the southern part of the country.

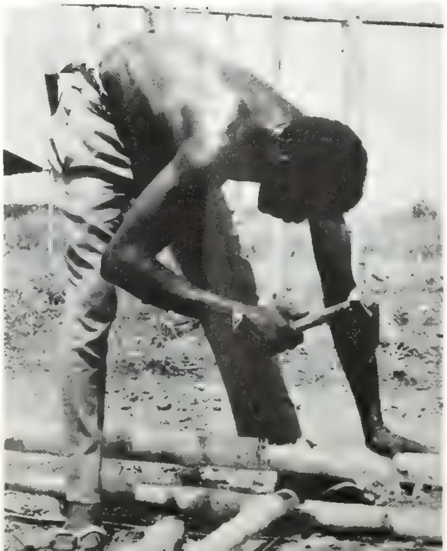
The majority of the people live in the northern section; their culture and language are Arab and their religion Muslim. In the three southern provinces the population is black, its only common language English, and its religions Christian and animist.

In 1898 the British conquered the country, but while they ruled it as one nation, very different policies were applied to the two regions. The differences between the North and South, deliberately encouraged by the British who even forbade freedom of movement and communication between them, became more and more pronounced through the years.

On the eve of independence in 1955 southern soldiers rebelled, angered by the creation of a new government that did not represent their interests. The insurrection was met by force and the long war had begun.

Six months after the war officially ended, a million refugees are slowly making their way back to their ruined villages. Nearly a third of the roads are impassable, the waterways are clogged or inadequate, and means of transport are few and crude, according to a CWS spokesman.





Polyethylene for temporary shelter, and food supplies, clothing, blankets, and cooking utensils must be airlifted in, or brought over rutted roads from neighboring countries to the south.

Housing is so bad, said CWS, that some of the government officials are temporarily quartered on Nile River barges at the new capital city of Juba. In a country ravaged by disease, where, until recently, supplies could only be shipped in secretly, medicines of all kinds are desperately needed.

In response to the need, the United Nations has started its relief operation, and other agencies and countries are beginning to help.

In March, the Commission on Inter-Church Aid, Refugees and World Service (CICARWS), the relief arm of the World Council of Churches, launched an appeal for an intial $500,000 to get church-related relief operations moving even prior to the government's assessment of the region's total need.

Since then, CICARWS has extended the appeal to a quarter of a million dollars. All aid is under direction of the new government (and the Sudan Council of Churches' Relief and Rehabilitation Programme).

As of September, $46,000 has been given and an additional $104,000 committed by the churches in the United States through Church World Service. The response of churches and church agencies around the world totals $714,500 through gifts and pledges.

The Church of the Brethren budgets $6,000 annually for CICARWS and $15,000 for CWS, $6,000 designated specifically for material resources.

Under consideration by the denomination is an additional amount from its Disaster Fund.

In other developments, a recent shipment of 2,400 bales of clothing left for the Sudan from the processing center the Brethren operate in New Windsor, Md.

*Top left, American church relief agency officials and the Sudanese ambassador, Rahmatella Abdulla, inspect part of a $400,000 shipment; below, Sudanese worker joins rebuilding efforts in Yei*

## E-town receives "$ for effort"

Elizabethtown College, Pennsylvania, has received a federal grant of $49,650 to begin the planning phase of the eight-county South Central Pennsylvania Health Education Consortium.

The consortium was formed in May under the leadership of the college to determine and coordinate health manpower needs in the counties of Lancaster, Lebanon, York, Dauphin, Adams, Franklin, Cumberland, and Perry.

At that time, some 55 representatives of educational institutions, planning agencies, professional societies, hospitals, and nursing homes approved a proposed statement of purpose and the organizational structure.

In announcing the grant, a government official said, "We are excited with the prospect of a system developing in which a community defines its own health care needs and provides the training programs and personnel to meet those needs."

Earlier this year, the college announced an expanded degree and course program in the health care field. (Note MESSENGER's Outlook section, June 15.)

A recent state study calls Pennsylvania's shortage of personnel in health care occupations "critical." Elizabethtown, one of six colleges affiliated with the Church of the Brethren, is projecting a 10-year plan to help meet this need.

## La Verne's "number one" in small college teams

La Verne College's baseball team became the nation's number one small college nine this summer, winning its first National Association of Inter-Collegiate Athletic crown. They closed the season with a 44-9 record and a perfect 5-0 mark in the five-day championships held in Phoenix, Ariz.

Following the victory, professional contracts were signed by Ben Ochoa, pitcher, Houston Astros; Craig Bowser, pitcher, Kansas City Royals; Dave Cripe, third baseman, Kansas City Royals; Willie Norwood, outfielder, Minnesota Twins; and John Calzia, Houston Astros.

# underlines

*PEOPLE YOU KNOW* ... Lynchburg, Va., pastor *Clarence Quay* reports completion of a year's clinical pastoral education program at Virginia Baptist Hospital in Lynchburg. He resumes full-time pastoral duties at the Lynchburg church.

*Gordon Yoder*, McPherson, Kans., became business manager for the Institute of Logopedics in Wichita, Kans., Nov. 20. He and his wife Glee will move to Wichita in January. He had been associated with McPherson College for 26 years.

Working with retarded children at Children's Center, Laurel, Md., is *Betty Sauder*, Manheim, Pa. Her assignment with Mennonite Central Committee grew out of a summer's work there. She is a member of the White Oak church.

Retiring from a 52-year active ministry is *David H. Markey*, Elizabethtown, Pa. He will fill appointments "wherever needed."

Retained as tour director for the 1973 Nigeria Study Tour is *Wilbur E. Mullen*, purchasing agent for the Brethren's Home at Greenville, Ohio. Mr. Mullen, former denominational staff person, will join the tour group in New York.

Future Farmers of America presented a distinguished service award to *Enos B. Heisey*, Syracuse, N.Y., one of twenty-eight persons to have made outstanding contributions to the development of the FFA.

Annual Conference speaker *Rosemary Ruether*, historian and Roman Catholic theologian, is serving as visiting lecturer in Catholic theological studies at Harvard Divinity School this academic year. She is one of two women named to the Harvard faculty to help focus attention on women in theological education.

A onetime La Verne College trustee, and a 16-year member of the General Board, *Floyd A. Yearout*, died in late October after a long illness. He had made his home in Fresno, Calif. A memorial service was held Oct. 28.

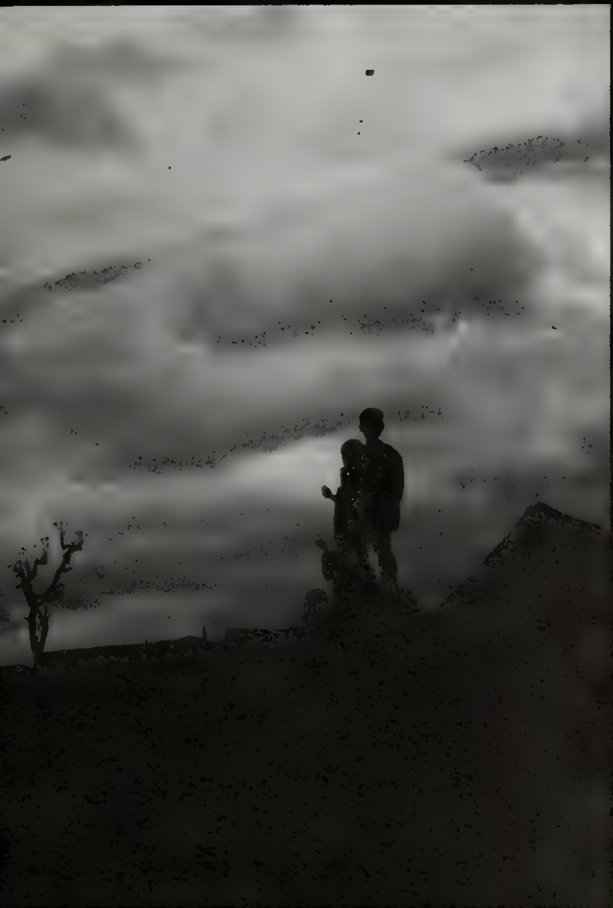
*GO ON CELEBRATING* ... Several congregations throughout the Brotherhood are marking anniversaries this year: *Modesto*, Calif., Nov. 11-12, with special banquet and services; *Mont Ida*, in Southeast Kansas, Nov. 12; and *First Central*, Kansas City, Kans., the whole year 1972. A Nov. 19 Homecoming climaxed the year's observance, which included a rally, a look at the congregation's history, and other special services.

At *Dallas Center*, Iowa, Brethren celebrated a harvest homecoming in October.

*ENRICHING EXPERIENCES* ... A three-day *family camp* for the Florida/Puerto Rico District in September drew 143 persons from eight congregations. With personal and interpersonal relationships the theme, campers of all ages experiences close fellowship in small groups, Bible study, and recreation.

Art forms in worship keynoted a *weekend workshop* at McPherson, Kans., last month. With the theme "Oneness in God" participants worked at visual, dramatic, and verbal expressions of discipleship and unity.

Vietnam's child may yet wink forgiveness and save us with a gentle smile



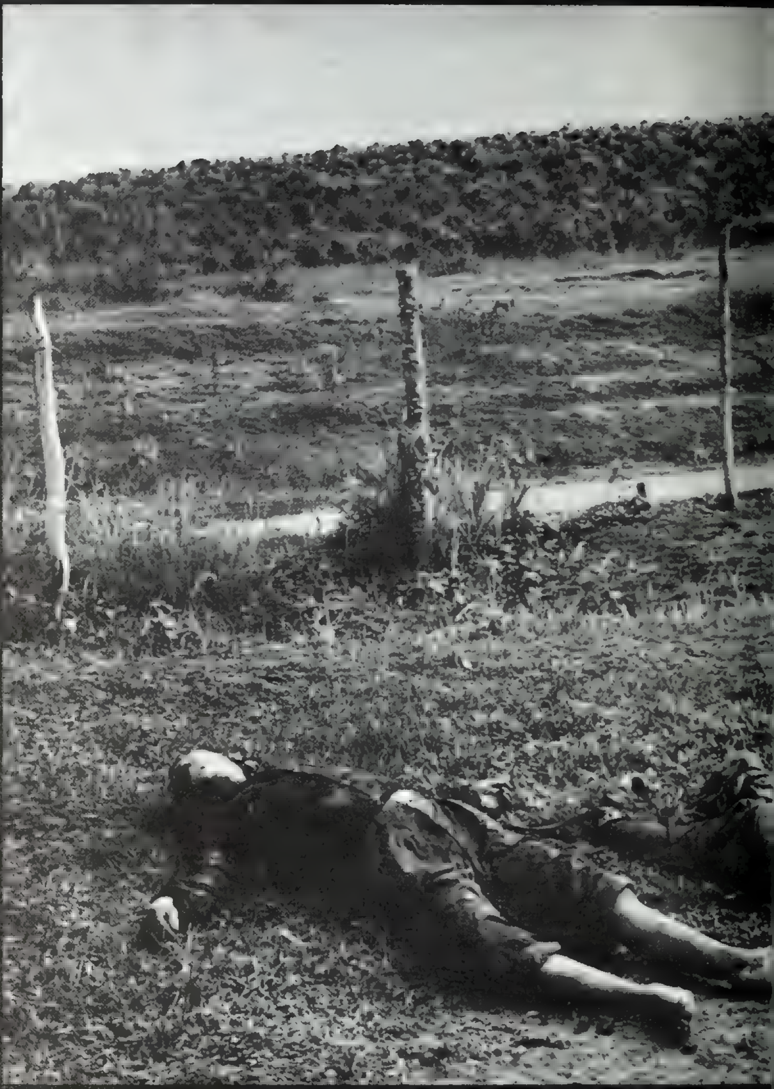
Their play is special —
clouded always by that lurking shadow
of Real

# PORTRAIT

# OF A PEOPLE

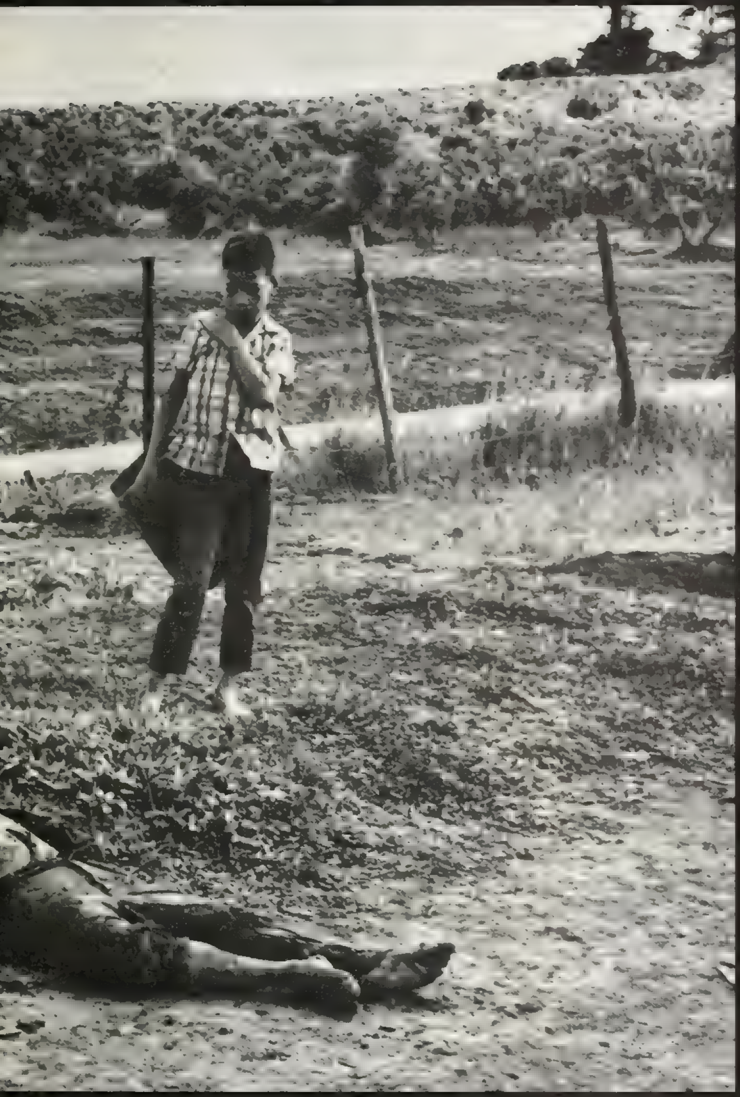
## a Vietnam album
## with photographs and poems
## by Bill Herod

Grandmother seems experienced
as she sifts the ashes
of her home

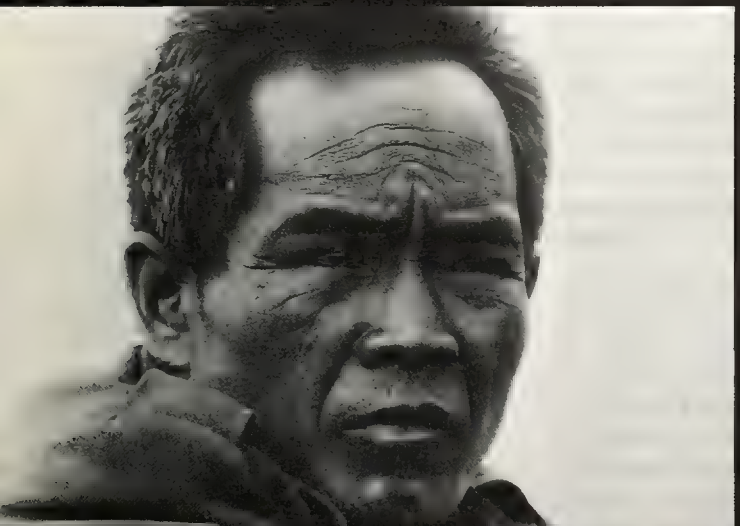


How many enemy were killed today? / And how

He told of watching, helpless
as his village was pacifie
with fire

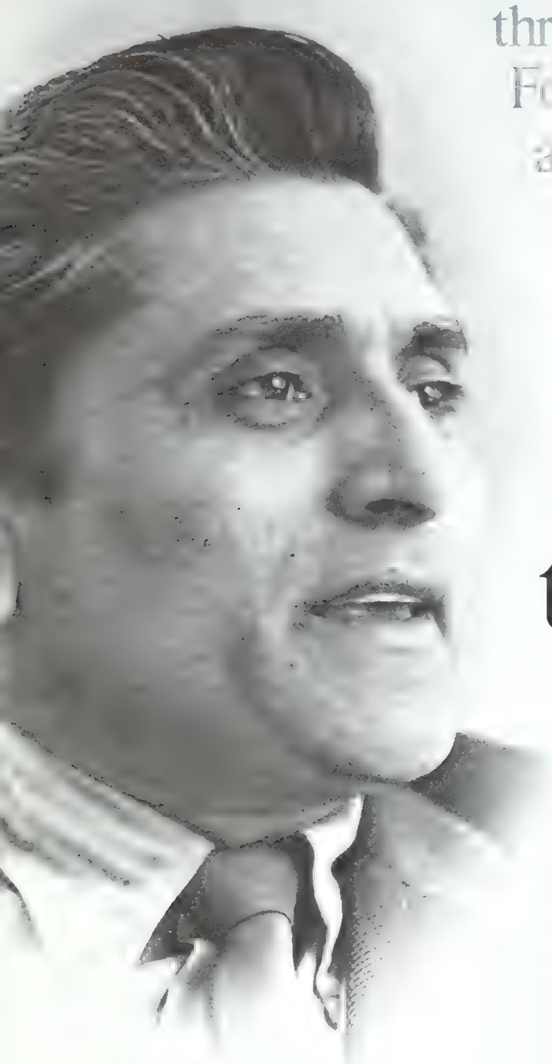


many men / today?



They wait,
these girls of Vietnam,
for a future which they have learned to fear

Humanization, or making people whole, is God's mission through Jesus Christ. For Christians mission and humanization are not contradictory but united in God's action and in the actions of his people.



# Humanization, Shalom, and the Mission of God

## by Shantilal Bhagat

On the global scene large masses of oppressed peoples and social groups have come alive wanting, even demanding, participation in the creation of their own history. The movements for political independence from Western colonial domination over the last three decades, the struggle of nonwhites for racial equality, and the revolt of the poor against economic and political exploitation all are expressions of revolutionary ferment.

The demand is for radical changes in the structures of political power as well as in the existing relations between a government and its people. The demand is for involvement and real participation in the decision-making process. More than bread, it is human dignity that people are seeking.

In traditional societies the untouchables, the landless, and other oppressed groups demand change, justice, and fundamental human rights. In the affluent nations the revolutionary ferment is expressed in movements of civil rights, black power, and urban renewal. Both the capitalist and the socialist models of technical societies face the problems of creating a participant society. What does this all mean from the perspective of Christian mission?

Much Christian work in homelands and overseas has been and in some instances is still being done on presuppositions which are not only invalid but detrimental to the sharing of the good news. It may be presumptuous if not sacrilegious even to suggest that some of the problems which the church faces today began during the times of Augustine and his disciples a millennium ago. For example, the eternal damnation of all pagans, Jews, heretics, and schismatics was assumed almost without question, and the work of God in the world was held to be limited to the people of Europe.

By stressing opposition between this world and the world to come, Augustine laid a foundation for the unfortunate choice in Western thought between world affirmation and world denial. Further, as Paul Verghese, a theologian from my country, declares, Augustine was unwittingly responsible for the Christian church coming to claim exclusive possession of the good and despising other religions and cultures. Such long nurtured, theologically derived concepts were primary factors in the attitudes of racial, cultural, and religious superiority which Western society evolved.

Even today, Richard Drummond contends, "The consensus of contemporary Old Testament scholarship that the election of Israel was for service not for privilege has not yet penetrated deeply into the fabric of thought of Western man. And Westerners generally, perhaps especially the American people, still lack the comprehensiveness or inclusive aspect of much Christian thought."

The special place given to some groups or types of people — to those who are more "worthy" or more "chosen" than others — affects the American policies at home as well as overseas, according to Dr. Drummond. As evidence he points to the difficulty with which many Americans support economic policies that are aimed primarily at the welfare of the whole nation, as distinguished from certain segments of it, or of the whole world, as distinguished from certain parts of it.

Little wonder then that a distorted view of mission still prevails among many Western Christians who look upon mission as an activity from the rich to the poor, and from the civilized to the uncivilized. A Western superiority complex is more widely prevalent than is generally supposed.

The essential nature and function of the church have since the Reformation been identified by three marks: Word, sacrament, fellowship. The relationship of the church to the world has been taken for granted. Herein is the problem. Word, sacrament, fellowship need to be cast not in static terms but in dynamic terms, in relation to mission and the world.

The church can no longer maintain the view that God's relation to the world is through the church. The Bible says God is the creator and so all creation is his concern. His attention is on the whole cosmos. Paul said "God was in Christ reconciling the *world* to himself" (2 Cor. 5:19).

If we accept the view that the church is a segment of the world which confesses the universal Lordship of Christ, then it follows that the church exists for the world and is called to the service of humankind or the world. Mission today means rethinking the life, purpose, unity, and ministry of the church in the social and political context. It means coming to terms with social revolutions, becoming instruments of justice for all rather than of privilege for the few and oppression of the majority or vice versa. It means participation in revolution in the name of humanity.

"The church, directly through its preaching and teaching or indirectly through the influence of cultural values, informed by Christian preaching and teaching, has played no small part in creating the spiritual ferment underlying the revolutions of our time," observes M. M. Thomas. "So if the church is defined as including not only the institution but also its extensive influence, we could make a strong case for saying that even where the church as an institution is rejected, its mission has provided the ferment for humanism which has produced signs and anticipations of the kingdom in the revolution of our time."

Yet having often sided with the oppressors in the name of law and order, the church for many has lost its authority to proclaim the Gospel. The appropriate question is: will the church deal with the contemporary revolutions positively now or will it continue to ignore them?

Humanization means making persons human. Recent studies of the World Council of Churches interpret humanization as the process of enabling individuals to be full, mature, and free. As a goal of mission humanization is the bringing of persons to perfection. The studies point to Christian theology that sees Jesus Christ as the perfect man; Christ's stature is the measure of human maturity, so that *humanization is growth in Christlikeness.*

God has always acted as a liberating force in history. God's mission in the world has been experienced by his people as liberation. This is evident in Exodus as also in the resurrection of Christ. The hope of liberation revealed in God's actions creates greater expectations for those longing for a just and peaceful world.

Humanization or making people whole is God's mission through his son Jesus Christ whom he sent for the restoration of humanity. For Christians mission and humanization are not contradictory but united in God's action and in the actions of his people.

It is significant that the North American working group of the Missionary Structure Study lifts up "shalom" or humanization as "the goal of mission." The group finds this a relevant goal because more than others it communicates that men are struggling for their true humanity and well-being. It best communicates the meaning of the messianic goal. In another time, the study points out, the purpose of mission was Christianization or bringing men to God through Christ and his church. But today the fundamental question is concerned with the "true" man; in response missions must point to the humanity of Christ.

Humanization of social structures is just as important as the humanization of persons. Here the test question for the church is, are structures used for the sake of man or are men used to serve structures? Missionary structures, the study asserts, are those which demonstrate that they are expendable in the interest of humanizing society and which, thereby, celebrate the gift of humanity which God has offered in Christ.

The civil rights struggle is perhaps the most dramatic instance in the United States which highlights the issue of humanization. It is not merely a struggle for certain rights, but the struggle to become and to be human. Both the oppressor and the oppressed are victims of the structures of discrimination and hence are denied their humanity. The Delta Ministry of the National Council of Churches was set up to provide a ministry of reconciliation in the Mississippi Delta region through which the inhumanity of segregation could be overcome.

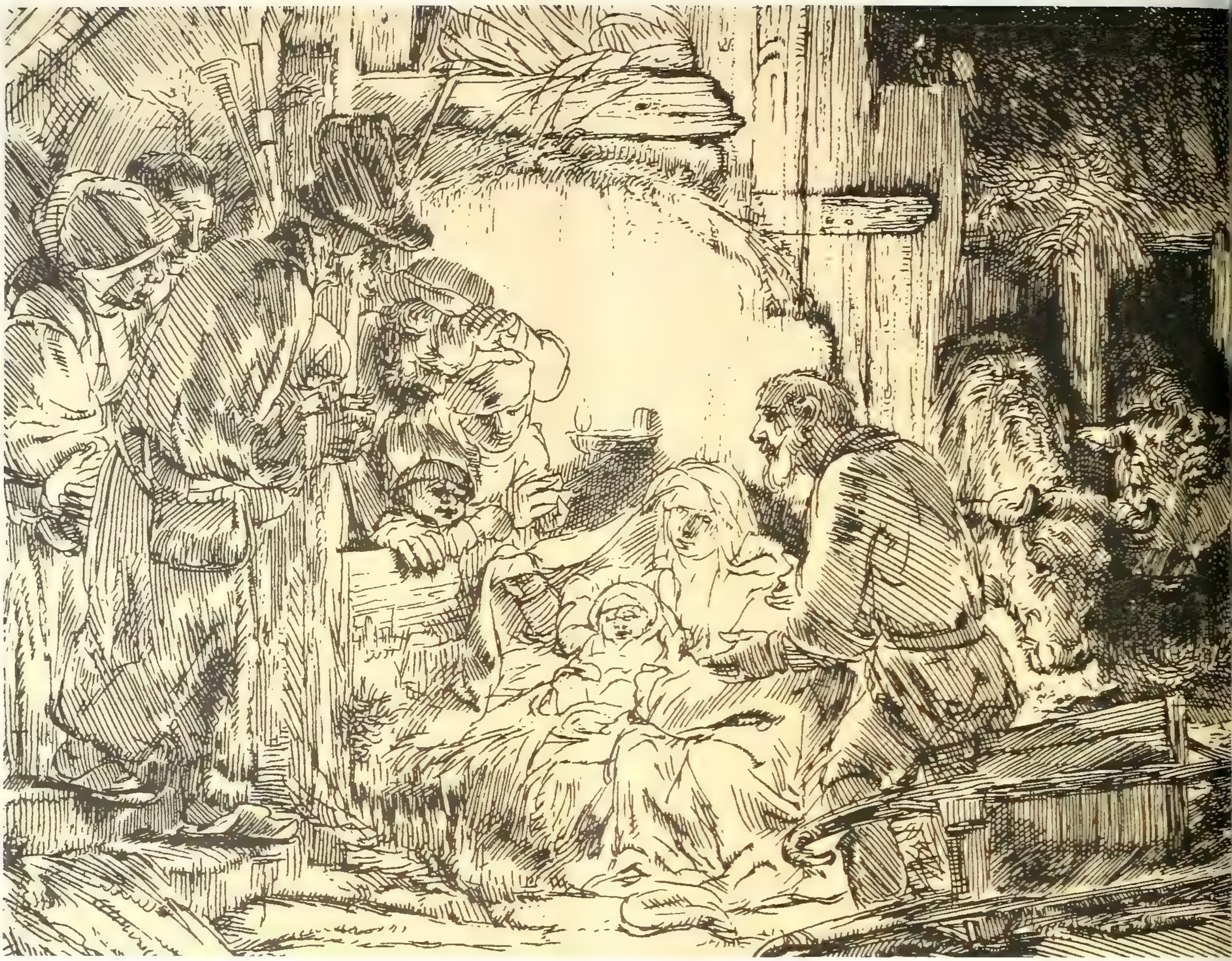
The Women's Liberation Movement in the USA is an attempt toward humanization. It challenges the traditional assumption that "human" equals "male" and that "female" equals less than "human."

I see humanization as the basic aim underlying the Fund for the Americas in the United States (FAUS) which was authorized by the 1969 Annual Conference and is supported by designated gifts. The Fund assists blacks and other minority groups by providing financial support for community organization and economic development, thereby sharing power and enabling them to make their own decisions with dignity. The second part of the fund is to assist the Brethren, as part of white America, to come to grips with individual and institutional racism at every level of the denomination. It helps us bring our faith under the power of the new humanity in Christ.

The participation of the World Ministries Commission in the community development program of the Brethren Foundation in Ecuador is an effort to overcome the dehumanizing influences in the lives of the Indian people which keep them in bondage at a subhuman level.

We Christians talk much about conversion but does the biblical idea of conversion include the concern for change in social and political structures or is conversion strictly an individual spiritual experience?

The biblical term *shalom* helps define the purpose of the mission of God. The establishment of shalom is God's ultimate goal. Shalom cannot take place in a vacuum nor in isolation but as a social happening. It must be discovered as God's gift in real, actual situations. ☐



# The True Meaning of Christmas

### by Harold S. Martin

We are once again approaching the Christmas season — the time when we commemorate the advent of Jesus Christ. Of all the titles attributed to Jesus, the one that should warm our hearts most of all is the title *Emmanuel*, which means *God with us*. When Jesus was born, God became man. The One who flung the stars into space came to earth to dwell among men. The tiny arms of that Babe in the manger were the arms of the One who laid the foundation of the universe. God took on a human body and dwelled among us. Jesus came for several reasons.

## To reveal the Father

John 1:18 says, "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Jesus said, "He that hath seen me hath seen the Father" (John 14:9). Hebrews 1:3 tells us that Christ is the express image of the person of God.

God is a great Spirit. He is invisible. He cannot be seen with the physical eye. All of us at some time or other have asked the question, "What is God like?" Jesus came so that men might be able to *see* God, and to *know* what he is like. The Apostle John says, "The Word was made flesh, and dwelt among us" (John 1:14). Paul says, "For God, who commanded the light to shine out of darkness, hath shone in . . . the face of Jesus Christ" (2 Cor. 4:6). Ever since the birth of Jesus nearly two thousand years ago, we have been able to see the glory of God.

A little boy whose parents were missionaries was attending school in the United States. He hadn't seen his parents since the preceding summer, and wouldn't see them again until the next summer. A few days before Christmas, the principal of the school said to him, "Jimmy, what would you like to have most of all at Christmas?" On the principal's desk was a picture of the boy's father. The boy looked at the photograph for a little while, and then after a few moments said to the principal, "I want my father to step out of that frame." And you know — this little boy voiced the cry of all humanity. The Greek philosopher Plato said many years ago that he hoped some day to see God walk down the streets of Athens. In Israel, generation after generation looked for the Messiah. Soon after Adam and Eve were driven out of the garden, they looked for the promised redeemer. And then one night nearly two thousand years ago, God stepped out of the frame of the universe, and appeared on earth in the person of Jesus Christ. Before this, the eternal God had never been seen by mortal eyes. Even the Old Testament patriarchs did not see God in his real essence, but only in angelic form (or in what is more properly called a theophany). Jesus came to this earth so that we might learn to know better what God is like.

## To put away sin

1 John 3:5 says, "Ye know that he was manifested to take away our sins." Jesus speaking of his death said, "For this cause came I into the world." Paul says in 1 Tim. 1:15, "Christ Jesus came into the world to save sinners, of whom I am chief." Jesus Christ came to earth as the Baby of Bethlehem in order that he might later become the Christ of Calvary.

All men have sinned. Everyone of us has fallen short of the standard which God demands. And our sin places a separation between us and God. And the gulf is so wide, the separation so great, that none by his own efforts is able to close it.

Many seem to think that the gulf between man and God can be closed by good works. If you say so many prayers, and give so many alms, or make a pilgrimage to some holy place — these things somehow are supposed to erase a sinner's guilt. But this will never do. Take the man who drives his car faster than the speed limit. What can he do to atone for the wrong he has done? If he thinks good works atone for the wrong he has done, then he can diligently observe all the traffic laws for the rest of the day. But any policeman will assure you that this is not enough. There's a penalty for disobedience, and no amount of carefulness afterward will atone for past disobedience. If you fall short of God's standard on Monday, you can never erase that guilt by walking straight on Tuesday! No person can erase his own guilt, and neither can any other human being erase it for him. Every man, no matter how upright and how morally clean he lives, still has come short of God's demands, and thus needs to be saved. He cannot save himself.

Suppose a plane flying toward a base in the continent of Antarctica suddenly crashes into the frigid waters north of the continent. Three men are thrown into the ocean, and the plane sinks at once. Nobody is near the spot, and the closest land-area is the country of New Zealand, a thousand miles away. One of the men can swim for ten minutes; the second man can swim for two hours; the third is the world's champion long-distance swimmer. Which of those three men are going to reach safety? The answer is obvious — none of them! The only difference between them is that the one man will drown in ten minutes, another in two hours, and the champion a few hours later. This is a parable of the human family. The criminal is like the swimmer who is able to keep afloat for ten minutes. The average man is represented by the swimmer who can stay on the surface for two hours. And even the unusual man, honest, upright, and a good citizen, like the champion swimmer, is still unable to reach land.

Every man, no matter how good he is, needs a savior. And the message of Christmas is this: "For unto you is born this day in the city of David, a Savior" (Luke 2:11). The brightest message that has ever been delivered to mankind is the glad news that in some way which we will never be able to quite fully comprehend), Jesus Christ puts himself underneath our sin, and lifts it off from our soul, and takes it away. 1 John 3:5 says, "Ye know that he was manifested to take away our sins." The phrase "take away" simply means to remove the guilt and punishment of sin, by paying the price. The angel said to Joseph, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21).

## To destroy the devil

1 John 3:8 says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." This message is a sentence filled with good news. The devil is a murderer and a liar. The Bible says he is lawless, deceitful,and subtle. He alienates from God; he blinds to the truth; he promotes selfishness, jealousy, and cruelty. But the Bible says that Jesus Christ came that he might destroy the works of the devil.

The word translated destroy is the Greek word *luo*. It doesn't mean to demolish or to break up — but it means to loosen one who is bound, or to set free. When Jesus raised Lazarus from the tomb, he said, "Loose him and let him go." The word loose is the same Greek word as the one translated destroy in 1 John 3:8. For this purpose was the Son of God manifested,that he might loosen and set men free from the works of the devil.

Eddie Taylor was once a drunkard who slept off his stupors under the boardwalk at Atlantic City. He was about as far gone as a man can get. He staggered from tavern to tavern until he had soaked himself with liquor, then he flopped beneath the boardwalk. He wrapped himself in old newspapers to keep warm. The devil brings men into a sorry state. But one day Eddie Taylor responded to the Gospel invitation and became a new man in Christ Jesus. Today beer and liquor no longer attract him. Jesus Christ has delivered him. He hasn't touched alcoholic beverages for many years. For this purpose the Son of God was manifested, that he might loosen men from the works of the devil (1 John 3:8).

One of the reasons Jesus came to Bethlehem was to destroy the works of the devil. And nothing that the devil has ever done is too hard for Jesus to undo. If you find yourself living under the power of the devil's grip, remember that Jesus Christ who was born on Christmas Day came to set you free. If you will give your life in surrender to him, he will loosen the grip Satan has over you, and set you free from the bondage of sin. He will give you power to live a new kind of life. For this purpose the Son of God was manifested, that he might destroy (set free from) the works of the devil.

## To prepare for the second advent

Hebrews 9:28 says, "So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation." At this season our thoughts turn with gladness to the first coming of Jesus. We are reminded of the songs that the shepherds heard, and of the hope that filled their hearts, and of the star that shone over the place where the child lay. And yet we are all conscious of the fact that this present age cannot continue on like it is going. Sin abounds on every hand. Crime is on the increase. Lawlessness is sometimes encouraged. Peace and righteousness have not been established. Mankind threatens to wipe civilization off the face of the earth. Deep down within, we realize that something more is needed.

One main theme that recurs in the Bible is the teaching that Jesus Christ is coming to this earth twice! Most people live as if life as we know it today is going to continue on like this forever. They say the grass is still green, cows give milk, hens lay eggs, dogs bark at the moon. This is the way it always was. But remember, the Bible says that this same Jesus who came to Bethlehem *is going to come a second time.* Life as we know it today will come to an end.

The scriptures teach that Jesus Christ is coming to this earth on two different occasions for two different purposes. He has already come on one occasion and accomplished the first purpose — that of paying the price for sin. Hundreds of years before Jesus was born, the Bible revealed that he would be born of the tribe of Judah; that his mother would be a virgin; that there would be a massacre of infants in Bethlehem. The prophet Micah named the very town where he was to be born. Hundreds of years before Jesus came to earth, all these things were foretold about him. And just so, the scriptures prophesy that this same Jesus will come to earth a second time.

Jesus is not coming this second time to put away sin. He's coming to complete our salvation. He came the first time as the author of salvation; he's coming the second time as the finisher of our faith. He came the first time to atone for our sins; he's coming the second time to execute judgment on earth. When he came the first time, there was no room for him in the inn; when he comes the second time, the whole world (and all the universe) is going to make room for him — for the Bible says that every knee shall bow, and every tongue shall confess that Jesus Christ is Lord. Jesus came the first time to deal with sin and to pay the price for it; he's coming the second time to set up his kingdom on earth and to bring peace and order to this tortured old planet.

Every sign indicates that this world is ripe for the second advent. Our day is a time that might be described as "The night before the second Christmas." And on that second Christmas Day when Jesus comes again, we are going to be like him. Our redemption will be complete. Wars will cease, and peace will reign on the earth.

As our minds go back across the centuries during this Christmas season, to the time and place and the setting where Jesus was born — let us try to remember the purposes for which he came. He came to reveal God the Father, to put away sin, to set men free from the works of the devil, and to prepare for a second advent. If during this Christmas season we concentrate on the reasons for his coming — surely we'll love him more and we'll be able to serve him better.

Many a heart and many a home this Christmas will have no more room for Jesus than the Judean innkeeper had nearly two thousand years ago. But each of us has the power of choice, and the greatest thing you can do this Christmas is to accept God's unspeakable Gift into your life.

He stands at the door of every heart and seeks to enter — but you must open the door. It is not enough that Jesus was born in Bethlehem. He must be born in our hearts. ☐

A Christmas Antiphon

# Between Genesis and John

In the beginning God
created the heavens and the earth.

The earth was without form
and void,
and darkness
was upon the face of the deep;
and the
Spirit of God
was moving
over the face
of the waters.

In the beginning was the Word
and the Word was with God,
and the Word was God.

He was in the beginning with God;
all things
were made
through him.

And God said, "Let there be **light**"; and there was
The light shines in the darkness,
and the darkness has not overcom

Then God said, "Let us make man in our image, after our likeness;
and let them have dominion
over the fish of the sea, and over the birds of the air,
and over the cattle, and over all the earth.

So God created man in his own image.

And the Word became flesh and dwelt among us, full of grace and truth;
we have beheld his glory,
glory as of the only Son from the Father.

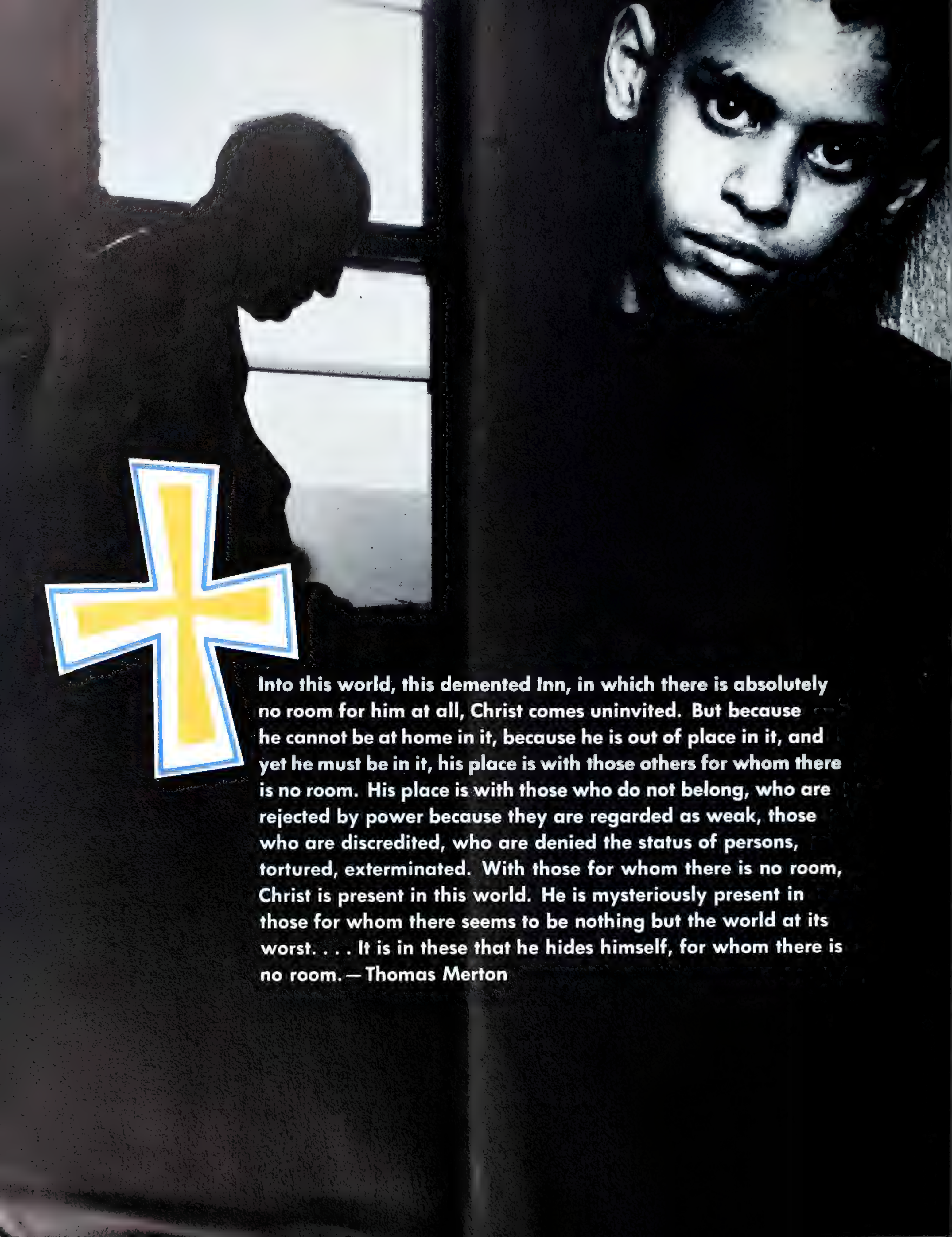
**ght. And God separated the light from the darkness.**

**it.**

The true light that enlightens every man was coming into the world.
In him was life, and the life was the light of men.

He came to his own home, and his own people received him not.
But to all who received him,
who believed in his name,

he gave the power to become children of God;
who were born,
not of blood nor the will of the flesh
nor of the will of man,
but **God.**



Into this world, this demented Inn, in which there is absolutely no room for him at all, Christ comes uninvited. But because he cannot be at home in it, because he is out of place in it, and yet he must be in it, his place is with those others for whom there is no room. His place is with those who do not belong, who are rejected by power because they are regarded as weak, those who are discredited, who are denied the status of persons, tortured, exterminated. With those for whom there is no room, Christ is present in this world. He is mysteriously present in those for whom there seems to be nothing but the world at its worst. . . . It is in these that he hides himself, for whom there is no room. — Thomas Merton

# "Your Presence With Us"

*An Informal Report to the Stockholders: responses from you on materials, leadership, and other services provided by the Brotherhood Fund.*

Persons who contribute to the outreach of their church often are far removed from the point of impact. The occasions seem all too rare for glimpsing what their investment means in the lives of others.

To work at this concern, MESSENGER excerpted from unsolicited letters the comments of persons who in one way or another this year have benefited from the ministries of the Church of the Brethren General Board. The comments provide insight into the nature and scope of the church's ministries, including some areas of program that tend to be taken for granted.

These gleanings may be appropriately labeled, "The Brotherhood Fund: An Informal Report to the Stockholders."

*On the leadership of Brotherhood staff members in the field:*

Your presence with us over the weekend brought to life in a new way the concept of worship. On behalf of all the conference participants, I would like to express my appreciation for your help in learning about new ways of celebrating the faith. — C. Albert Guyer, Denver, Colo.

Let me express thanks to you for your trip to Oregon. I could wonder how much it meant to Parish Ministries, really, but to the board out here and to Oregon it was very supportive. — A. Holderreed, Tacoma, Wash.

Just a brief note to express on behalf of the planning committee our appreciation for the significant contributions which you made to our Stewardship Enlistment Encounter. Your sensitivity to the group moved us forward in a most helpful way. — Carl E. Myers, Elgin, Ill.

Your being here and sharing with us made Elgin and the Brotherhood Fund "come alive." . . . As a man with a family of my own, I can appreciate the personal sacrifice which you are making in order to visit local churches. . . . Thank you again for being an excellent representative and doing your job so well. — Roger L. Forry, Hanover, Pa.

Thank you for the joy and celebration you brought to our people in the morning worship services yesterday and the help you were to us in the consulting sessions. You Brethren will live forever in the hearts of the people at Kingsport and Liberty. — Bert G. Richardson, Jonesboro, Tenn.

We profited greatly by the fine way in which you worked with us (in the self-study) and presented our need to take a real look at ourselves, our future, our plans and goals. . . . Our people will be responsive and willing; they are just that kind of people. — Charles E. Zunkel, Akron, Ind.

This is a word of appreciation to you for the music at Annual Conference. The choir was especially outstanding this year. We appreciated very much the variety and the creativity used in the selection, arrangements, and presentation. . . . Thank you for making our conference a meaningful experience for all of us. — Jay J. Johnson, Quinter, Kans.

*Acknowledging our partnership with others:*

We received the check for $3,000 and we are very grateful to the Fund for the Americas. This grant will really strengthen our program. We are grateful too for the two Brethren volunteers. — John M. Perkins, Voice of Calvary Leadership Development Institute, Mendenhall, Miss.

Our warmest and deepest appreciation to the Church of the Brethren for its understanding and recognition of our community endeavor. We will pledge to uphold our objectives and goals to bring forth and further warrant the confidence the Church of the Brethren has given through this FAUS grant to our program. — Melvin Hanton, Youth Screen Printing, Inc., Dayton, Ohio.

*From and about workers in Brethren Volunteer Service:*

We are teachers, directors, social workers here at the Christian Church Uniting Child Development Center. Enrolled are 20 children — 15 black, 4 white, 1 Japanese. Most of the children are from large, poor families. We also sponsor the high school age youth group. The congregation — a merger of the Church of the Brethren and the United Church of Christ — is most wonderful. The members recognize the work you are doing and support you all the way. A tremendous project! — Harry and Kathy Muller, Virginia Beach, Va.

As a nurse I am supposedly knowledgeable about human behavior. Right? Right. But during BVS training that theory was shot right through the window! It is impossible to measure or explain how much I have learned.

Thank you for making training a very growing experience for me. Keep this aspect of training alive. Hopefully I will now be more aware of people as people, therefore attaining something along the lines on the cover of the card I'm writing on: "When we are closer to people we are closer to God." I am definitely happier for the experience. — Janis Ober, Lend-a-Hand Center, Walker, Ky.

I am now working as a consultant both to the Lawyer's Committee and to the United Front. We are fortunate in receiving a FAUS grant for a project of testing sickle-cell anemia. . . . What this letter is really about, though, is something else. For some time I've wanted to talk to a Brethren body — General Board or World Ministries Commission, to express personally my perspective on the kind of things the Church of the Brethren has made possible through the ministries I have been a part of.

I feel a debt of gratitude I want to express to the church. And I want to help reenforce those already committed and try to sell those who aren't on ministries of social justice and specifically on BVS as a ministry. — Eric Schuman, Cairo, Ill.

As we look ahead to our departure, we cannot be but grateful to Eirene and to Brethren Service for this opportunity to have served. We hope that the personal maturity and the conscious and unconscious learning which have occurred will enable us better to serve in other capacities. Our service has been most positive, at least on a personal level. We could never now begin to question either our own service or the structure within which we have worked. I believe that we have tried our best to fulfill our responsibilities, to criticize when necessary and to terminate with joyful hearts leaving the many undone tasks, the continual struggle for meaning, and the always necessary periodic analysis to those who remain and who will come after us. We take with us innumerable experiences and the love of many cherished relationships.

Need more be said than thanks, God bless you all, and till we meet again, our sincerest love. — Sandy and Kirby Dubble, Casablanca, Morocco.

*In response to disaster relief:*

Upon visiting the flooded mining area at Man, W. Va., with district executive Owen Stultz, I found the survivors overwhelmed by the love and willingness of people across the country to help in some way. I visited with persons who had lost almost everything. One minister lost 14 members of his family, nine of them grandchildren. A mother had watched her husband, as he reached for his four-year-old, go down, neither to be seen again. She herself was found later clutching to her baby daughter already dead in her arms. Many were the accounts shared by the people. In working with them on a follow-up ministry, I felt proud to be a member of a church who reached out in mission to distressed people. — Ralph M. Spradling, chairman, Witness Commission, Virlina District, Floyd, Va.

We could never express our thanks to the men who came to our home and helped with the cleaning. The physical help was needed but you will never realize what a morale booster it is to have total strangers travel miles to give a hand. — Mrs. E. F. Moritz, Forty Fort, Pa.

The damages to my real and personal property due to the recent disaster are very heavy. In the beginning I was discouraged and disheartened, but help was forthcoming. Twenty-one young people from various areas, all members of the Church of the Brethren, came to my "devastated castle." The tasks assigned to them were arduous and most unpleasant. . . .

I'll tell you, they are the grandest group of folks I've ever met. At all times they were courteous, jovial, and most willing to help in whatever area they were needed.

I am a diabetic, 64 years of age and live alone.

Your people came to me as a gift from above.

I am enclosing a small donation in gratitude for what your wonderful people have done for me. — Sophie G. Vnukowski, Kingston, Pa.

*From missionaries regarding assignments or program:*

Life continues to be interesting and challenging for us and we feel we are in the right place doing the right thing. Could anyone ask for more? — Chalmer and Mary Faw, Bukuru, Nigeria

A question we have frequently been asked is: What do we think of the Lafiya program the Brethren have launched in Nigeria. We think it is a wonderful thing. Our only regret is that it was not started 20 years ago. Of course we do not know what the future holds for the Lafiya program or, for any of us, for that matter. We would that you, too, would join us in this dream. — Roy and Violet Pfaltzgraff, Garkida, Nigeria

I am gratified with and feel tremendously enriched by the experiences of the past two years in Ambon. Not everything was easy and satisfying. To be honest, there were times I felt hopeless. However, I am even more convinced of the need to continue our involvement and participation in the mission of our Lord, particularly in this part of the world. The missionary task is not outdated and irrelevant for today! On the contrary, it is the only way the church can affirm the unity of man and the love of Christ in today's increasingly pluralistic world. — Fumitaka Matsuoka, Ambon, Indonesia

*Regarding coverage in the Group Insurance Plan:*

We thank you for the portion our hospital insurance has paid for our daughter's bills for tightening her teeth and retainers. It surely helped us. —

Robert P. Fryman, pastor, Potsdam, Ohio.

I have been extremely pleased with the insurance coverage that has been available to me. The checks have followed my claim most promptly, which is all the more startling when compared with how long it takes Blue Cross coverage to pay off. Unfortunately for you, you are the only one I know to turn to with my questions. . . . I thank you for your help in answering my questions, both in the past and now. — Elaine Harmon, administrative assistant, Fresno, Calif.

*With reference to the Church of the Brethren Pension Plan:*

This communication is to express to you my deep appreciation for the recent check which represented a retroactive increase based on a 1968 action of the Pension Plan Administrative Committee. Needless to say I was surprised! But more importantly the check came just at a time when I felt I would need to dip into savings. . . . I am grateful for persons who with wisdom, concern, and love are serving in the ministry of pensions as well as in other important areas within the life of the church. — Anna M. Warstler, Goshen, Ind.

I received the letter announcing a raise in our monthly pension along with the check caring for the retroactive payments. Thanks!

Along with my thanks, let me say this confirms my feeling about those who bear responsibility for carrying out the work of the church. I trust them as brethren should trust each other. For this reason we prefer to do most of our giving through the channels the church provides for us. — Oscar R. Fike, Bridgewater, Va.

The form letter from your office arrived today. To say the least, it was a surprise; however, a *very* welcome one to be sure, especially so in our case, since we didn't have enough insurance to cover all our expenses during these past months of five operations and 25 cobalt ray treatments at two different hospitals with at least 6 MDs and DOs in on my case. Since our Brotherhood insurance is not enough to take care of what Medicare doesn't pay, you can understand just how grateful I am for this check from the Pension Board. Thanks. — Daniel Levi Blickenstaff, Tulsa, Okla.

If I were still in Mexico I would say *Mil Gracias:* A thousand thanks. — H. D. Michael, Olympia, Wash.

Your letter and enclosed check were indeed a pleasant surprise. The check was particularly welcome because we received in the same mail the statement of our annual property tax. Therefore the check was a tremendous help to us.

We are grateful also for the increase in future monthly benefits.

Zola and I want to express our sincere thanks to the Pension Board and staff for your help in making possible these financial benefits to those of us who are in retirement. — George L. Detweiler, Greencastle, Pa.

*On grants issued from the Ministerial and Missionary Service Fund:*

It is with a thankful heart and humble spirit that we want to thank you for your support. You will never know how much it has helped.

God has been our constant companion and how that does help keep one cheerful and thankful.

My husband never complains though he has been bedfast almost 10 years. If it be the Lord's will it will be my pleasure to continue to care for him.

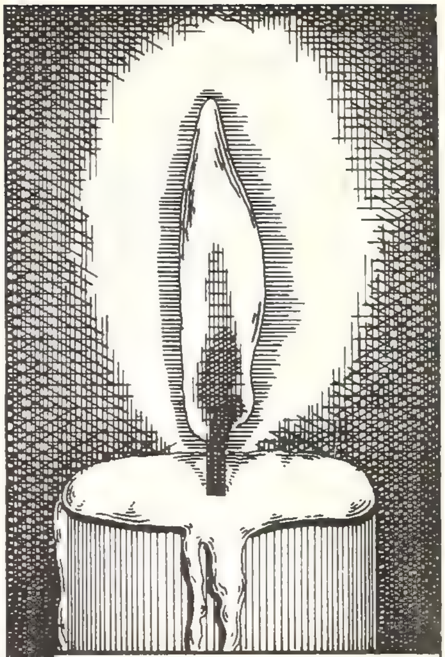
Thank you so kindly for your interest in our behalf. — Name withheld

*And alas, some words on materials:*

I write to tell you thanks for the material in the Encounter Series. . . . I appreciate it. — Mrs. Daniel Thompson, Harrisonburg, Va.

I am a Lutheran pastor who is an avid reader of MESSENGER, having married a girl from a Brethren family. I think your magazine is one of the finest church periodicals being published these days. I hope you continue to witness to the fact that the Gospel is about "here and now" and not a story about the past. May the Lord of the church sustain you in your ministry. — Dave and Doris Hunsberger, Philadelphia, Pa.

We have recommended to each of the 66 youth who attended Camp Bethel's Youth Camp this summer that they read the whole October 1 MESSENGER. — Don and Marie Willoughby, Copemish, Mich. ☐



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# The King and the Kingdom

**THE EXPANDED LIFE: THE SERMON ON THE MOUNT FOR TODAY,** by Myron S. Augsburger. Abingdon, 1972. 128 pp., $3.25

**THE UNSHAKEABLE KINGDOM AND THE UNCHANGING PERSON,** by E. Stanley Jones. Abingdon, 1972. 304 pp., $5.95

**THE JESUS MYTH,** by Andrew M. Greeley. Doubleday, 1971. $5.95

**CHRIST IS ALIVE!** by Michel Quoist. Doubleday, 1971. $4.95

*The Expanded Life* by Mennonite author Myron S. Augsburger ought to be welcomed by Brethren as well as Mennonites. A book on the Sermon on the Mount, it should be pondered by peace activists and social reformers as well as by those on the opposite extreme of the theological spectrum. The latter will receive, perhaps, more comfort from the book but there is comfort and challenge for both left and right in the Christian community.

For the author scripture is authority: " . . . the word of the scripture stands as the one infallible source for knowledge of God and the one authoritative word of faith." Conservatives will also be pleased by the author's approach to the Christian faith and to salvation. "Jesus introduces us," he writes, "to a new idea of righteousness, one of right relation with himself and his quality of life rather than right relation to a system of laws." And the author's interest in evangelism is found in his statement, "There is no one for whom Christ died that we are exempt from seeking to win to Christ." This may seem out of place in a book on the Sermon on the Mount, but it fits in with the author's convictions that Christianity is a relationship to the person of Jesus Christ. The peacemaker should seek to win people to the Prince of Peace. "We must avoid the danger of replacing evangelism with service." With this statement the author gives a healthy corrective to the present emphasis in liberal circles.

As would be expected, the book lifts up the centrality of love. Then it states what ought to be objective knowledge (but seems not to be): "A revolutionary finds it nearly impossible to love persons."

If the ultraconservative is gloating at this point, he needs to read on. Dr. Augsburger dismisses the dispensational view that the Sermon on the Mount was meant for some future age. "The only consistent position is to accept the teachings of Christ in this sermon as his will for his disciples." He writes again: "Brother cannot take the life of brother and claim to be serving the same Lord." It becomes clear that the author finds no excuse for the Christian going to war. The author further discomfits those on the right theologically when he writes: "We are much too guilty of identifying Christianity with nationalistic Americanism."

There is not enough space to lift up all the "correctives" to religious extremes mentioned in the book nor the emphases of special interest to Brethren. The reader will need to discover these for himself.

Perhaps the most creative part of this book has to do with Dr. Augsburger's presentation of the Beatitudes as the outline for the Sermon on the Mount. While this is debatable, the book itself makes this theory plausible.

In reading the book I found myself in agreement with almost all of Dr. Augsburger's presentation and recommend it wholeheartedly.

*The Unshakeable Kingdom and the Unchanging Person* is the twenty-seventh book to come from the facile pen of Dr. E. Stanley Jones. The "unshakeable kingdom" is the kingdom of God and the "unchanging person" is the king of that kingdom — the Lord Jesus Christ.

It is difficult to believe that such an enthusiastic book could come from one who has reached the eighty-seven year mark. It is evident that here age has nothing to do with keenness of mind or dedication of spirit except to sharpen them. The subject of the kingdom and its king is given extensive treatment. There is some repetition but it is helpful rather than offensive.

For Dr. Jones, the kingdom is threefold. First of all, it is within a person — "it is written in our blood, our nerves, our tissues, our bones, our organs, our relationships." The moral life is the Christian life and the only healthy way to live. Secondly the kingdom is among men. It has been ever since the coming of the King. Thirdly, the kingdom is still coming. This part will be fulfilled at Christ's return. On the latter, Dr. Jones has little to say.

The book has criticism of both the church and the doctrine of Christ's second coming. Some will fault the book for this but the author believes in the church and the "Parousia." On page 19 Dr. Jones writes: " . . . the church instead of offering the kingdom of God offered various conflicts — fundamentalist modernist; the social gospel the individual gospel; racial integration. . . abolition of poverty and the ghettos — every

## turning points

### Wedding anniversaries

Mr. and Mrs. Carl Anderson, Long Beach, Calif., 50

Mr. and Mrs. Nelson T. Huffman, Bridgewater, Va., 50

Mr. and Mrs. Albert McFadden, Prairie City, Iowa, 50

Mr. and Mrs. Roy Sell, Martinsburg, Pa., 50

Mr. and Mrs. Lester L. Steele, Martinsburg, Pa., 51

Mr. and Mrs. Charles Circle, Ft. Wayne, Ind., 59

Mr. and Mrs. O. Clark Auspash, Lima, Ohio, 60

Mr. and Mrs. Aaron Hollinger, Hershey, Pa., 60

Mr. and Mrs. Earl Brubaker, Prairie City, Iowa, 62

Mr. and Mrs. B. F. Buckingham, Prairie City, Iowa, 62

Mr. and Mrs. Clarence B. Rhodes, Martinsburg, Pa., 67

Mr. and Mrs. J. S. Messick, Middletown, Pa., 69

### Pastoral placements

Neal Anderson, to Wawaka, Northern Indiana (yoked parish with United Methodist Church)

David Ball, to Sweetser, South/Central Indiana, yoked parish with Wabash City, South/Central Indiana

Warren D. Bowman, from Cedar Grove/Valley Central, Shenandoah, to Harrisonburg, Shenandoah

E. LeRoy Dick, from Williamsburg, Middle Pennsylvania, to Pittsburgh, Western Pennsylvania

Robert D. Ebey, from Wawaka, Northern Indiana, to secular position

Guilliermo Encarnacion, to Castañer, Florida and Puerto Rico issue except the kingdom of God." The writer places the kingdom of God with its king as all important and all pervading. Everything, including the political, social, physical, mental (as well as spiritual) must live by the principles of the kingdom or be broken upon those principles. If the church doesn't present the kingdom it has failed. His criticism of the doctrine of our Lord's return is not in the doctrine as such but because men have put off the kingdom of God until the Lord's return. The kingdom is to be lived now.

The book is a very readable book. Illustrations and a masterful use of words makes reading it a delightful experience.

*The Jesus Myth*, by Andrew M. Greeley, is written in the vein of higher criticism although not with its objectionable extremes. The title is misleading as the author believes in the historical Jesus. Myth has a different meaning for the author than for most readers. The book gives interesting and helpful insights into the kingdom. It also gives some insights into the Roman Catholic Church since its author is Catholic. He claims not to be a theologian or a scholar. Yet here and there he writes as a scholar trying to show what part of the gospels are authoritative representations of Jesus' life and thoughts and what are reflections of the church. The latter I found offensive. However, other parts of the book are very worthwhile. Again, as in the previous book, the claims of the kingdom present are laid upon the reader. The kingdom future is mentioned but minimized.

*Christ Is Alive!* by Michel Quoist deals with the mystery of Christ. The heart of the book speaks of Christ as he is involved in the creation, the incarnation, the redemption, and the resurrection. For author Quoist, social action per se is more important than in the other books reviewed. Parts of the book received rapt attention from me. At points the author elucidates some of the doctrines that are central to the faith; then he seems to say the opposite. For example: "There are non-Christians, we have said, who say 'yes' to God's love. Some of those who say 'yes' are even atheists." The latter statement mitigates the doctrines of redemption in Christ he earlier expresses.

Each of these books on the mission and purpose of Christ I found to be informative and stimulating, at least in part. The one I found most intriguing, however, was E. Stanley Jones. — ELLIS G. GUTHRIE

Donald L. Fike, from Castañer, Florida and Puerto Rico, to secular position

Stanley Hockett, to Pleasant Valley, Iowa-Minnesota

U. H. Hoeffle, from retirement to Garrison/Robins, Iowa-Minnesota

Donald G. Holsopple, from West Goshen, Northern Indiana, to secular position

Glen L. Jones, from Danville, North Bend, Northern Ohio, to Maple Grove, Northern Indiana

Harold Kettering, from Uniontown, Western Pennsylvania, to retirement

Donald E. Leiter, from Capitol Hill Group Ministry, Mid-Atlantic, to Delmarva Ecumenical Agency, Dover, Del.

John W. Lowe Jr., from Drexel Hill, Atlantic Northeast, to Green Tree, Atlantic Northeast, as youth minister

John D. Mummert, from Bethany Theological Seminary to Milledgeville, Illinois-Wisconsin

Richard Peterson, from secular position to Lewiston, Iowa-Minnesota

Roy S. Richey, from Pleasant Chapel/Cedar Lake, Northern Indiana, to retirement

Herbert A. Root, from Lewiston, Iowa-Minnesota, to Prairie View, Western Plains

Allen Weldy, from Mount Pleasant, Northern Indiana, to Wakarusa, Northern Indiana

Kenneth E. Wenger, from Milledgeville, Illinois-Wisconsin, to Lafayette, South/Central Indiana

J. C. Wine, from secular position to Ephrata, Atlantic Northeast

Brent E. Zumbrun, to South Whitley, South/Central Indiana

## Deaths

Alice Alter, Mt. Morris, Ill., on Sept. 2, 1972, aged 63

Reuben Anstine, Hartville, Ohio, on Oct. 3, 1971

Anna Bachman, Lebanon, Pa., on Aug. 16, 1972, aged 80

Irene Berryhill, Ashley, Ind., in July 1972

Minnie Bittinger, Akron, Ohio, on July 24, 1972

Rosa Blickenstaff, North Manchester, Ind., on Sept. 2, 1972, aged 88

John Bonar, Mt. Morris, Ill., on Sept. 13, 1972, aged 75

Harry G. Bruckhart, Manheim, Pa., on Sept. 3, 1972, aged 84

Fannie Buffenmeyer, Lebanon, Pa., on Aug. 17, 1972, aged 92

Walter Burley, Lynchburg, Va., on Aug. 26, 1972, aged 85

Jesse Cox, Seymour, Ind., on Sept. 12, 1972, aged 80

Ezra Ebersole, Goshen, Ind., in August, aged 82

Ruth Eddy, Lewiston, Minn., on June 14, 1972, aged 87

Herman Eminger, San Diego, Calif., on July 29, 1972

Sallie Emmert, Nampa, Idaho, on Aug. 11, 1972, aged 98

Roy Fox, New Paris, Ind., on Aug. 26, 1972, aged 79

Orville T. Frock, Westminster, Md., on April 3, 1972, aged 56

Clarence Frolley, Ashland, Ohio, on Aug. 13, 1972, aged 64

Enos S. Fryer, Spring City, Pa., on July 3, 1972, aged 77

Aaron B. Good, Marietta, Pa., on Aug. 31, 1972, aged 67

Henry C. Grant, Bent Mountain, Va., on Aug. 7, 1972, aged 96

Cecil J. Harms, Albuquerque, N. Mex., on July 17, 1972, aged 48

Elton Hill, Mt. Morris, Ill., on Sept. 13, 1972, aged 66

Erma C. Hoffer, Manheim, Pa., on June 6, 1972, aged 74

Edgar Hoover, Hollidaysburg, Pa., on Aug. 19, 1972, aged 78

Titus M. Hurst, Rothsville, Pa., on Aug. 24, 1972, aged 57

Ted Inloes, Boise, Idaho, on July 24, 1972, aged 78

Kenneth L. Jay, Arendtsville, Pa., on Sept. 6, 1972, aged 18

Elizabeth J. Jolly, Seymour, Ind., on Aug. 17, 1972, aged 35

Myrtle M. Julius, Modesto, Calif., on Sept. 8, 1972, aged 85

Kathy Kief, Garrett, Ind., in July 1972

Raymond C. Knoll, Milton, Wis., on Aug. 21, 1972, aged 78

Alvey L. Leatherman, Gettysburg, Pa., on June 5, 1972, aged 82

Ralph Lewis, Harper, Iowa, on July 26, 1972, aged 68

Linden Lines, Mexico, Ind., on Aug. 25, 1972, aged 79

Lily Lontz, Portland, Ore., on Aug. 27, 1972, aged 95

Fred Martin, Cloverdale, Va., on Sept. 17, 1972, aged 77

Henry Martin, Troutville, Va., on Aug. 24, 1972, aged 90

Maranda K. Miller, Gettysburg, Pa., on May 18, 1972, aged 89

Golda M. Mills, Ashley, Ind., on June 29, 1972

Charles M. Moore, Boise, Idaho, on Aug. 31, 1972, aged 86

Katie G. Moyer, Manheim, Pa., on Aug. 21, 1972, aged 94

Mabel A. Offenbacker, Skidmore, Mo., on Aug. 24, 1972, aged 88

James W. Plank, Gettysburg, Pa., on July 13, 1972, aged 60

Maymie Powers, Mt. Morris, Ill., on Sept. 5, 1972, aged 87

Edna Ragland, Ceres, Calif., on July 29, 1972

Mabel Lewis Roth, Utica, Minn., on July 16, 1972, aged 90

Raleigh Sabin, Lacey, Wash., on Aug. 3, 1972, aged 89

Sarah E. Simpson, Jonesboro, Tenn., on July 19, 1972, aged 90

Carl W. Singley, Arendtsville, Pa., on July 29, 1972, aged 71

Floyd Steineke, Cloverdale, Va., on Aug. 15, 1972, aged 67

Ralph Thomas, Mt. Morris, Ill., on Sept. 5, 1972, aged 87

Dorotha Tuilluane, Mexico, Ind., on Aug. 25, 1972, aged 67

Ivy M. Walter, Oakland, Calif., on July 14, 1972, aged 88

Anne L. Wolgemuth, Manheim, Pa., on July 10, 1972, aged 79

G. Earl York, Watsonville, Calif., on July 19, 1972, aged 79

Anna Zimerman, Cabool, Mo., on Aug. 28, 1972, aged 82

### *Shafa: A church grows at the site of tragedy*

In a heavy rain and windstorm in May 1965 the church building of the Shafa congregation in Nigeria's North-East State was blown down. The east wall, formed of mud blocks, fell on women and children attending the Sunday afternoon service, bringing death to five persons and serious injuries to 40 others. At the time some Muslim neighbors labeled the occurrence as "the judgment of God." But to the Shafa congregation, it has turned into a strengthening of the faith and a widening of the fellowship.

The foundation for the new building rests on solid rock. The roof structure is supported by the foundation, not by the walls. The edifice soars gracefully to an inspiring peak without pillars or unsightly braces.

To finish the shell of the building the congregation and district supplied $3,650; the church in America, $1,680. The congregation also invested heavily in donated labor, especially in making blocks and plastering the pews. When the 5,000 square feet of floor was poured, a Muslim neighbor, a mason, came 15 miles to "work in the fellowship."

Upon the close of the Lardin Gabas Council at Shafa in April, the dedication of the new facility was held. M. Ali G. Mshelia led the worship; Owen Shankster, who designed the structure, preached the sermon and led the liturgy of dedication.

The congregation employs eight evangelists, among them Yerkawa Wakawa who supervises outreach at seven other preaching points. M. Yerkawa studies the Bible in the Hausa language, and in Braille, for he has been blind for many years.

In addition to rebuilding, the congregation has cared for the medical and food expenses of those injured in the 1965 disaster. Among its most recent actions has been the licensing of two men to the ministry, M. Wasinda Gwayeri and M. Dauda Lemba.

### *Eastwood: A week long pageant of celebration and service*

A longtime dream for L. Byron Miller has been to engage his congregation in observing the feetwashing service, dismissing to go out and do what has been symbolized — serving the needs of people, and returning to celebrate the "bread and cup" communion. This summer the dream became an actual experience in the Eastwood Church of the Brethren, Akron, Ohio.

In preparation, Pastor Miller and a committee named the week of June 18-25 "The Pageant of Holy Communion." Shared in advance with each parishioner was a five-page folder outlining opportunities of service within the church and the community. Individuals or families were to decide the service to others they would undertake for the week or the weeks and months ahead.

On the opening Sunday Mr. Miller spoke of "The Role of a Servant" at the morning worship hour. A simple sack lunch meal was followed by a service of feetwashing. Children who were not members of the church observed, then under the guidance of their teachers had their own demonstration of intended service by dusting one another's shoes. The group joined hands and closed with a musical version of Matthew 25: "Whatever you do to the least of my brothers, that you do unto me." "Upon departure," said the pastor, "we could say as Jesus did in Luke 4, 'The spirit of the Lord is upon us.' "

In the course of the week many of the people were together in work and in fellowship. The children and teachers, meeting each evening in vacation church school, had their own projects. In the service on the following Sunday, young and old shared in public of their experience, including many who had never spoken up before. Among the comments:

"We took the bread and cup communion to a shut-in member and had a good experience together."

"Three of us — a factory worker, a retired man, and a doctor, went to a widower's home, a shut-in, and repaired his porch by getting it on a surer foundation." Later, one of the men painted it.

"A couple came to my home and put in some window panes where some had been broken. I appreciated it and learned to know these people better."

"Children from Bible school came to my home one evening and we had a good time visiting, eating cookies, and I told them stories."

"Having been drawn closer together in giving and receiving, we felt a corporate need to now receive more resources from the Lord," Mr. Miller said. "This strength we appropriated in the observance of the bread and cup communion."

The junior girls passed the bread; nonmember children were given cookies which they broke and shared. The cup was observed by small groups kneeling at the altar. The service was completed by the formation of an unbroken circle around the sanctuary, the singing of "Spirit of the Living God," and the uniting of voices and uplifted hands to declare, "We will grow together in love and unity."

"We came to see that the Brethren love feast is more than just an old, irrelevant form," Pastor Miller said of the experience. "We understand more clearly that the church is people in a worship of celebration, but that it is also these same people in loving mission at their work."

## *Lebanon: Cross and Crown Class offers specialized ministry*

The story of the nativity unfolded in song and pantomime. As the three church choirs performed, Dawn, with an angelic countenance, portrayed Mary; Marlene, quiet and patient, Joseph; and Ricky, also with an abundance of patience, Gabriel. For more than an hour each child posed quietly for the scene, while shepherds and wise men entered and exited on cue.

What was unusual about the drama last Christmas at the Lebanon, Pa., Church of the Brethren? It was the cast itself, the youth in costume, members of a class for the mentally retarded, ages 8-25. They were given and were performing a central role, a role which most townspeople or churchfolk would have thought impossible.

The Christmas drama was a highlight for the group and their leaders, but so is each Sunday class. There the youth are welcomed by a small corps of volunteer workers eager to respond to their concerns, careful to plan activities suited to their needs, ready to reach out to encourage and affirm.

The giving is not all one way, the adult workers are eager to point out. "Exceptional children are quick to perceive your feelings, whether you are ill or unhappy, for example, and then to ask why. They are also compassionate and loving," said Marian Boltz, one of the team leaders.

"If there is anything that irritates me," Mrs. Boltz went on, "it is the remark, 'That class must take a lot out of you!' " To the contrary, Marian and her husband Arthur see the class as no chore; they simply are doing their thing and rejoicing in it. So too are another couple, Frank and Nancy Sheer, and a mother and son, Kathryn and Eugene Martin, and volunteers Lois Miller, Henry Smith, and Darlene Brandt.

This summer the leaders planned for the pupils and their families a chicken barbecue. Frank and Nancy Scheer prepared the meal; Jean Scheer and Eugene Martin planned noncompetitive games and activities; Pastor Donald Fogelsanger and his family were guests for the evening.

Most appreciative of the outing were the parents who sometimes feel their families are shunned in social affairs. They expressed gratitude in seeing their children involved, in meeting other parents, and in talking with the group's leaders.

"Too often the retarded are shuttled from normal children," Marian Boltz said. "One of their strong needs is for a feeling of accomplishment and acceptance. I should like to tell the world any one having a child such as this is chosen. The Lord knows where he places such a child, and I firmly believe that they are placed to show us 'Love is the way' after all."

Untrained for the work but learning fast, the group of volunteers named the class Cross and Crown. "It's corny, I know," Marian Boltz said, "but it's fitting. Each class member has a cross to bear but one day he or she will wear a crown. I see it as a privilege to share one's affection and talents toward this end."

Recalling at the close of last year's Christmas pageant the parent who was so grateful yet speechless, with tears streaming down her face, Mrs. Boltz said, "These are our thanks."

## *Heatherdowns: Pastor, potter demonstrate Jeremiah theme*

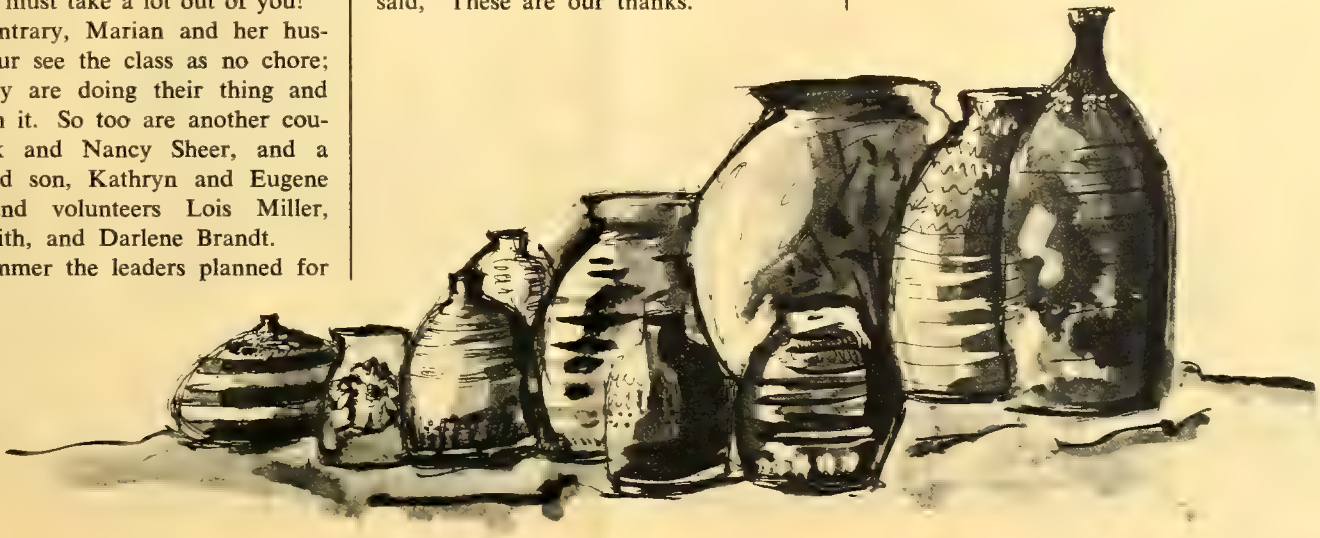
A potter and a potter's wheel became an integral part of a worship service at the Heatherdowns Church of the Brethren, Toledo, Ohio. Based on Jeremiah 18 and 19, the service was part of a "Bible Come Alive" series of sermons/demonstrations currently being presented.

In introducing the chapter, Pastor Ed Kerschensteiner recalled how the Lord told the prophet to "go at once to the potter's house and there I will tell you what I have to say. . . . "

At that juncture he turned the service over to Mrs. Stanley Corl, art department director of a middle school. She demonstrated the rolling out of the clay, fashioning of pinch bowls, throwing on the wheel, use of pressure and repairing of cracks.

In dialogue the pastor and Mrs. Corl pointed up how God said he would work with his people in a forgiving way. Similarly, as clay responds to those who work with it, the Lord works with people who respond to his demands. Men and women are "shapers of clay, under the Great Potter himself," Mr. Kirschensteiner declared.

For the closing hymn, the congregation sang: "Have thine own way, Lord; Have thine own way; Thou art the potter, I am the clay; Mold me and make me, after thy will, while I am waiting, yielded and still."



# This record is about peace.

Ted Studebaker of West Milton, Ohio, was a young man who told his draft board he could not conscientiously accept military service, but that he was perfectly willing to go to Vietnam.

When Ted went to war, he took no weapons. Instead he took a guitar and a small tape recorder. But most important, he took a dedication to the idea that more can be accomplished with tools than with guns. Ted Studebaker's army was Vietnam Christian Service. His assignment: to help the mountain people of the village of Di Linh. He worked here for two years and planned to stay a third. Here he fell in love with Pakdy, a gentle Chinese girl from Hong Kong, like him a volunteer. Here they married.

About a week later, on April 26, 1971, a Vietcong unit attacked Di Linh. The attack opened with a mortar barrage, and later the invaders entered the house and shot Ted Studebaker to death. The Vietcong obviously considered him an enemy; after all he was an American. But they couldn't really have known Ted Studebaker, a man who believed peace was possible.

Ted Studebaker's life and work for peace are highlighted in an LP record called "Life Is Great, Yea!" Running 20 minutes per side, the record includes folk singing by Ted and excerpts from an interview with Howard Royer, from cassette tapes Ted sent to family and friends, and from Jim Kincaid's ABC commentary. The price is $4 plus 35c postage. Most proceeds will go to the Brotherhood's Ted Studebaker Memorial Fund for Peace and Reconciliation. Produced by Gary and Sue Studebaker. Order from Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

ted studebaker in vietnam
Life Is Good YEA!

## Ted Studebaker: He believed peace was possible.

# letters

*Brethren respond to the farm worker issue*

**ON BOYCOTTS AND UNIONS**

After reading the article "Brethren and the Farm Worker Issue" (Sept. 15), I feel called to tell how I, a farmer's wife, see this issue.

A lot of people involved do not have a true picture of the situation. You would think from all of the notoriety this farm union is trying to put across that the farmers are guilty of having slave labor. No wonder we feel indignant.

We raise asparagus. Last year the Yakima Valley asparagus growers paid out for labor an average of 45% of what the crop brought in. My husband paid 48%; some I understand paid better than half. Part of the expenses besides labor are taxes, water, seed, fertilizer, machinery, costly repairs, gasoline.

The farm laborers who I know do not want this union, which has been anything but nonviolent, contrary to its leaders' claim. A good share of the workers are making more than they would under the union.

Before we started farming my husband worked on farms. With a house and a garden spot furnished we were always able to have extra money in the bank. Now since we are farming what we make on one crop has to go back into raising the next one.

I'm also tired of hearing about poor housing. We made a tenant house out of a house we had lived in for seven years, only to have it made into a garbage dump. . . .

On boycotting crops, I quote from an editorial written in our local paper that earlier had been for the United Farm Workers, but has now changed its tune. "The boycott, as a tactic or weapon in any dispute, is a dangerous and unpredictable thing, a carrier of injustice to the innocent and uninvolved as well as of implied coercion in causes supposedly just and its use tends to impugn the judgment as well as the sense of full fair play of those who resort to it."

This editorial also refers to the myth that lettuce workers are poverty stricken. The *Post* reporter found that UFW literature implies full-time lettuce workers average $2,700 a year for a family of four. "The fact is," the reporter wrote, "that the lettuce worker because of the grueling stoop labor and specialized techniques involved is in the economic elite among agriculture laborers. He can make up to $12,000 in a good year and rarely less than $5,000 to $6,000." He works the year round, usually following the harvest with the same firm from Salinas to the Imperial Valley in Arizona.

I also read Chavez pays his staff members only $5 a week and board and room. I don't know if this is true but it was printed in one of our local papers and so far I haven't heard any rebuff. I'm sure no farmer could get away with that kind of wages, if he wanted to. . . .

I definitely feel it is wrong to boycott a man's crop, trying to starve him into being forced into submitting to a union he doesn't believe in. I feel as the Farm Bureau that there should be a law to make secondary boycotting illegal.

No doubt there are injustices on both sides but I feel a Fair Labor Relations Board manned by men that are familiar with both sides would be much more fair.

VINNIE MALMGREN

Outlook, Wash.

**MORE HARM THAN GOOD?**

In reply to J. Benton Rhoades (Sept. 15), first I want to say I am in favor of helping the migrant workers, but in this case, are we?

The United Farm Workers Union is the only one I ever heard of that does not give the workers the privilege to vote whether or not they want to join a union, and, if so, what union should represent them. Instead their employees are harassed and forced to permit the union to have control over the migrant worker.

After Cesar Chavez succeeded in doing this with the grape industry there was a survey made of individual workers. They said that they were not any better off after joining the union. One of the reasons stated was after paying their dues to the union many did not have money left to buy gasoline for their cars to get to work, and often were assigned to work farther away from where they lived.

Cesar Chavez is not satisfied with the unorganized workers he got from the grape industry. He now wants to infiltrate the Teamster's Union in the lettuce industry which now harvests about 70% of the lettuce under the Teamster contract.

Chavez charges the Teamster's contracts as being illegal and not binding.

The Superior Court in Monterey County, California, in September 1970 declared these contracts legal and binding with wage and benefits equal or superior to UFW contracts and met every test of validity and are still in force, as upheld by the California court of appeals as late as March 29.

One of the top five operations in the industry recently announced a major curtailment of its lettuce and celery production, citing grave difficulties in operating under the contract it had signed with Chavez in 1970. Over a thousand farm workers' jobs are in jeopardy. Does Mr. Rhoades consider this helping the migrant worker?

I was so glad to hear there were enough people at Annual Conference who really understood the facts well enough to vote down the church's participation in the lettuce boycott. These boycotts cause dissension, dissatisfaction between store managers and their employees, and prevent the customer from being able to buy fresh produce hundreds of miles away from the location of the actual controversy.

If we are going to help the migrant worker then we'd better find a way that does not do more harm than good.

S. RUPERT HARSHBARGER

Lewistown, Pa.

**A DRIVE FOR POWER**

Most of us are inclined to form an opinion before knowing all the facts that are available. A current example is the lettuce-grower dispute where the housewife is brought into a jurisdictional dispute between two competing unions. The Teamsters Union and the United Farm Workers.

What are the facts? One hundred seventy growers have contracts with the Teamsters; four have contracts with the United Farm Workers, an affiliate of the AFL-CIO. Nearly 90% of the California lettuce is picked by union labor, but, unhappily for Mr. Chavez, it is picked by the wrong union pickers, at least 70-75% of it.

Earnings range from $5.70 to $7.41 per hour, according to the California Department of Agriculture. Chavez quotes base rates admittedly much lower, but fails to tell the public that these employees are on "piecework." Their earnings fluctuate with their diligence and skill.

Would I be too cynical to suggest that the Kennedy clan and their wing of the Democratic party have been playing footsie with Chavez since the grape war of 1967-70 and that one fourth of US Catholics have Spanish surnames? What Chavez seeks is political control over California Chicanos.

*More*

The pickers have nothing to gain in this dispute whether union members or not. Everybody loses, except Chavez himself in his drive for political power.

ROBERT D. ROYER
Richmond, Va.

**FACTS, YES, AND UNDERSTANDING**

Concerning the article by J. Benton Rhoades, "Brethren and the Farm Worker Issue" (Sept. 15), the United Farm Workers (UFW) are not the *agricultural* workers. They are Cesar Chavez and his group affiliated with and supported by AFL-CIO, an *industrial* labor union.

Chavez is not primarily concerned with the migrant workers. His activity has been concentrated in areas employing large numbers of satisfied farm workers with steady employment, and wages at least as high as would be if belonging to his union.

The agricultural workers do not want to strike, and have not been striking. The strikers are folks paid by the Chavez movement and brought in from other areas, trying to prevent the workers from working.

The boycott is promoted by the same movement to prevent consumers from buying produce which they wish to buy. Consequently, some employers have unwillingly been pressured to sign contracts with the union; this automatically made their employees, without their consent, become members of the union.

In some areas many employees already belong to a different union, one more satisfactory for them than the AFL-CIO. Agriculture does not object to a union. What is needed is a new law applicable to agriculture which would do two things: first, permit employees to vote by secret ballot, whether or not they wish to join a union, and if so, which union; second, prevent a strike at harvest time, which could cause farmers the loss of a crop and also the cost of producing it. . . .

Yes, Brother Rhoades, what "is required now is careful study of the facts, frank discussion, and a continued search for the mind of Christ." Also very important is to secure and to understand the facts, and not be led astray by false propaganda.

W. H. MEYERS
Fresno, Calif.

**CLASSIFIED AD**

ANNUAL CONFERENCE AND ALASKA—Air conditioned bus tour to Annual Conference in Fresno, Calif., and then to Alaska, returning via Canadian Rockies. A second bus will travel to Fresno and return directly after Conference. Both tours leave June 19, 1973. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

# Beyond Portrayal,

to perceive life more accurately and clearly rather than to portray it, to create an environment in order that we can better understand the environment in which we now live — this is film, responsible film.

*A Clockwork Orange,* which has been called a Christian fable and a brilliant vision is regarded by many as responsible film. Anthony Burgess, author of the novel, sees it as an act of redemption, and Stanley Kubrick, the film director, synthesizes many of his concerns, such as the military, political, and scientific sensibilities he dealt with in his earlier films, *Dr. Strangeglove, Lolita, Paths of Glory, 2001: A Space Odyssey.* John E. Fitzgerald, a recipient of the Directors Guild of America's "Best Critic" award judges "the more I think about it, the more I think 'A Clockwork Orange' is truly a work of art, and truly Christian in its essence."

Indeed, what is this most controversial and acclaimed film? Some see beatings, rapes, and low-key sadism. What in fact is seen is film taking place in near-future London. Alex (Malcolm McDowell) is the leader of a teen-age gang that drinks drugged milk at a pop art milkbar before going out on a night of ultra-violence of beating, fighting, and drink. Alex is placed in jail following a rape-killing and there trained to be sickened by violence with the Ludovic treatment. As a cured person he becomes the victim of his former friends who are now policemen. He then becomes retrained with government approval to his former state, thus having gone full circle, like a clockwork orange.

What is the film message and life-vision? It would appear to be clearly that Alex is not to be tormented or deprived of his ability to choose. Author Burgess reminds us that a person is a microcosm or little world, a growth as organic as a fruit, capable of color, fragrance and sweetness; to meddle with him or to condition him is to turn him into a mechanical creation. Moreover, the film interrelates freedom and survival. Other themes emerge: The brave new world of 1984 may be upon us (a brutalizing prison system which is but a conditioning process of drugs and films offering an ironic freedom). Everyone is victim of manipulation — by scientists, writers, the police, even politicians. Insofar as this film exposes the nature of man, good and evil, and choice requiring audience resolution, this film can be called "chillingly Christian" in its vision.

This film challenges the viewer to think and reflect upon what one is experiencing in the film experience — to examine one's own responses to the emotional challenge of threat. Other hard questions call out for resolution: How do we best rehabilitate or condition in prisons? Who should do this? Some viewers will conclude that Director Kubrick exploits violence in that the pain and hostility are too heavy and therefore the film experience is degrading. Although the film has relentless horror, the violence is not for its own sake. The aftertaste of the film is not emotional drain but intellectual stimulation to use God-given gifts to think and choose freely and to turn from Alex's perverse glee.

Church and chaplaincy are also imaged. The chaplain who at first favors the Ludovic treatment, upon later realization that Alex is a robot, prophetically calls out that "he's duped" and that it is imperative to "choose good over and over again." Alex, when conditioned to be passive to evil, appears as a Christ-figure but it is false appearance in that he does not choose to do good since he himself is brainwashed and conditioned. Other questions exist such as the relation between music and violence, the relation of violence and language, and how Alex's first choice of evil could have been averted. So the theological question at the end of the film is the one in the opening words, "What is it going to be then, eh?" What are you going to choose?

*Sounder* is the story of all of us. It is a new film that Judith Crist, New York film critic, says we have all been

# Perception

*"The Confessions of Tom Harris"*

waiting for. Although it is about a black boy's struggle for a better race and about a sharecropper family's living in the Deep South during the Depression era, this film transcends time, place, and race as it affirms the human spirit in a blend of life's humor and heartbreak.

*Sounder* is named for a coon hound. The story is of David Lee Morgan, who with his parents lives an impoverished existence. David is later awakened to his potential by a teacher. With his father's urging he sets out from home to get an education.

Director Robert Radnitz, a former English literature teacher at the University of Virginia, is an authentic "auteur" who acts from conviction that it is possible to have a black theme without violence and angry social protests, that it is possible to use a black theme identifiable as Everyman, and that even children are capable of learning about life without dishonesty from producers.

*Sounder* is an excellent family film, not just because of its message and acting, but because it has family strength (and extended family strength in a neighbor and in a schoolteacher) that enables the Morgans to survive.

This excellent new 20th Century-Fox release by Radnitz who also produced *A Dog of Flanders, Island of the Blue Dolphins,* and *Misty* is based on the Newberry Award-winning novel by William H. Armstrong.

*The Candidate* is an excellent film for election year. Its theme of how a candidate becomes softened, how a "radical" and prophetic position is domesticated in that inevitable leaning toward the safe, safe center. Robert Redford plays a young poverty-ecology lawyer, McKay. Once in the race, however, his professional political managers trim his sideburns and blunt his issues until he becomes too similar to the conservative incumbent. At the very end of the film, as he is about to make the acceptance speech as senator-elect from California, he calls his aides aside and asks what to do and what to say. McKay is no longer okay.

The move from idealist to opportunist is the issue that confronts the viewer. A twin issue is the role that the media elect the candidate. A further concern is the gullibility of the populace to listen to nice sounding words rather than to hard resounding facts.

*The Confessions of Tom Harris* is an illustration of what Gateway Films of Valley Forge, Pa., believes about how Christian communicators ought to be an active force within the motion picture industry. Ken Curtis, leader of this organization, sees his role similar to that of his work as a pastor in that the gospel is too concerned with the totality of life. He further contends that one of the church's sins is the neglect of new media such as films.

The Gateway approach is to produce films that portray themes that help people come to grips with themselves, their relationships, society and world from the perspective of the gospel. Gateway's first release, *The Cross and the Switchblade* is now followed with two films, *The Late Liz,* a true story of Gert Behanna, a wealthy socialite who was for 30 years an alcoholic, and *The Confessions of Tom Harris,* the true story of a corrupt fighter, rapist, sadistic gangster who was transformed into a man of love.

The real Tom Harris is now a Hollywood stunt man who spends his spare time helping convicts. The film Tom Harris is Don Murray, writer, producer, actor, director, humanitarian. Murray, who has starred in twenty motion pictures, on the Broadway stage and on tv, is one of a group who is not satisfied to live in the world of motion picture without trying to make filmdom the kind of world in which he wants to live.

*Confessions* is a shocking movie for some and an inspiring one for others. It explores the actions and attitudes of a man who personifies the cruelty and violence of our times and who in our kind of times is changed by Christian love.

Gateway Films hopes that the Christian constituency will encourage their theaters to book this film and to patronize its viewing. I hope the constituency does too. Unfortunately, most Americans are so conditioned that they need a film with more violence and thrills to "move" them away from the tv set. Hopefully, theaters with our encouragement will book *Confessions* along with another outstanding short. — LeRoy Kennel

# Helping People Plan

## by Ralph G. McFadden

Coming increasingly into use over the last several years have been such terms as "goal setting," "long-and short-range planning," "management by objective," "organization development," and "process planning." It may well appear that these terms will be a passing fad, as is often the case with new developments. However, with the very likely continuance of rapid changes in all aspects of life, it is almost certain that something more is at stake. *Planning* has become a requirement if not for survival, at least for purposeful direction.

The following resources can be of aid to persons of local congregations. Most of the resources are for use by anyone; a few items are a bit specialized.

GROUPS IN ACTION, a mini-course in group development, offers a step-by-step strategy that challenges people to live in "Christian community, to find a mission, and to take responsible action." It is geared for senior highs. Part of the Serendipity book series by Lyman Coleman, "Groups in Action" operates at three levels of study of six sessions each. There is a lab course, a subjective Bible study, and an objective Bible study. Cost, $2.95.*

A PROBLEM SOLVING PROGRAM is a workbook designed to help in analyzing a problem that either individuals or groups may face. A programmed approach presented in a series of separate steps or frames, each of which contains a complete idea and instruction, this workbook will help you tackle change without so much confusion and discomfort. Available from National Training Labs Institute for Applied Behavioral Science, 1201 16th St., N.W., Washington, D.C. 20036. Cost, 25c.

THE CHRISTIAN FAMILY AND ITS MONEY by David M. Graybeal, centering on the crucial area of family finances and stewardship, asserts that goal setting applies to families and individuals as well as to larger groups such as congregations. And one of the book's best sections, Chapter 4, lifts up family economic goal setting. The approach is most appropriate for study by a class or a family. Cost, $1.*

USING PROBLEM SOLVING IN TEACHING AND TRAINING is a workbook approach with a step-by-step process for problem solving. Though focused on groups of teachers, the workbook can be used for other groups or individuals as well. It is humorously illustrated and yet deals seriously with ways of coming to solutions for problems. Printed by Broadman Press. Cost, $1.95.*

MORE EFFECTIVE CHURCH BOARDS AND COMMITTEES: A MANUAL is written by William F. Haase, executive director of the department of organization and management of the National Council of Churches. This 64-page booklet includes the following chapters: Defects in the Committee Process, How Committees Are Classified, Planning for Meetings, Choosing Procedures, Leading Meetings, and Barriers to Understanding. The manual is designed to satisfy a need for elementary but a comprehensive guide on the essentials of church boards and committees and on the techniques of meeting leadership. Cost, $1.*

LET'S PLAN: A GUIDE TO THE PLANNING PROCESS FOR VOLUNTARY ORGANIZATIONS by John C. DeBoer is a comprehensive treatment of the planning function. This book has been developed for voluntary organizations which of course includes the church and other community organizations. It explores the practical aspects of the planning system and deals with such perplexing problems as goals, articulating realistic alternatives, and achieving actions. DeBoer also emphasizes the need for and a way of evaluating programs. While more technical than the other books suggested earlier, this guide is still very useful for church boards or executive committees which take seriously such concerns as "How decisions are made," "Determining goals and objectives," "The application of planning," and "Evaluation procedures." Printed by Pilgrim Press. Cost, $2.95.*

WORK BOOK — DEVELOPING YOUR EDUCATIONAL MINISTRY is the most comprehensive of the workbooks listed here. It is for persons who are responsible for the educational work of their local church. It is for people who want to put their imaginations to work and to have the patience and skill to help reasonable groups to plan for changes that are needed. It is a looseleaf workbook — sort of a do-it-yourself kit for congregations who want to rethink their educational ministry from top to bottom. It is a road map to help you take up that exciting and risky responsibility of creating an educational ministry that is uniquely suited to the needs and opportunities in your congregation and your community. Developed by the General Board of Education of the Methodist Church and available from the Service Department, P.O. Box 871, Nashville, Tenn. 37202. Cost, $3.

A PLANNING KIT FOR CHURCH RENEWAL by David G. Jones, Inc., is of particular use to a congregation that would like to do a self-study. Its uniqueness lies in the fact that the goals of the congregation are determined by the total congregation together; the goals have to do with what happens to people rather than program; and the goals are determined out of the burning desires of persons rather than out of "we ought" feelings. The kit includes a planning guide and five reel-to-reel tapes. For more information write David G. Jones, Inc., 50 W. 91st St., 104B, Minneapolis, Minn. 55420.

MANAGEMENT EXCELLENCE KIT, by its own definition, "shows how to identify the structure of excellence that is unique within each person." It offers a very useful and clear approach for an individual working on personal goals. Bernard Haldane, the developer of the workbook, has been recently involved in working with a cross-section of people, from dropouts to clergymen, in helping them to identify the positive aspects of who they are and to set achievable goals for their lives. Available from Bernard Haldane Associates, 1150 Connecticut Ave., N.W., Washington, D.C. 20036. Cost, $3.25

*Items available from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

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## editorial

# On Living in the Vernacular

"If you can't turn your faith into the vernacular, then either you don't understand it or you don't believe it."

Hard words, these, by C. S. Lewis. But words he felt and lived as he devoted his scholarship and imagination to translating into simpler terms the complexities of Christian belief. And words of challenge to every Christian who strives to live and communicate the faith.

One of the paramount tasks of MESSENGER is to help translate the gospel in ways that give insight into what it means to be human today. In the realm of ideas and relationships Shantilal Bhagat, Harold Martin, and Bill Herod, each in his own way, explore such a concern in this issue. So do others in each and every issue of MESSENGER.

The gospel, while centered heavily on the people of a particular time and place, is a story that never ends. The Word is unfolded not only in the recounting of the ministry and teachings of those who lived a couple of millennia ago, but in pointing to the signs of God's activity through lives today. Activity, that is, not only of churchmen talking to churchmen but of churchmen addressing themselves to the injustices of society.

If there is one impression that stands in bold relief to a relatively new editor of MESSENGER, it is that Brethren — individually and as groups — have myriad stories to tell offering insights into what practicing the faith means. Something we do not lack in the fellowship are persons who quietly and courageously portray in their own way and in their distinct situations fresh and inspiring studies in discipleship. Their verbal and nonverbal expressions of love, their drive for newness of life, their reaching out to the alienated and the hurt and the searching are indeed indications that the spirit of Jesus Christ is alive and well and at work among the Brethren.

In upcoming issues MESSENGER will seek to inform readers of many such persons, garnered from near and far and from wide fields of engagement. A youth in prison for his convictions, a family expanding its number by adopting children from abroad, another family and community recounting its experience with the retarded, a father and husband's triumph over tragedy, an update on 50 years of ministry in Nigeria, individuals who in their life's work have found unique ways of bringing the past alive in the present . . . these are among the accounts in store. You may have others to suggest — of persons or groups not merely coping but creatively responding to the gift of God's love.

What MESSENGER needs most, a friend suggested recently, are more aids to a simple and clear understanding of the Bible. We concur, and we are looking for persons who can write in such manner. But we want also to keep foremost the stories — parables if you will — which stand as models to the unfolding of the gospel in the commitments and life-styles and actions of persons today.

Some months ago we wrote that the Incarnation takes on fresh meaning as the body of Christ becomes involved in the events of the day. As we offer our love for the sake of others. As we let our senses, our imagination, our intellect, our physical and material gifts be infused by the Word. As we seek to fill the emptiness of soul.

What better way this advent season to celebrate the Incarnation than to express in word and deed, simply and daily, the message of Christ with us. That is, to seek out those concrete instances in human history about us in which the Gospel can be made incarnate, visible, real.

"If you can't turn your faith into the vernacular, then either you don't understand it or you don't believe it." — H.E.R.

# SANTA CLAUS meets The AMINAL

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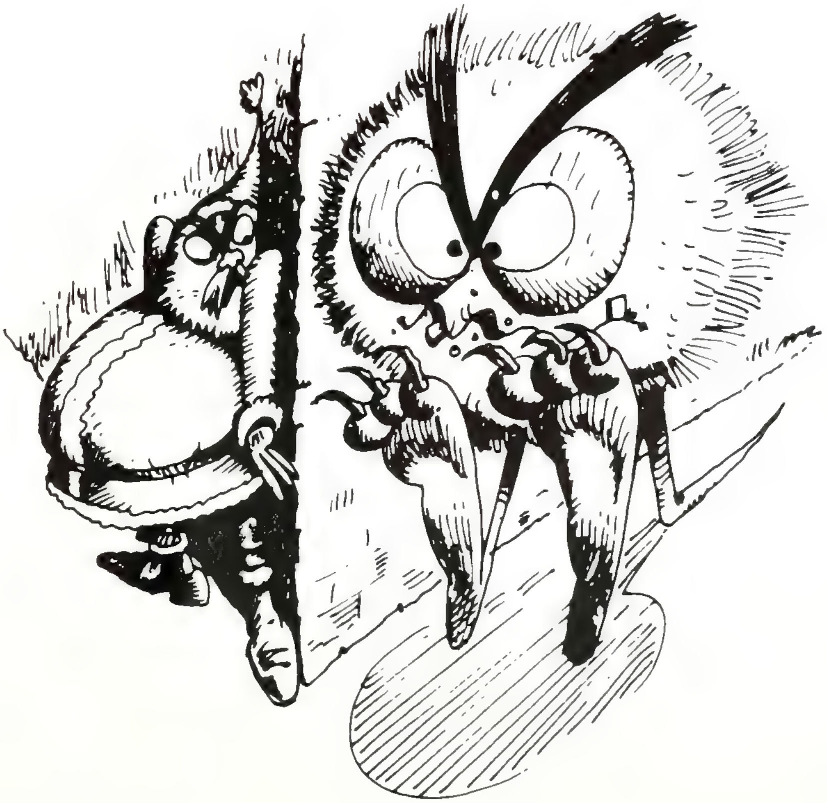

# Flat Creek
## an outpost of faith

*December.* The Season of Advent. The month of Achievement.

*Flat Creek.* A ministry of Christ through the Church of the Brethren. An example of what we do together. In places like Germantown, Lybrook, Quito, Djakarta, Bulsar, Castaner, Shaffa. All of them ministries that relate the Gospel to persons.

*Outposts of faith.* We can keep them strong. The motivation is our commitment to Christ. The vehicle is the Brotherhood Fund. The time is now. The call is to give!

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